

A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. III

By
MUHAMMAD MOHAR ALI

MAINTAINING THE MEANING OF THE QUR'ÂN
FROM THE LIGHT OF THE HADITH AL-YAA' MINHAAJ AL-SUNNAH



A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. III

A WORD FOR WORD
MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. III
Sûrahs 36 (Yâ-Sîn) to 114 (al-Nâs)

By
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بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân*. The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few *'âyahs* of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few *'âyahs* each day, mostly at the Prophet's Mosque between the *maghrib* and *'ishâ* prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the *'âyah*. Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtihah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaşir), Ma'rûf and Manşûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali
London, 5 February 2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Ḥusayn ibn Muḥammad (5th century H.?), *Qâmûs al-Qur'ân 'aw 'Islâḥ al-Wujûh wa al-Nazâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985
2. Al-Firûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Başâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.
4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.
5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubâarak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985
6. Al-Zajjâj, 'Abû Ishâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988
7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâzir Fî 'ilm al-Wujûh wa al-Nazâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râḍî), second print, Beirut, 1405 H. /1985
8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qur'ân Mustakhrajan min Ṣaḥîḥ al-Bukhârî*, second print, Beirut, n.d.
9. *Mu'jam 'Alfâẓ al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muḥammad, his family and those who follow him.

M. M. Ali

London, 21 Shawwâl 1418 H.

(18. 2. 1998)

LIST OF ABBREVIATIONS

- Acc. = Accusative
 Act. = Active
Al-Baḥr. = 'Abū Ḥayyān al-Andalusī, Muḥammad ibn Yūsuf (654 - 754 H.), *Al-Baḥr al-Muḥīṭ Fī al-Tafsīr* (ed. Sadqī Muḥammad Jamīl and others), new print, Al-Maktabat al-Tijāriyyah, Makka, n.d., 10+1 vols.
Al-Bayḍāwī = Al-Bayḍāwī, Nāṣir al-Dīn 'Abū Sa'īd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shīrājī, al-Qāḍī (d. 791 H.), *Tafsīr al-Bayḍāwī al-Musammā Anwār al-Tanzīl wa 'Asrār al-Ta'wīl*, 2 vols., Dār al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./1988.
Al-Ṭabarī = Al-Ṭabarī, 'Abū Ja'far Muḥammad ibn Jarīr (d. 310 H.), *Jāmi' al-Bayān 'an Ta'wīl 'Āy al-Qur'ān*, 15 Vols., Dār al-Fikr, Beirut, 1408 H./1988.
Al-Tafsīr al-Kabīr = Muḥammad Al-Razī, Fakhr al-Dīn ibn al-'Allāmah Ḍiyā' al-Dīn 'Umar, al-Imām (544-604 H.), *Tafsīr al-Fakhr al-Rāzī al-Mushtahar bi al-Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb* (ed. Khalīl Muḥyī al-Dīn al-Mays), 17 vols. (the pagination is by parts), Dār al-Fikr, first print, Beirut, 1414 H. /1993.
Al-Zamakhsharī = Al-Zamakhsharī, al-Khawārizmī, 'Abū al-Qāsim Jār Allah Maḥmūd ibn 'Umar (467-538 H.), *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-Aqāwīl Fī Wujūh al-Ta'wīl*, 2 vols., Maktabat al-Ma'ārif, Riyādh and Dār al-Ma'rifah, Beirut, n.d.
Baḥr. = Al-Samarqandī, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Ahmad ibn Ibrāhīm (d. 375 H.), *Tafsīr al-Samarqandī al-Musammā Baḥr al-'Ulūm* (ed. 'Alī Muḥammad Mu'awwid and others), 3 vols., first print, Dār al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.
Baṣā'ir = Al-Fīrūzābādī, Majd al-Dīn Muḥammad ibn Ya'qūb, *Baṣā'ir Dhawī al-Tamyīz Fī Laṭā'if Kitāb al-'Azīz* (ed. Muḥammad 'Alī al-Najjār), 6 vols., Beirut, n.d.
Bukhārī = Al-Bukhārī, 'Abū 'Abd Allah Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, the number refers to the number of ḥadīth as in *Faṭḥ al-Bārī*.
 f. = feminine
Faṭḥ al-Qadīr = Al-Shawkānī, Muḥammad ibn 'Alī ibn Muḥammad (d. 1250 H.), *Faṭḥ al-Qadīr al-Jāmi' Bayn Fannay al-Riwāyah wa al-Dirāyah min 'Ilm al-Tafsīr*, 5 vols., Dār al-Fikr, Beirut, 1409 H./1989.
 Gen. = Genitive
 i. = first person
 ii. = second person
 iii. = third person
Ibn Kathīr = Ibn Kathīr, al-Ḥāfiz (700-774 H.) *Tafsīr al-Qur'ān al-'Azīm* (ed. 'Abd al-'Azīz Ghunaym and others), 7 vols., Dār al-Sha'b, Cairo, n.d.
 impfct. = imperfect
 m. = masculine

- Mufradât* = Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.
- Muslim* = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.
- n. = Note
- pl. = plural
- s. = singular
- Ṣafwat* = Ḥusayn Muḥammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.
- Tafsîr al-Mâwardî* = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.
- v. = verb

KEY TO VERB FORMS

- Form II فعل = *fa''ala* (تفعيل *taf'îl*)
- " III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
- " IV أفعل = *'af'ala* (افعال *'If'âl*)
- " V تفعل = *tafa''ala* (تفعّل *tafa''ul*)
- " VI تفاعل = *tafâ'ala* (تفاعّل *tafâ'ul*)
- " VII انفعل = *infa'ala* (انفعال *infî'âl*)
- " VIII افتعل = *ifta'ala* (افتعال *iftî'âl*)
- " IX افعّل = *if'alla* (افعّل *if'ilâl*)
- " X استفعل = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)	ص = Ṣ/ṣ	و = W/w
آ = Â/â (as long vowel)	ض = Ḍ/ḍ	و = û (as long vowel)
ج = J/j	ط = Ṭ/ṭ	ي = Y/y
ح = Ḥ/ḥ	ظ = Ḍ/ḍ	ي = î/î (as long vowel)
ذ = Dh/dh	ع = ' (ayn)	
ز = Z/z	غ = Gh/gh	

CONTENTS

Preface	V
Preface to the First Part	VI
List of Abbreviations	VIII
Key to Verb Forms	IX
Transliteration	IX

LIST OF SÛRAHS

1.	Sûrat al-Fâtîḥah (The Opening)	.. ..	page 1
2.	" al-Baqarah (The Cow)	.. ..	" 4
3.	" 'Âl 'Imrân (The Family of 'Imrân)	.. ..	" 154
4.	" al-Nisâ' (The Women)	.. ..	" 236
5.	" al-Mâ'idah (The Table)	.. ..	" 325
6.	" al-'An'âm (The Cattle)	.. ..	" 391
7.	" al-'A'râf (The Heights)	.. ..	" 465
8.	" al-'Anfâl (The spoils of War)	.. ..	" 546
9.	" al-Tawbah (Repentance)	.. ..	" 576
10.	" Yûnus	.. ..	" 635
11.	" Hûd	.. ..	" 677
12.	" Yûsuf	.. ..	" 722
13.	" al-Ra'd (The Thunder)	.. ..	" 763
14.	" Ibrâhîm	.. ..	" 782
15.	" al-Ḥijr	.. ..	" 806
16.	" al-Naḥl (The Bees)	.. ..	" 827
17.	" al-Isrâ' (The Night Journey)	.. ..	" 872
18.	" al-Kahf (The Cave)	.. ..	" 910
19.	" Maryam	.. ..	" 950

20.	<i>Sûrat Tâ-Hâ</i>	.. .. .	page	976
21.	" <i>al-'Anbiyâ' (The Prophets)</i>	.. .. .	"	1012
22.	" <i>al-Hajj (The Pilgrimage)</i>	.. .. .	"	1044
23.	" <i>al-Mu'minûn (The Believers)</i>	.. .. .	"	1075
24.	" <i>al-Nûr (The Light)</i>	.. .. .	"	1105
25.	" <i>al-Furqân (The Distinguishment)</i>	.. .. .	"	1137
26.	" <i>al-Shu'arâ' (The Poets)</i>	.. .. .	"	1162
27.	" <i>al-Naml (The ants)</i>	.. .. .	"	1202
28.	" <i>al-Qaṣaṣ (The Narrative)</i>	.. .. .	"	1231
29.	" <i>al-'Ankabût (The Spider)</i>	.. .. .	"	1265
30.	" <i>al-Rûm (The Romans)</i>	.. .. .	"	1290
31.	" <i>Luqmân</i>	.. .. .	"	1311
32.	" <i>al-Sijdah (Prostration)</i>	.. .. .	"	1324
33.	" <i>al-'Aḥzâb (The Confederates)</i>	.. .. .	"	1334
34.	" <i>Saba' (Sheba)</i>	.. .. .	"	1367
35.	" <i>Fâtir (The Originator)</i>	.. .. .	"	1389
36.	" <i>Yâ-Sîn</i>	.. .. .	"	1409
37.	" <i>al-Şaffât (Those Standing on Rows)</i>	.. .. .	"	1430
38.	" <i>Şâd</i>	.. .. .	"	1459
39.	" <i>al-Zumar (The Groups)</i>	.. .. .	"	1480
40.	" <i>al-Ghâfir/al-Mu'minûn (The Forgiver/The Believers)</i>	.. .. .	"	1509
41.	" <i>Fuṣṣilat (Elucidated)</i>	.. .. .	"	1540
42.	" <i>al-Shûrâ (Consultation)</i>	.. .. .	"	1560
43.	" <i>al-Zukhruf (The Ornament)</i>	.. .. .	"	1582

44.	<i>Sûrat al-Dukhân</i> (The Smoke)	..	..	..	page	1606
45.	" <i>al-Jâthiyah</i> (The Down on the Knees)	..	..	..	"	1618
46.	" <i>al-Aḥqâf</i> (The Winding Sandy Tracts)	..	..	..	"	1631
47.	" <i>Muḥammad</i>	..	..	..	"	1647
48.	<i>al-Faṭḥ</i> (The Victory)	..	..	..	"	1661
49.	" <i>al-Ḥujurât</i> (The Chambers)	..	..	..	"	1676
50.	" <i>Qâf</i>	..	..	..	"	1685
51.	" <i>al-Dhâriyât</i> (The Scattering Winds)	..	..	..	"	1696
52.	" <i>al-Ṭûr</i> (The Mount)	..	..	..	"	1707
53.	" <i>al-Najm</i> (The Star)	..	..	..	"	1717
54.	" <i>al-Qamar</i> (The Moon)	..	..	..	"	1729
55.	" <i>al-Raḥmân</i> (The Most Compassionate)	..	..	..	"	1741
56.	" <i>al-Wâqî'ah</i> (The Inevitable Event)	..	..	..	"	1753
57.	" <i>al-Ḥadîd</i> (Iron)	..	..	..	"	1767
58.	" <i>al-Mujâdilah</i> (The Arguing Lady)	..	..	..	"	1782
59.	" <i>al-Ḥaṣhr</i> (The Gathering)	..	..	..	"	1794
60.	" <i>al-Mumtaḥinah</i> (The Woman to be Examined)	..	..	..	"	1806
61.	" <i>al-Ṣaff</i> (The Row)	..	..	..	"	1814
62.	" <i>al-Jumu'ah</i> (Friday)	..	..	..	"	1820
63.	" <i>al-Munâfiqûn</i> (The Hypocrites)	..	..	..	"	1825
64.	" <i>al-Taghâbun</i> (Mutual Gain and Loss)..	..	..	..	"	1830
65.	" <i>al-Ṭalâq</i> (Divorce)	..	..	..	"	1837
66.	" <i>al-Taḥrîm</i> (The Prohibition)	..	..	..	"	1844
67.	" <i>al-Mulk</i> (The Dominion)	..	..	..	"	1850

68.	<i>Sûrat al-Qalam</i> (The Pen)	..	..	page	1859
69.	" <i>al-Hâqqah</i> (The Inevitable)	..	..	"	1868
70.	" <i>al-Ma'ârij</i> (The Ways of Ascent)	..	..	"	1877
71.	" <i>Nûh</i>	..	..	"	1884
72.	" <i>al-Jinn</i> (The Jinn)	..	..	"	1890
73.	" <i>al-Muzzammil</i> (The Enwrapped)	..	..	"	1898
74.	" <i>al-Muddaththir</i> (The One Shrouded)	..	..	"	1904
75.	" <i>al-Qiyâmah</i> (The Resurrection)	..	..	"	1913
76.	" <i>al-Insân</i> (Man)	..	..	"	1919
77.	" <i>al-Mursalât</i> (The Despatched)	..	..	"	1926
78.	" <i>al-Nabâ'</i> (The News)	..	..	"	1933
79.	" <i>al-Nâzi'ât</i> (The Divesters)	..	..	"	1940
80.	" <i>'Abasa</i> (He Frowned)	..	..	"	1947
81.	" <i>al-Takwîr</i> (The Rolling Up)	..	..	"	1953
82.	" <i>al-Infiţâr</i> (The Cleaving Asunder)	..	..	"	1957
83.	" <i>al-Muţaffifîn</i> (The Defrauders)	..	..	"	1960
84.	" <i>al-Inshiqâq</i> (The Splitting)	..	..	"	1966
85.	" <i>al-Burûj</i> (The Constellations)	..	..	"	1970
86.	" <i>al-Ṭâriq</i> (The Nocturnal Visitor)	..	..	"	1974
87.	" <i>al-'A'la</i> (The Most Exalted)	..	..	"	1977
88.	" <i>al-Ghâshiyah</i> (The Overwhelming Event)	..	..	"	1980
89.	" <i>al-Fajr</i> (The Daybreak)	..	..	"	1984
90.	" <i>al-Balad</i> (The City)	..	..	"	1989
91.	" <i>al-Shams</i> (The Sun)	..	..	"	1992

92.	<i>Sûrat al-Layl</i> (The Night)	..	..	page	1995
93.	" <i>al-Duhâ</i> (The Forenoon)	..	..	"	1998
94.	" <i>al-Sharḥ</i> (The Exposition)	..	..	"	2000
95.	" <i>al-Tîn</i> (The Fig)	..	..	"	2002
96.	" <i>al-'Alaq</i> (The Sticking Clot)	..	..	"	2004
97.	" <i>al-Qadr</i> (Decree)	..	..	"	2007
98.	" <i>al-Bayyinah</i> (The Clear Evidence)	..	..	"	2008
99.	" <i>al-Zilzâl</i> (The Earthquake)	..	..	"	2011
100.	" <i>al-Âdiyât</i> (The Galloping Studs)	..	..	"	2013
101.	" <i>al-Qâri'ah</i> (The Calamity)	..	..	"	2015
102.	" <i>al-Takâthur</i> (The Vying for More)	..	..	"	2017
103.	" <i>al-'Aşr</i> (The Time)	..	..	"	2019
104.	" <i>al-Humazah</i> (The Slanderer)	..	..	"	2020
105.	" <i>al-Fîl</i> (The Elephant)	..	..	"	2022
106.	" <i>Quraysh</i> (Quraysh)	..	..	"	2023
107.	" <i>al-Mâ'ûn</i> (Petty things)	..	..	"	2024
108.	" <i>al-Kawthar</i> (Abundance)	..	..	"	2025
109.	" <i>al-Kâfirûn</i> (The Unbelievers)	..	..	"	2026
110.	" <i>al-Naşr</i> (The Help)	..	..	"	2027
111.	" <i>al-Masad</i> (The Palm Fibres)	..	..	"	2028
112.	" <i>al-'Ikhlâş</i> (Sincerity)	..	..	"	2029
113.	" <i>al-Falaq</i> (The Daybreak)	..	..	"	2030
114.	" <i>al-Nâs</i> (Mankind)	..	..	"	2031
	INDEX	..	..	"	2032



Handwritten text in Arabic script, likely a library or ownership record. The text is written in a cursive style and includes several lines of information, possibly dates and names.

Handwritten text in Arabic script, likely a library or ownership record. The text is written in a cursive style and includes several lines of information, possibly dates and names.

36. SŪRAT YĀ-SĪN

Makkan: 83 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), the truth of *wahy* and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. It starts with an oath by the Qur'ān that Muḥammad, peace and blessings of Allah be on him, is indeed a Messenger of Allah and that the Qur'ān is indeed sent down by the All-Mighty, the All-Wise. It then refers to the unbelief and opposition of the Makkans and in this context mention is made of the inhabitants of a township (*qaryah*) who disbelieved the Messengers sent to them. Attention is then drawn to Allah's creation of the universe and the various aspects of nature like the sky, the stars, the sun, the fortnightly course of the moon, the night and day each succeeding and merging into the other and the running of ships on the seas by way of illustrating the Power (*qudrah*) of Allah and His Absolute Oneness. Emphasis is then laid on the truth of Resurrection, Judgement, punishment and reward.

The *sūrah* is named *Yā-Sīn* after the disjointed letters with which it starts and which is one of the miracles of the Qur'ān. This *sūrah* is regarded as the "heart" (*qalb*) of the Qur'ān and it is recommended that every Muslim should get it by heart.

سُورَةُ الْيَاسِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَس ١

1. *Yā-Sīn*.¹

وَالْقُرْآنِ

2. By the Qur'ān,

الْحَكِيمِ ٢

full of wisdom.²

إِنَّكَ لَمِنَ

3. You indeed are of

الْمُرْسَلِينَ ٣

the Messengers,³

عَلَى صِرَاطٍ

4. On a way⁴

مُسْتَقِيمٍ ٤

straight and right.⁵

نَزِيلٍ

5. A sent-down⁶

الْعَزِيزِ

of the All-Mighty,

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., full of wise guidance, rules and injunctions. *hakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 35:2, p. 1390, n. 4).

3. Allah swears by the Qur'ān, full of wisdom, that Muḥammad, peace and blessings of Allah be on him, is His Messenger. *mursalīn* (accusative /genitive of *mursalūn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from '*arsala*', form IV of *rasala* [*rasal*], to be long and flowing. See at 26:160, p. 1190, n. 2).

4. *ṣirāṭ* = way, path, road. See at 34:6, p. 1369, n. 8.

5. *mustaqīm* = straight, upright, erect, correct, right, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up). See at 26:182, p. 1193, n. 9).

6. Allah also swears that this Qur'ān is sent down by Him. *tanzīl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzāl*], to come down. See at 32:2, p. 1324, n. 2).

الرَّحِيمُ the Most Merciful.

لِنُنذِرَ 6. That you may warn¹

قَوْمًا a people

مَا أُنذِرَ no warning was given

آبَاءَهُمْ to their fathers,

فَهُمْ غَافِلُونَ so they are heedless.²

لَقَدْ حَقَّ 7. Due indeed has become³

الْقَوْلُ عَلَىٰ أَكْثَرِهِم the word⁴ on most of them

فَهُمْ لَا يُؤْمِنُونَ so they do not believe.

إِنَّا جَعَلْنَا 8. Verily We have put⁵

فِي أَعْنَاقِهِمْ أَغْلَالًا in their necks⁶ fetters⁷

فَهِيَ إِلَى الْأَذْقَانِ and these are upto their chins,⁸

فَهُمْ مُّقْمَحُونَ so they are forced-up of heads.⁹

وَجَعَلْنَا 9. And We have put

مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا in front of them a barrier¹⁰

وَمِنْ خَلْفِهِمْ سَدًّا and in their rear a barrier

فَأَغْشَيْنَاهُمْ and have put a cover¹¹ over

فَهُمْ لَا يَبْصُرُونَ them so they cannot see.¹²

1. تَنْذِرُ *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden 'an in the li (of motivation) coming before the verb. See at 19:97, p. 975, n. 7.

2. i. e., heedless about Allah. غَافِلُونَ *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghafalah/ ghufûl*], to neglect, to ignore. See at 30:7, p. 1291, n. 9.

3. i. e., because of their unbelief, intransigence and wrong-doing. حَقَّ *haqqa* = he or it became

true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 32:13, p. 1328, n. 2).

4. i. e., sentence of punishment.

5. This is an illustration of the state of the unbelievers. They are like those in whose necks fetters have been put so that their heads are forced upwards and they cannot see what is in front of them (See Ibn Kathîr, *Tafsîr*, VI, p. 549).

جَعَلْنَا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'ala*], to make, to set. See at 34:18, p. 1374, n. 9).

6. أَعْنَاق *'a'nâq* (pl.; s. عُنُق *'unuq*) = necks. See at 34:33, p. 1380, n. 11.

7. أَغْلَال *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles. See at 34:33, p. 1380, n. 10.

8. أَذْقَان *'adhqân* (pl.; s. *dhaqn/dhiqn*) = chins. See at 17:107, p. 908, n. 8.

9. مُّقْمَحُونَ *muqmaḥûn* (pl.; s. *muqmaḥ*) = those whose heads are forced up so that they cannot see in front of them (pass. participle from 'aqmaḥa, form IV of *qamaḥa* [*qumûḥ*], to raise the head).

10. سَد *sadd* (s.; pl. *sudûd/asdâd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:94, p. 944, n. 7.

11. أَغْشَيْنَا *'aghshaynâ* = we covered, put a cover, overcame, overwhelmed, cast the shade (v. i. pl. s. past from 'aghshâ, form IV of *ghashiya* [*ghashy/ ghishâwah*], to cover. See *yughshâ* at 33:19, p. 1342, n. 1).

12. يَبْصُرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from 'absara, form IV of *baṣura/baṣira* [بَصَرَ *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).

وَسَوَاءٌ عَلَيْهِمْ
أَنذَرْتَهُمْ ۖ
أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ﴿١٠﴾

10. And it is the same¹ on them
whether you warn² them
or you do not warn them,
they will not believe.

1. سواء *sawâ'* = straight, even, equal, same, alike. See at 30:28, p.1298, n. 13.

2. أُنذَرْتُ *'andharta* = you warned, cautioned (v. iii. m. s. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhâr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *tundhira* at 36:6, p. 1410, n. 1).

3. اتَّبَعَ *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba' / tabâ'ah*], to follow. See at 30:29, p. 1299, n. 6).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. ذَكَرَ *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture. See at 20:124, p. 1007, n. 4.

5. خَشِيَ *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 4:25, p. 251, n. 12).

6. بَشِّرْ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 33:47, p. 1354, n. 7).

7. نَحْيِ *nuhyî* = we give life, animate, enliven (v. i. pl. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 15:22, p. 812, n. 5).

8. i. e., of deeds. قَدَّمُوا *qaddamû* = they sent ahead, forwarded, advanced (v. iii. m. pl. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudâm /qidmân /maqdam*] to precede, to arrive. See *qadamat* at 28:47, p. 1248, n. 12).

9. Such as continuing charity (*sadaqah jāriyah*). أَثَارَ *'âthâr* (pl.; s. أَثَرٌ *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.

10. أَحْصَيْنَا *'ahṣaynâ* = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'ahṣâ*, form IV from the root *hasy/hasan*. See *'ahṣâ* at 18:49, p. 929, n. 7).

11. إِمَامٌ *imâm* (pl. *a'immaḥ*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 25:74, p. 1160, n. 9.

إِنَّمَا تُنذِرُ
مَنِ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمَنَ
الْغَيْبَ ۖ
فَبَشِّرْهُ
بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. You can but warn
such as follow³ the reminder⁴
and fear⁵ the Most Merciful
in the unseen.
So give him the glad tidings⁶
of forgiveness
and a reward very generous.

إِنَّا نَحْنُ
نُحْيِي الْمَوْتَىٰ
وَنَكْتُبُ
مَا قَدَّمُوا
وَمَا أَثَرُهُمْ ۖ
وَكُلُّ شَيْءٍ
أَحْصَيْنَاهُ
فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. Verily it is We Who
give life⁷ to the dead
and write down
all that they send forward⁸
and their vestiges;⁹
and everything
We compute¹⁰
in a record¹¹ quite clear.

Section (Rukû') 2

وَأَضْرِبْ لَهُم

13. And strike for them

مَثَلًا	an instance, ¹
أَصْحَابَ الْقَرْيَةِ	of the inmates ² of the town, ³
إِذْ جَاءَهَا	when there came to it
الْمُرْسَلُونَ ﴿١٣﴾	the Messengers. ⁴
إِذَا رَسَلْنَا	14. When We sent
إِلَيْهِمُ اثْنَيْنِ	to them two ⁵
فَكَذَّبُوهُمَا	and they disbelieved ⁶ them;
فَعَزَّزْنَا	then We reinforced ⁷
بِثَالِثٍ	with a third
فَقَالُوا إِنَّا	and they said: "Indeed we are
إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾	unto you Messengers."
قَالُوا مَا أَنْتُمْ	15. They said: "You are not
إِلَّا بَشَرٌ مِثْلُنَا	but human beings ⁸ like us;
وَمَا أَنْزَلَ	nor has there sent down ⁹
الرَّحْمَنُ مِنْ شَيْءٍ	the Most Merciful anything.
إِنْ أَنْتُمْ إِلَّا كَاذِبُونَ ﴿١٥﴾	You are not but lying." ¹⁰
قَالُوا رَبَّنَا	16. They said: "Our Lord
يَعْلَمُ إِنَّا إِلَيْكُمْ	knows ¹¹ that we are unto you
لَمُرْسَلُونَ ﴿١٦﴾	indeed Messengers."

1. i. e., the instance of unbelief and intransigence. مثل *mathal* (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:58, p. 1309, n. 10.

2. i. e., the instance of unbelief and intransigence. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 35:6, p. 1391, n. 8).

3. i. e., the town to which messengers were sent to call them to the faith but they refused to accept the call and were in consequence destroyed by Allah. The town is generally identified with Antioch but it is not certain. قرية *qaryah* (s.; pl.

قرى *quran*) = habitation, town, village, hamlet. See at 34:34, p. 1381, n. 2.

4. المرسلون *mursalûn* (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasala* [*rasal*], to be long and flowing. See at 27:10, p. 1205, n. 3.

5. i. e., two messengers.

6. كذبوا *kadhhabû* = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

7. عززنا *'azzaznâ* = we reinforced, strengthened, made respected/dear (v. i. pl. past from *'azzaza*, form II of *'azza* [*'izz* /*'izzah* /*'azâzah*], to be strong/ respected/ dear/ rare. See *tu'izzu* at 3:26, p. 165, n. 4).

8. بشر *bashar* = man, human being, mankind. See at 30:20, p. 1296, n. 1.

9. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 33:26, p. 1345, n. 1).

10. تكذبون *takdhībûna* = you lie, tell an untruth, are untrue (v. ii. m. pl. impfct. from *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See n. 6 above).

11. This is very significant; for the coming of *wahy* to a Messenger of Allah is an intimate affair between him and Allah and no outsider can witness or testify that. Allah Alone is the witness for His Messenger. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 14:9, p. 789, n. 1).

وَمَا عَلَيْنَا 17. "And no duty is on us

إِلَّا الْبَلَاغُ except to convey¹

الْمُبِينُ openly and clearly."²

قَالُوا إِنَّا 18. They said: "Indeed We

نَظَرْنَا فِيكَ see an evil omen³ in you.

لَئِنْ لَمْ تَنْتَهُوا If you desist⁴ not

لَنَرْجُمَنَّكَ we shall surely stone⁵ you

وَلَيَمَسَّنَّكَ and there shall afflict⁶ you

وَسَاءَ عَذَابٌ from us a punishment

أَلِيمٌ most painful."

قَالُوا 19. They said:

طَائِرُكُمْ مَعَكُمْ "Your evil omen⁷ is with you.

أَيْنَ ذُكِّرْتُمْ Is it that you are reminded?⁸

بَلْ أَنْتُمْ قَوْمٌ Nay, you are a people

مُسْرِفُونَ exceeding all bounds."⁹

وَجَاءَ مِنْ 20. And there came from the

أَقْصَا الْمَدِينَةِ remotest part¹⁰ of the town

رَجُلٌ يَسْعَى a man running.

قَالَ يَاقَوْمِ He said: "O my people

اتَّبِعُوا follow

الرَّسُلَ the Messengers."

1. بلاغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 29:18, p. 1271, n. 4.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 34:24, p. 1377, n. 5.

3. تطيرنا *taṭayyarnâ* = we saw an evil omen, augured ill (v. i. pl. past from *taṭayyara*, form V of *ṭāra* [ṭayr/ ṭayrân], to fly [The verb is derived from the pre-Islamic practice of determining the propriety of a deed by the omen of birds flying right or left]. See *yattayyarû* at 7:131, p. 513, n. 5).

4. تنتهوا *tantahû(na)* = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahû*, form VIII of *nahâ* [nahy/nahw], to forbid, prohibit. The terminal *nûn* is dropped for the verb in a conditional clause and also preceded by the particle *lam*. See at 8:19, p. 553, n. 5).

5. i. e., kill you by stoning. لَنَرْجُمَنَّكَ *la+narjumanna* = we shall surely stone, damn (v. i. pl. impfct. emphatic from *rajama* [rajm], to stone {someone}. See *la+arjumanna* at 19:46, p. 962, n. 8).

6. ليمن *la-yamassanna* = he or it will surely afflict, touch, hit (v. iii. m. s. emphatic impfct. from *massa* [mass/ masis], to touch. See at 5:73, p. 366, n. 8).

7. *tâ'ir* is used here metaphorically to mean evil omen. See n. 3 above). طائر *tâ'ir* = flying, bird. See at 17:13, p. 877, 2.

8. i. e., do you call it bad omen because you are reminded of the truth communicated by Allah through His Messengers? ذُكِّرْتُمْ *dhukkirtum* = you are reminded (v. iii. m. pl. past passive from *dhakkara*, form II of *dhakara* [dhikr/ tadhkâr], to remember. See *dhakkir* at 14:5, p. 787, n. 5).

9. مسرفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See at 7:81, p. 497, n. 7).

10. أقصى *'aqṣâ* = farther, remoter, more distant, farthest, remotest part (relative of *qasîy*). See at 28:20, p. 1238, n. 3.

21. "Follow¹ those who
ask² of you not
any remuneration³
and they are guided aright."⁴

PART (JUZ') 23

22. "And what reason have I
that I should not worship
Him Who has created⁵ me
and to Him
you shall all be taken back?"⁶

23. "Shall I take⁷ besides Him
deities?
If the Most Merciful intends⁸
to me any harm
there shall not avail⁹ me
their intercession aught
nor shall they rescue¹⁰ me."

24. "Surely I shall then be
in an error
quite clear."

1. اتبعوا *ittabi'û* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 2:170, p. 80, n. 2).

2. يسأل *yas'alu* = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl*/*mas'alah/tas'âl*], to ask. See at 4:153, p. 312, n. 5).

3. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 35:7, p. 1391, n. 14).

4. مهتدون *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 7:30, p. 475, n. 7).

5. فطر *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 30:30, p. 1299, n. 12).

6. i. e., after Resurrection for Judgement, reward and punishment. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujâ'*], to return. See at 32:11, p. 1327, n. 4).

7. اتخذ *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See at 6:14, p. 396, n. 7).

8. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in*. See at 10:107, p. 675, n. 6).

9. تغن *tughni* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan*/*ghanâ'*], to be free from want, to be rich. The final *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 9:25, p. 587, n. 1).

10. ينجيهم *yunqidhûna* (originally *yunqidhûna+nî*). ينجون *yunqidhûna* = they rescue, save, salvage, recover, deliver (v. iii. m. pl. impfct. from *'anqadha*, form IV of *naqadha* [*naqd*], to save, to rescue. See at 3:103, p. 196, n. 12).

إِنِّي آمَنْتُ 25. "I do indeed believe

بِرَبِّكُمْ in your Lord.

فَاسْمَعُونَ ﴿١٥﴾ So listen¹ to me."

قِيلَ 26. It was said:²

أَدْخُلِ الْجَنَّةَ "Enter³ the garden."

قَالَ يَلَيْتَ He said: "Ah, would that

قَوْمِي يَعْلَمُونَ ﴿١٦﴾ my people knew!."

بِمَا 27. "That

عَفَّرَ لِي رَبِّي my Lord has forgiven⁴ me

وَجَعَلَنِي and has made⁵ me

مِنَ الْمُكْرَمِينَ ﴿١٧﴾ of the honoured ones!"⁶

وَمَا أَنْزَلْنَا ﴿١٨﴾ 28. And We sent down⁷ not

عَلَى قَوْمِهِ مِنْ بَعْدِهِ against his people after him

مِنْ جُنْدٍ مِنَ السَّمَاءِ any army⁸ from the heaven

وَمَا كُنَّا مُنْزِلِينَ ﴿١٩﴾ nor are We to send down.⁹

إِنْ كَانَتْ إِلَّا 29. It was naught but

صَيْحَةً وَاحِدَةً a single thunderous blast¹⁰

فَإِذَا هُمْ and lo, they were

خَامِدُونَ ﴿٢٠﴾ dead and still.¹¹

1. i. e., listen to my advice and believe in Allah and His Messengers. *isma'ûni* (originally *isma'û+nî*) اسمعوا *isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [sam'/samâ'/masma'], to hear. See at 5:108, p. 384, n. 5).

2. The unbelievers killed him and it was said to him after his death.

3. أدخل *udkhul* = enter, go in (v. ii. m. s. imperative from *dakhala* [dukhûl], to enter. See *udkhulî* at 27:44, p. 1215, n. 6).

4. غفر *ghafara* = he forgave, pardoned (v. iii. m. s. past from *ghafr* /*maghfirah* *ghufrân*, to forgive. See *yaghfira* 26:82, p. 1177, n. 6).

5. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 35: 38, p. 1404, n. 2).

6. مكرمين *mukramîn* (pl.; acc./gen. of *makramûn*; s. *mukram*) = those honoured (passive participle from 'akrama, form IV of *karuma* [*karam*/*karamah*/*karâmah*], to be noble, generous. See *karim* at 34:4, p. 1369, n. 1).

7. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [*nuzûl*], to come down. See at 29:47, p. 1282, n. 2).

8. جند *jund* (s.; pl. *junûd*/*ajnâd*) = army, soldiers. See at 19:75, p. 970, n. 13.

9. منزلين *munzilîn* (pl.; acc./gen. of *munzilûn*; s. *munzil*) = those who send down, make (someone/ something) descend, receive guests, hosts (act. participle from 'anzala, form IV of *nazala* [*nuzûl*], to come down. See at 12:59, p. 744, n. 6).

10. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 29:40, p. 1279, n. 5).

11. خامدون *khâmidûn* (pl.; s. *khâmid*) = those who are dead and still, quiet, calm, dying, extinguished (act. participle from *khamada* [*khamd*/*khumûd*], to go out, to die. See *khâmidîn* at 21:15, p. 1016, n. 7).

- يَحْزَنُونَ 30. Oh, what a pity¹
 عَلَى الْعِبَادِ on the servants.
 مَا يَأْتِيهِمْ There comes not to them
 مِنْ رَسُولٍ any Messenger
 إِلَّا كَانُوا but they use to
 بِهِ يَسْتَهْزِئُونَ mock² at him.
- أَلَمْ يَرَوْا 31. Do they not see
 كَمْ أَهْلَكْنَا how many We destroyed³
 قَبْلَهُمْ before them
 مِنَ الْقُرُونِ أَنَّهُمْ of the generations⁴ that they
 إِلَيْهِمْ لَا يَرْجِعُونَ to them will not return?⁵
- وَأِنْ كُلٌّ 32. And surely all,
 لَمَّا جِيعَ yet all together shall
 لَدَيْنَا مُحْضَرُونَ before Us be brought along.⁶

Section (Rukû') 3

- وَأَيُّهُمُ 33. And a sign⁷ for them
 الْأَرْضُ الْمَيْتَةُ is the lifeless⁸ land.
 أَحْيَيْنَاهَا We give it life⁹
 وَأَخْرَجْنَا مِنْهَا حَبًّا and produce¹⁰ out of it corn;¹¹
 فَمِنْهَا يَأْكُلُونَ then of it they eat.¹²

1. *ḥasrah* (pl. *ḥasarât*) = regret, lamentation, grief, sorrow, distress, pity. See at 19:39, p. 960, n. 7).
2. *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 26:6, p. 1163, n.10).
3. *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 32:26, p. 1332, n. 1).
4. of the unbelieving and sinful generations, the ruins of many of whom are visible in the Arabian peninsula. *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 32:26, p. 1332, n. 2.
5. i. e., those destroyed nations will never return to the earth. *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujû'*] to come back, return. See at 32:21, p. 1330, n. 9).
6. i. e., after Resurrection for judgement. *muḥḍarûn* (pl.; s. *muḥdar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 34:38, p. 1382, n. 10).
7. i. e., for the Power and Sovereignty of Allah.
8. *'âyah* (pl. *'âyât*) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.
9. i. e., barren and dry. *maytah* = corpse, carcass, dead, lifeless. See at 16:115, p. 867, n. 6.
10. i. e., make lively by sending down rains and by vegetation. *'ahyaynâ* = we brought to life, gave life (v. i. pl. past from *'ahyâ*, form IV of *ḥayya* [*ḥayah*], to live. See at 35:9, p. 1392, n. 12).
11. *'akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhrāja*, form IV of *kharaja* [*khurâj*], to go out. See at 20:53, p. 987, n. 3).
12. *ḥabb* (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 6:95, p. 431, n. 2.
12. *ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 9:35, p. 591, n. 1).

- وَجَعَلْنَا فِيهَا 34. And We make¹ therein
جَنَّاتٍ مِّنْ نَّجِيلٍ gardens² of date palms³
وَأَعْنَبٍ and vines⁴
وَفَجَّرْنَا فِيهَا and cause to flow⁵ therein
مِنَ الْعُيُونِ of springs.⁶
- يَأْكُلُوا 35. That they may eat
مِنْ ثَمَرِهِ of its produce.⁷
وَمَا عَمِلَتْهُ أَيْدِيهِمْ And their hands do that not.
أَفَلَا يَشْكُرُونَ Will they not then be grateful?⁸
- سُبْحَنَ الَّذِي خَلَقَ 36. Sancrosanct⁹ is He Who
الْأَزْوَاجَ كُلَّهَا created the pairs¹⁰ all of them,
وَمَا تَنْبُتُ الْأَرْضُ of what the earth produces¹¹
وَمِنْ أَنْفُسِهِمْ and of themselves
وَمَا لَا يَعْلَمُونَ and of what they know not.
- وَأَيُّهُمْ 37. And a sign for them
الَّيْلِ is the night.
نَسْلَخُ مِنْهُ النَّهَارَ We strip¹² off it the day;
فَإِذَا هُمْ and lo they then
مُظْلِمُونَ fall in darkness.¹³

1. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [ja'il], to make, to set. See at 36:8, p. 1410, n. 5).

2. جَنَّاتٍ *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 26:147, p. 1187, n. 11.

3. نَجِيلٍ *nakhîl* = palm, date palm. See at 23:18, p. 1079, n. 6.

4. أَعْنَبٍ *'a'nâb* (pl.; sing. *'inab*) = grapes, vines. See at 23:18, p. 1079, n. 7.

5. فَجَّرْنَا *fajjarnâ* = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [fajr], to cleave, break up. See at 18:33, p. 924, n. 1).

6. عُيُونٍ *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:147, p. 1187, n. 12).

7. ثَمَرٍ *thamar* = fruit, fruits, yield, produce, crops, gain, result. See at 18:42, p. 926, n. 9.

8. يَشْكُرُونَ *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/ shukrân], to thank. See at 27:72, p. 1224, n. 8).

9. سُبْحَانَ *Subhân* is derived from *sabbâha*, form II of *sabaha* [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sancrosanct" conveys the meaning better. See at 34:41, p. 1383, n. 7.

10. أَزْوَاجٍ *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 35:11, p. 1393, n. 12.

11. تَنْبُتٍ *tunbitu* = she or it causes to sprout, makes grow, germinates, produces (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [nabt], to grow, to sprout. See at 2:61, p. 28, n. 14).

12. i. e., gradually take away, withdraw. نَسْلَخُ *naslakhu* = we strip, strip off, flay (v. i. pl. impfct. form *salakha* [salkh], to strip off, to flay. See *insalakha* at 7:175, p. 534, n. 2).

13. مُظْلِمُونَ *muzlimûn* (pl.; s. *muzlim*) = مظلم *muzlim* = those that grow dark, fall in darkness, those darkening (act. participle from *'azlama*, form IV of *zalima* [zalm], to be dark. See *muzlim* at 10:27, p. 647, n. 14).

وَالشَّمْسُ تَجْرِي 38. And the sun runs on¹

لِئَسْتَقَرَّ لَهَا to a resting place² for it.

ذَلِكَ نَقْدِرُ That is the ordaining³ of

الْعَزِيزِ the All-Mighty,

الْعَلِيمِ the All-Knowing.

وَالْقَمَر 39. And the moon

قَدَرْنَاهُ We have ordained for it

مَنَازِلَ حَتَّىٰ عَادَ stages⁴ till it reverts⁵

كَالْمُرْجُونِ like the date-leaf stalk⁶

الْقَدِيرِ grown old.

لَا الشَّمْسُ يَنْبَغِي 40. Neither is it necessary⁷

لَهَا أَنْ تَذْرَكَ for the sun to overtake⁸ the

الْقَمَرَ وَلَا الْيَلَّ moon nor is the night

سَابِقُ النَّهَارِ to outstrip⁹ the day.

وَكُلٌّ فِي فَلَكٍ And all in an orbit¹⁰

يَسْبَحُونَ are floating.¹¹

وَمَا يَكُنْهُمْ 41. And a sign for them is

أَنَّا حَمَلْنَا that We carried

ذُرِّيَّتَهُم their progeny

فِي الْفُلْكِ الْمَشْحُونِ in the Ark laden.¹²

1. تَجْرِي *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 29:58, p. 1286, n. 2).

2. i. e., for a specified time and destination. *mustaqarr* = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 25:76, p. 1161, n. 3).

3. *taqdîr* = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [qadr/ qadar qudrah/ maqdurah], to decree, to have power. See at 6:96, p. 431, n. 11).

4. *manâzil* (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala* [nuzâl], to come down. See at 10:5, p. 637, n. 8).

5. *âda* = he reverted, returned, relapsed (v. iii. m. s. past from 'awd/ awdah, to return. See at 5:95, p. 377, n. 10).

6. *urjûn* (s.; pl. 'arâjin) = date-leaf stalk.

7. *yanbaghî* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [bughâ], to seek, to desire. See at 26:211, p. 1198, n. 7).

8. *tudrika(u)* = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from 'adraka, form IV of *daraka* [darak/dark], to attain. The final letter takes *fathah* for the particle 'an coming before the verb. See *tudriku* at 6:103, p. 434, n. 8).

9. *sâbiq* (s.; pl. *sâbiqûn*) = preceding one, he who gets ahead/ outstrips (act. participle from *sabaqa* [sabq], to be or get ahead or before). See at 35:32, p. 1401, n. 9.

10. *falak* (s.; pl. 'aflak) = celestial sphere, orbit, star. See at 21:33, p. 1021, n. 5).

11. *yasbahûna* = they swim, float (v. iii. m. pl. impfct. from *sabaha* [sabh/ sibâhah] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

12. i. e., the Ark of Nûh, peace be on him. *meshûn* = laden, freighted, consigned (passive participle from *shahana*, *shahñ*), to load, lade, freight. See at 26:119, p. 1183, n. 7).

وَخَلَقْنَا 42. And We have created for

لَهُمْ مِّنْ مِّثْلِهِ¹

مَارِكِبُونَ² which they embark on.²

وَلَنَنْشَأَ 43. And if We will

نَغْرِقَهُمْ³ We may drown³ them

فَلَا صَرِيحَ لَهُمْ⁴ and no crying⁴ will avail them

وَلَا هُمْ يُنْقَذُونَ⁵ nor will they be rescued.⁵

إِلَّا رَحْمَةً مِنَّا 44. Except as mercy from Us

وَمَتَاعًا إِلَىٰ حِينٍ⁶ and an enjoyment⁶ till a time.

وَإِذَا قِيلَ لَهُمْ 45. And when it is said to them:

أَنْقُوا⁷ "Beware⁷ of

مَا بَيْنَ أَيْدِيكُمْ⁸ what is in front⁸ of you

وَمَا خَلْفَكُمْ⁹ and what is behind⁹ you,

لَعَلَّكُمْ¹⁰ so that you may

رُحْمُونَ¹⁰ have mercy on you.¹⁰

وَمَا تَأْتِيهِمْ 46. And there comes not to

مِنْ ءَايَةٍ¹¹ them any sign

مِنْ ءَايَاتِ رَبِّهِمْ¹² of the signs of their Lord

إِلَّا كَانُوا¹³ but they use to

1. i. e., ships like the Ark of Nûh, peace be on him.

2. يركبون *yarkabûna* = they ride, board, embark on, mount (v. iii. m. pl. impfct from *rakiba* [*rukûb*]), to ride, mount. See *rakibû* at 29:65, p. 1288, n. 5).

3. نغرق *nughriq(u)* = we drown, sink (v. i. pl. impfct. from '*aghraqa*, form IV of *ghariqa* [*gharaq*]), to be drowned. The final letter is vowelless because the verb is conclusion of a conditional clause. See '*aghraqnâ* at 29:40, p. 1279, n. 7).

4. صرّخ *sarikh* = crying, yelling, screaming. See *yastarikhûna* at 35:37, 1403, n. 5.

5. i. e., rescued by anyone else. ينقذون *yunqadhûna* = they are rescued, saved, salvaged, recovered, delivered (v. iii. m. pl. impfct. passive from '*anqadha*, form IV of *naqadha* [*naqdh*]), to save, to rescue. See *yunqidhûna* at 36:23, p. 1414, n. 10).

6. i. e., a grant of enjoyment of life. متاع *matâ'* (pl. '*amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 33:53, p. 1359, n. 2.

7. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 33:70, p. 1365, n. 1).

8. i. e., in front of you of the instances of how the previously unbelieving and sinful people were punished and destroyed. بين *bayna* '*aydikum* = [lit. between your hands] is an idiom meaning "before or in front of you". See *bayna yadayhi* at 34:31, p. 1379, n. 3.

9. i. e., of the judgement and punishment in the hereafter. خلف *khalf* = rear, rear part, behind, successors, those behind. See at 34:9, p. 1370, n. 9.

10. ترحمون *turhamûna* = you (all) are bestowed mercy (v. ii. m. pl. impfct. passive from *rahima* [*rahmah* / *marhamah*]), to have mercy. See at 6:155, p. 459, n. 11).

عَنَّا مُعْرِضِينَ ﴿١٦﴾ turn away¹ from it.

وَإِذَا قِيلَ لَهُمْ 47. And if it is said to them:

أَنْفِقُوا مِمَّا "Spend² out of what

رَزَقَكُمُ اللَّهُ Allah has provided for you",

قَالَ الَّذِينَ كَفَرُوا there say those who disbelieve

لِلَّذِينَ آمَنُوا to those who believe:

"Shall we feed³ those whom,

لَوْ شَاءَ اللَّهُ if Allah wished,

أَطْعَمَهُ He would have fed?⁴

إِنْ أَنْتُمْ إِلَّا فِي You are not but in

ضَلَالٍ مُّبِينٍ ﴿١٧﴾ an error⁵ quite obvious."⁶

وَيَقُولُونَ 48. And they say:

"When will this promise⁷ be,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"⁸

مَا يَنْظُرُونَ إِلَّا 49. They await⁹ not but

صَيْحَةً وَاحِدَةً a single thunderous blast¹⁰

تَأْخُذُهُمْ that will get hold¹¹ of them

وَهُمْ يَخِصِّمُونَ while they are disputing!¹²

فَلَا يَسْتَطِيعُونَ 50. So they shall not be able¹³

1. مرضين *mu'ridîn* (acc./gen. of *mu'ridûn*; sing. *mu'rid*) = those turning away, averting, falling back (active participle from 'a'raḍa, form IV of 'arūḍa [عرض], to be broad, wide, to appear. See at 26:5, p. 1163, n. 7).

2. أنفقوا *'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from 'anfaqa, form IV of *nafaqa/nafiqa* [nafaq], to be used up, be spent. See at 9:53, p. 600, n. 1).

3. نطعم *nuṭ'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from 'aṭ'ama, form IV of *ṭa'ima* [ṭa'm], to eat, to taste. See *yut'imu* at 26:79, p. 1176, n. 10).

4. أطعمه *'aṭ'ama* = he fed, gave food (v. iii. m. s. past in form IV of *ṭa'ima*. See n. 3 above).

5. ضلال *ḍalāl* = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

6. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 36:17, p. 1413, n. 2.

7. i. e., when will the promise of Resurrection come true? وعد *wa'd* (s.; pl. *wu'ad*) = promise. See at 35:5, p. 1391, n. 1.

8. صادقين *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 33:35, p. 1349, n. 3).

9. ينظرون *yanẓurûna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [naẓr/manẓar], to see, view, look at. See at 35:43, p. 1406, n. 10).

10. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, thunderous blast. See at 36:29, p. 1415, n. 10).

11. تأخذ *ta'khudhu* = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from 'akhadha ['akhdh], to take. See *ta'khudhû* at 2:255, p. 131, n. 1).

12. يخصمون *yakhiṣimûna* (originally *yakhtaṣimûna*) = they quarrel, dispute, argue, (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [khaṣm/khiṣām/khuṣāmah], to defeat in argument. See at 26:96, p. 1179, n. 7).

13. يستطيعون *yastaṭi'ûna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istatā'a*, form X of *ṭa'a* [ṭaw], to obey. See at 26:211, p. 1198, n. 8).

تَوْصِيَةً^١ to making a will¹
وَلَا إِلَىٰ أَهْلِهِمْ^٢ nor to their families
يَرْجِعُونَ shall they return.²

Section (Rukû') 4

وَيُنْفِخُ^٣ 51. And blown will be³
فِي الصُّورِ the trumpet⁴
فَإِذَا هُمْ and lo, they will
مِنَ الْأَجْدَاثِ from the graves⁵
إِلَىٰ رَبِّهِمْ to their Lord
يَنْسِلُونَ be issuing forth.⁶

قَالُوا كَذَّبْنَا^٧ 52. They will say: "Woe to us!
مَنْ رَعَيْنَا Who has raised⁷ us
مِنْ مَّرْقَدِنَا from our sleeping beds?"⁸
هَذَا مَا "This is what there had
وَعَدَ الرَّحْمَنُ promised⁹ the Most Merciful
وَصَدَقَ and had said truly¹⁰
الْمُرْسَلُونَ the Messengers."¹¹

إِنْ كَانَتْ 53. There will be naught
إِلَّا صَيْحَةٌ وَاحِدَةٌ but a single thunderous blast¹²
فَإِذَا هُمْ جَمِيعٌ and lo, they will all together

1. توصية *tawṣiyah* (s.; pl. *tawṣiyât/tawâṣin*)+ = recommendation, suggestion, instruction, commission, mandate, to make bequests, to make will, to entrust (verbal noun in form II of *waṣṣa* [wasy], to diminish, to regain weight).

2. يرجعون *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع] to come back, return. See at 36:31, p. 1416, n. 5).

3. That will be the second blowing of the Trumpet for Resurrection. نفخ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [nafkh], to blow. See at 23:101, p. 1099, n. 10).

4. صُور *ṣûr* = horn, bugle, trumpet. See at 27:87, p. 1228, n. 4.

5. أجداث *'ajdâth* (pl.; s. *jadath*) = graves, tombs.

6. ينسلون *yansilûna* = they issue forth, fall out, procreate (v. iii. m. pl. impfct. from *nasala* [nusâl], to fall out. See at 21:96, 1039, n. 4).

7. بعث *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 25:41, p. 1150, n. 9).

8. مرقد *marqad* (s.; pl. *marâqid*) = bed, couch, resting place, sleeping bed (name of place from *raqada* [raqd/ruqûd/ruqâd], to sleep, to rest, to subside. See *ruqûd*, at 18:18, p. 916, n. 5).

9. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 33:22, p. 1343, n. 7).

10. صدق *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 33:22, p. 1343, n. 8).

11. مرسلون *mursalûn* (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [rasal], to be long and flowing. See at 36:13, p. 1412, n. 4).

12. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 36:49, p. 1420, n. 10).

لَدَيْنَا مُحْضَرُونَ ﴿٥٢﴾ be before Us brought along.¹

فَالْيَوْمَ 54. So today
لَا تُظْلَمُ no injustice will be done²
نَفْسٌ شَيْئًا to any person³ in anything
وَلَا تُجْزَوْنَ nor shall you be requited⁴
إِلَّا مَا كُنْتُمْ except for what you had been
تَعْمَلُونَ ﴿٥٤﴾ doing.⁵

إِنَّ أَصْحَابَ 55. Verily the inmates⁶
الْجَنَّةِ الْيَوْمَ of the paradise toady
فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾ will be busy⁷ enjoying.⁸

هُمْ وَأَزْوَاجُهُمْ 56. They and their consorts⁹
فِي ظِلِّلٍ will be in shades¹⁰
عَلَى الْأَرَائِكِ on canopied couches¹¹
مُسْتَكُونُونَ ﴿٥٦﴾ reclining.¹²

لَهُمْ فِيهَا 57. They will have therein
فِكْهَةٌ fruit
وَلَهُمْ and they will have
مَا يَدْعُونَ ﴿٥٧﴾ whatever they ask for.¹³

1. *muḥḍarûn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from 'aḥḍara, form IV of ḥaḍara [ḥuḍûr], to be present. See at 36:32, p. 1416, n. 6).

2. *tuzlamu* = she is wronged, done injustice, transgressed, suppressed (v. iii. f. s. impfct. passive from *zalamā* [ẓalm/ẓulm], to do wrong. See *tuzlamûna* at 17:71, p. 896, n. 8).

3. *nafs* (s.; pl. *nufûs*/'*anfus*) = living being, person, individual, nature, self. See at 31:28, p. 1320, n. 12.

4. *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See at 27:90, p. 1229, n. 7).

5. *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amilā* ['amal], to do. See at 10:61, p. 659, n. 6).

6. *'aṣ-ḥāb* (pl.; sing. *ṣaḥib* *ṣaḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:13, p. 1412, n. 2).

7. *shugul* = to be busy/ preoccupied, activity, work.

8. *fâkihûn* (pl.; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [fakah/fakâhah], to be cheerful, merry, sportive).

9. *'azwâj* (sing. *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 36:36, p. 1417, n. 10.

10. i. e., shades of gardens. *ẓilâl* (pl.; s. *ẓill*) = shadows, shades. See at 16:81, p. 854, n. 8.

11. *'arâ'ik* (pl.; s. *'arikah*) = raised thrones, canopied couches, sofas. See at 18:31, p. 923, n. 7.

12. *muttaki'ûn* (pl.; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaki'in* at 18:31, p. 923, n. 6).

13. *yadda'ûna* = they ask for, claim, maintain, allege (v. iii. m. pl. impfct. from *idda'a*, for VIII of *da'a* [du'a'], to call, to summon. See *yad'ûna* at 29:42, p. 1280, n. 4).

- سَلَامٌ 58. "Peace" will be
قَوْلًا مِّن رَّبِّ
رَحِيمٍ Most Merciful.
- وَأَمْتَنُوا 59. "And isolate yourselves²
أَلْيَوْمَ today,
إِنِّهَا الْمُعْجِرُونَ" O you the sinful."³
- أَلَمْ أَعْهَدْ إِلَيْكُمْ 60. "Did I not enjoin⁴ on you,
يَبَنِيَّ ءَادَمَ O children of Adam,
أَنْ لَا تَعْبُدُوا that you never worship⁵
الشَّيْطَانَ Satan?"
إِنَّهُ لَكُم Verily he is for you
عَدُوٌّ مُّبِينٌ an enemy⁶ open and clear.⁷
- وَأَنْ أَعْبُدُونِي 61. And that you worship Me.
هَذَا صِرَاطٌ This is a way⁸
مُسْتَقِيمٌ straight and right.⁹
- وَلَقَدْ أَضَلَّ 62. But he indeed led astray¹⁰
مِنْكُمْ from among you
جِيلًا كَثِيرًا creatures many.¹¹
أَفَلَمْ تَكُونُوا Did you not then use to
تَعْقِلُونَ understand?¹²

1. Allah will address the inmates of paradise with *saalâm*; and that will be the highest bliss.

2. i. e., isolate yourselves from the righteous.
امتازوا *imtâzu* = isolate yourselves, separate yourselves, distinguish yourselves, mark yourselves out (v. ii. m. pl. imperative from *imtâza*, form VIII of *mâza* [*mayz*], to separate, to distinguish. See *yamîza* at 8:36, p. 559, n. 10).

3. محرمون *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 32:12, p. 1327, n. 3).

4. أعهد *'a'had(u)* ['ilâ]) = I assign, commit to, entrust to, enjoin on (v. i. pl. impfct from '*ahida* ['ahd], to delegate, to entrust, to commit. The final letter is vowelless because the verb is preceded by the particle *lam*. See '*ahidnâ* at 20:115, p. 1004, n. 10).

5. لا تعبدوا *lâ ta'budû* = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from '*abuda* ['ibâdah / 'ubûdah / 'ubûdiyyah], to worship, to serve. See *u'budû* at 29:56, p. 1285, n. 8).

6. عدو *'adûw* (s.; pl. أعداء '*a'dâ*') = foe, enemy, adversary. See at 35:6, p. 1391, n. 4.

7. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 36:47, p. 1420, n. 6).

8. صراط *ṣirāṭ* = way, path, road. See at 36:4, p. 1409, n. 4.

9. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:4, p. 1409, n. 5).

10. أضل *'aḍalla* = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 30:29, p. 1299, n. 9).

11. جيل *jibill* (pl.; s. *jibillah*) = creatures, generations, nature. See *jibillah* at 26:184, p. 1194, n. 3.

12. تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* ['aql], to be endowed with reason. See at 26:60, p. 1253, n. 12).

هَٰذِهِ جَهَنَّمُ 63. This is the hell
الَّتِي كُنْتُمْ which you had been
تُوعَدُونَ threatened¹ with.

أَصْلَوْهَا الْيَوْمَ 64. Enter² it today
بِمَا كُنْتُمْ because you had been
تَكْفُرُونَ disbelieving.³

الْيَوْمَ نَخْتِمُ 65. Today I shall put a seal⁴
عَلَىٰ أَفْوَاهِهِمْ on their mouths⁵
وَنُكَلِّمُنَا and there will speak⁶ to Us
أَيْدِيهِمْ their hands
وَنَشْهَدُ أَرْجُلُهُمْ and their feet will testify⁷
بِمَا كَانُوا to what they had been
يَكْسِبُونَ acquiring.⁸

وَلَوْ نَشَاءُ 66. And if We willed
لَطَمَسْنَا We would have effaced⁹
عَلَىٰ أَعْيُنِهِمْ their eyes
فَأَسْبَقُوا and then they would grope¹⁰
الْصِّرَاطَ for the way
فَأَنزِلُ يُبْصِرُونَ but how could they see?¹¹

1. تَوَعَّدُونَ *tâ'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* [also from 'aw'ada, form IV of *wa'ada*] [*wa'd*], to make a promise. See at 21:109, p. 1042, n. 10).

2. اَصْلَوْا *ishlaw* = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *shalâ* [*shalan/shalîf/shalâ*'], to roast, to burn, to be exposed to the blaze. See *taştalûna* at 28:29, p. 1242, n. 5).

3. تَكْفُرُونَ *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufir*], to disbelieve. See at 4:89, p. 280, n. 11).

4. نَخْتِمُ *nakhthimu* = we put a seal, seal, close (v. i. pl. impfct. from *khatama* [*khatm/khiâtâm*], to seal. See *khatama* at 2:7, p. 6, n. 4).

5. أَفْوَاهِهِمْ *'afwâh* (pl.; sing. فُوهة *fûhah*) = mouths, vents. See at 33:4, p. 1335, n. 10.

6. نَكَلِّمُ *tukallimu* = she speaks, talks, addresses (v. iii. f. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *tukallima* at 27:82, p. 1226, n. 13).

7. تَشْهَدُ *tash-hadu* = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *tash-hada* at 24:24, p. 1114, n. 1).

8. Allah will seal the mouths and will enable the hands and feet to speak and testify about what man acquired of merits or sins by his deeds. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 15:84, p. 824, n. 8).

9. لَطَمَسْنَا *ṭamasnâ* = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/tumûs*], to be effaced, to efface. See *naṭmisa* at 4:47, p. 262, n. 6).

10. اَسْبَقُوا *istabaqû* = they vie with one another, try to get ahead of one another, compete, race for [here, grope] (v. iii. m. pl. impfct. from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead. See *istabaqû* at 12:25, p. 730, n. 11).

11. يُبْصِرُونَ *yubshirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'absara*, form IV of *başura/başira* [*başar*], to look, to see. See at 36:9, p. 1410, n. 12).

- وَلَوْ شَاءَ 67. And if We willed
لَمَسَخْنَهُمْ We could have transmuted¹
عَلَىٰ مَكَانَتِهِمْ them in their places
فَمَا اسْتَطَاعُوا so they would not be able to²
مُضِيًّا move forward³
وَلَا يَرْجِعُونَ 4 nor could they come back.⁴

Section (Rukû') 5

- وَمَنْ 68. And whoever
نَعَمِّرُهُ we prolong in life⁵
نُنَكِّسُهُ We retract⁶ him
فِي الْخَلْقِ in the constitution.⁷
أَفَلَا يَعْقِلُونَ 8 Will they not then understand?⁸

- وَمَا عَلَّمْنَاهُ 69. And We have not taught
الشِّعْرَ him poetry⁹
وَمَا يَنْبَغِي لَهُ nor is it meet¹⁰ for him.
إِنْ هُوَ إِلَّا It is naught but
ذِكْرٌ وَفُورَةٌ a reminder¹¹ and a Qur'ân
بُيِّنٌ 12 open and explicit.

- يُنذِرَ 70 That he may warn¹²
مَنْ كَانَ حَيًّا him who is alive¹³

1. *masakhnâ* = we transformed, transmuted, converted, distorted (v. i. pl. past from *masakha* [maskh], to transform, transmute).
2. *istatâ'û* = they were able to, were capable of (v. iii. m. pl. past from *istatâ'a*, form X of *istâ'a* [taw], to obey. See at 18:97, p. 945, n.6).
3. *muḍīy* = to move forward, leave, depart. See 'amdî at 18:60, p. 934, n. 8.
4. *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجع] *rujû'*) to return. See at 36:50, p. 1421, n. 2).
5. *nu'ammir(u)* = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from 'ammara, form II of 'amara ['amr/ 'umr], to live long. The final letter is vowelless because the verb is in a conditional clause. See at 26:35, p. 37, p. 1403, n. 8).
6. *nunakkis(u)* = we invert, reverse, retract, tilt, bend (v. i. pl. impfct. from *nakkasa*, form II of *nakasa* [naks], to invert, to turn over. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nâkisû* at 32:12, p. 1327, n. 6).
7. *khalq* = creation, origination, making, creatures, constitution. See at 23:14, p. 1078, n. 5.
8. *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aq], to understand, to have intelligence. See at 30:28, p. 1299, n. 5).
9. *shi'r* (s.; pl. 'ash'âr) = poetry, poems.
10. *yanbaghî* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [bughâ], to seek, to desire. See at 36:40, p. 1198, n. 7).
11. Note that the word "Qur'ân" is in apposition to *dhikr*. *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture. See at 36:11, p. 1411, n. 4.
12. *yundhira(u)* - he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of *nadhara* [nadh / nudhûr], to dedicate, to vow. The final letter takes *fatḥah* for a hidden 'an in *li* [of motivation] coming before the verb. See at 18:2, p. 910, n. 6).
13. i. e., whose heart is alive to the truth.

- وَيُحَقِّقُ and that due may become¹
 الْقَوْلُ the word²
 عَلَى الْكَافِرِينَ on the unbelievers.
- أَوَلَمْ يَرَوْا 71. Do they not see that We
 أَنَا خَلَقْنَاهُمْ have created for them,
 مِمَّا عَمِلَتْ أَيْدِينَا out of what Our hands did,³
 أَنْعَمَّا the cattle⁴
 فَهُمْ لَهَا so they are of these
 سُلُكُونَ the owners?⁵
- وَذَلَّلْنَاهَا 72. And We have tamed⁶ these
 لَهُمْ فَمِنْهَا for them so some of them
 رُكُومٌ are their mount⁷
 وَمِنْهَا يَأْكُونَ and of them they eat.⁸
- وَلَهُمْ فِيهَا 73. And they have in them
 مَنَافِعٌ وَمَشَارِبٌ benefits⁹ and drinks.¹⁰
 أَفَلَا Will they not then
 يَشْكُرُونَ express gratitude?¹¹
- وَاتَّخَذُوا 74. And they take¹²
 مِنْ دُونِ اللَّهِ besides Allah

1. يَحَقِّقُ = *yaḥiqqa(u)* = he or it becomes true, correct, due, right, incumbent (v. iii. m. s. impfct. from *ḥaqqa*). The final letter takes *fathah* because of an implied 'an in *li* (of motivation) coming before the verb. See *haqqa* at 36:7, p. 1410, n. 3).
2. i. e., sentence of punishment.
3. i. e., it is exclusively Our creation; there is no partner in it.
4. أَنْعَمَ 'an'ām (pl.; s. نَم na'am) = grazing livestock (sheep, cattle, camels, goats), animals. See at 32:27, p. 1332, n. 10.
5. i. e., you possess and use them as you like.
6. مَالِكُونَ *mālikūn* (pl.; s. مَالِك mālīk) = owners, possessors (act. participle from *malaka* [malk/mulk/milk], to take in possession. See *yamlikūna* at 35:13, p. 1395, n. 7).
7. ذَلَّلْنَا *dhallalnā* = we humiliated, made low, subdued, tamed (v. i. pl. past from *dhallala*, form II of *dhalā* [dhalī dhullī dhalālah / dhillaḥ / madhallah], to be low, humble. See *nadhilla* at 20:134, p. 1011, n. 3).
8. رَكُوبٌ *rakūb* = mount, riding animal. See *yarkabūna* at 36:42, p. 1419, n. 2.
9. i. e., of their meat. يَأْكُلُونَ *ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from 'akala ['akl/ma'kal], to eat. See at 36:72, p. 1426, n. 8).
10. i. e., other uses of their wool, hyde, bones, etc. مَنَافِعُ *manāfi'* (sing. *manfa'ah*) = uses, benefits. See at 23:21, p. 1080, n. 3.
11. i. e., of their milk. مَشَارِبُ *mashārib* (pl.; s. *mashrab*) = drinks, drinking places. See *sharāb* at 16:69, p. 841, n. 1).
12. يَشْكُرُونَ *yashkurūna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/ shukrān], to thank. See at 36:35, p. 1417, n. 8).
13. i. e., in spite of these graces and clear evidences about Allah they take gods besides Him. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 29:41, p. 1279, n. 10).

- ٦ ۞ إِلَٰهَةٌ لَّهُمْ ۚ gods¹ that they may
 ٧ ۞ يُنصَرُونَ be helped.²
75. They are not capable of³
 نَصْرَهُم helping them;
 وَهُمْ لَهُمْ and they will be for them
 ٧ ۞ جُنْدٌ مُّخَصَّرُونَ a host⁴ brought up.⁵
76. So let there not grieve⁶ you
 قَوْلُهُمْ their saying.⁷
 إِنَّا نَعْلَمُ Verily We know
 مَا يُبْشِرُونَ what they conceal⁸
 ٧ ۞ وَمَا يُعْلِنُونَ and what they disclose.⁹
77. Does not man see
 أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ
 مِنْ نُطْفَةٍ from a drop?¹⁰
 فَإِذَا هُوَ خَصِيمٌ And lo, he is a disputant¹¹
 ٧ ۞ مُبِينٌ open and clear!
78. And he strikes for Us
 وَضَرَبَ لَنَا
 مَثَلًا an instance
 وَنَسِيَ خَلْقَهُ and forgets¹² his creation:

1. i. e., a number of gods. *إِلَٰهَةٌ* 'ālihah (pl.; s. 'ilāh) = gods, deities, objects of worship. See at 25:42, p. 1150, n. 11.
2. i. e., in their affairs and needs. *يُنصَرُونَ* *yunṣarūna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [naṣr /nuṣūr], to help. See at 28:41, p. 1246, n. 10).
3. *يُستطيعون* *yastaṭī'ūna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭā'a*, form X of *tā'a* [taw'], to obey. See at 36:50, p. 1420, n. 13).
4. *جند* *jund* (s.; pl. *junūd/ajnād*) = army, soldiers, host. See at 36:28, p. 1415, n. 8.
5. i. e., on the Day of Judgement for punishment. *مُحَضَّرُونَ* *muḥḍarūn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from 'aḥḍara, form IV of *ḥaḍara* [ḥuḍūr], to be present. See at 36:54, p. 1422, n. 1).
6. *لا يحزن* *lā yahzun* = let him or it not make sad, grieve (v. iii. m. s. imperative [prohibition] from *ḥazana* [ḥuzn/ḥazan], to make sad. See at 31:23, p. 1719, n. 1).
7. i. e., the words of unbelief, criticism and mocking.
8. *يُسررون* *yusirrūna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from 'asarra, form IV of *sarra* [surūr/tasirrah/masarrah], to gladden, to delight. See at 11:5, p. 679, n. 1).
9. *يُعلنون* *yu'linūna* = they (all) declare, disclose (v. iii. m. pl. impfct. from 'alana, form IV of 'alana/aluna ['alāniyyah], to be or become known, evident. See at 36:76, p. 1427, n. 9).
10. i. e., of the parents. *نطفة* *nutfah* (s.; pl. *nutaf*) = drop, sperm. See at 35:11, p. 1393, n. 11.
11. i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow. *خصيم* *khaṣim* (s.; pl. *khuṣamā'/khuṣmān*) = advocate, defender, one who controverts and argues, disputant (active participle in the scale of *fa'il* from *khaṣama*, to defeat in argument, to discount. See at 16:4, p. 828, n. 10).
12. *نسى* *nasiya* = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyān*, to forget. See at 20:88, p. 997, n. 11).

قَالَ مَنْ يُحْيِي 1 He says: "Who will give life¹
 الْعِظَامَ وَهِيَ 2 to the bones² when they are
 رَمِيمٌ 3 decayed and rotten?"³

قُلْ يُحْيِيهَا 79. Say: "There will give life
 الَّذِي 4 to them the One Who
 أَنشَأَهَا 5 produced⁴ them
 أَوَّلَ مَرَّةٍ 6 for the first time;⁵

وَهُوَ بِكُلِّ شَيْءٍ 7 and He is of every creation
 عَلِيمٌ 8 All-Knowing."

الَّذِي جَعَلَ لَكُمُ 80. "He Who makes⁶ for you
 مِنَ الشَّجَرِ الْأَخْضَرِ 9 out of the green⁷ vegetation⁸
 نَارًا 10 fire;⁹

فَإِذَا أَشْتَبَ 11 and lo, you then do out of it
 نُوقِدُونَ 12 set fire!"¹⁰

أَوَلَيْسَ الَّذِي 81. Is not then the One Who
 خَلَقَ السَّمَوَاتِ 13 created the heavens
 وَالْأَرْضَ 14 and the earth
 بِقَدِيرٍ 15 All-Capable¹¹
 عَلَى أَنْ يَخْلُقَ 16 of creating
 مِثْلَهُمْ 17 the like of them?¹²

1. يَحْيِي *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 30:50, p. 1307, n. 2).

2. عِظَامَ *'izâm* (pl.; sing. *'azm*) = bones. See at 23:82, p. 1095, n. 8.

3. i. e., when not only the skins and muscles but also the hardest parts of the corpses, the bones, will be rotten and reduced to dust. رَمِيمٌ *ramîm* = rotten, decayed.

4. أَنشَأَ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'*/*nushû'*/*nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

5. مَرَّةً *marrah* (s.; pl. *marrât/mirâr*) = time, turn, once. See at 20:37, p. 982, n. 8.

6. جَعَلَ *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 27, p. 1415, n. 5).

7. أَخْضَرَ *'akhḡar* (s.; pl. *khudr*) = green.

8. شَجَرٍ *shajar* (s.; pl. *ashjâr*) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

9. Not only do trees and plants serve as fuel for fire even when green, it is through the green trees and vegetation that Allah provides oxygen without which no fire can be kindled.

10. تُوقِدُونَ *tûqidûna* = you kindle, set fire (v. iii. m. pl. impfct. from *'awqada*, form IV of *waqada* [*waqd*/*waqad*/*wuqûd*], to take fire, to burn. See *yûqidûna* at 13:17, p. 771, n. 10).

11. قَادِرٍ *qâdir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 17:99, p. 905, n. 12).

12. i. e., to resurrect them by creating them again.

بَلْ وَهُوَ
الْخَلَّاقُ O yes, and He is
the Supreme Creator,¹

الْعَلِيمُ the All-Knowing.²

إِنَّمَا أَمْرُهُ 82. It is but His Command³

إِذَا أَرَادَ شَيْئًا when He intends⁴ anything

أَن يَقُولَ لَهُ كُنْ that He says for it "Be"

فَيَكُونُ and it comes into being.⁵

مُسَبِّحِنَ الَّذِي 83. So Sacrosanct⁶ is He

بِيَدِهِ in Whose Hand is

مَلَكُوتُ كُلِّ شَيْءٍ the dominion⁷ of everything;

وَالِئِهِ and to Him

تَرْجَعُونَ you all will be returned.⁸

1. خَلَّاق *Khallâq* = Creator, Supreme Maker (act. participle in the intensive form of *fa'âl* from *khalāqa* [*khalq*], to create. See *khalāqnā* at 15:86, p. 825, n. 1.

2. عَلِيم *'alīm* (s.; pl. *'ulamā'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 34:26, p. 1377, n. 12.

3. See 35:41. أَمْر *'amr* (s.; pl. *'awāmīr* / *'amūr*) = order, command, decree/ matter, issue, affair. See at 30:25, p. 1297, n. 12.

4. أَرَادَ *'arāda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *rāda* [*rawd*], to walk about. See at 18:82, p. 941, n. 2).

5. يَكُون *yakūnu* = he or it becomes, comes into being, happens, takes place (v. iii. m. s. impfct. from *kāna* [*kawn/kiyān/kaynūnah*], to be, to exist).

6. سُبْحَانَ *Subhān* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 36:36, p. 1417, n. 9.

7. مَلَكُوت *malakūt* = empire, realm, kingdom, dominion. See at 23:88, p. 1096, n. 4.

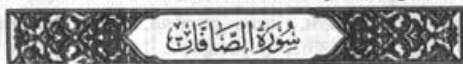
8. i. e., after Resurrection for judgement, reward and punishment. تَرْجَعُونَ *turja'ūna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujū'*], to return. See at 32:11, p. 1327, n. 4).

37: *Sûrat al-Şaffât* (Those Standing in Rows)

Makkan : 182 'âyahs

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with *tawhîd* (monotheism), *wahy*, Resurrection, Judgement, reward and punishment. It starts with an oath by the angels who line up in prayers and in obeying Allah's commands. Reference is next made to the rebellious Satan and the unbelievers' doubts about the Resurrection and their persistence in polytheism. Mention is then made of the punishment and despicable life of the unbelievers in the hereafter and, in contrast, the reward and honourable life of the believers. Emphasis is then made on the fact that Allah has sent Messengers from time to time to guide mankind to the truth and the worship of Allah Alone; and mention is made in this connection of Prophets Nûh, Ibrâhîm and his sacrificing his son Ismâ'il in obedience to Allah's command, Ishâq, Mûsâ and Hârûn, Ilyâs, Lût and Yûnus, peace be on them all. It ends with an emphasis again on *tawhîd* and the polytheists' persistence in setting partners with Allah and their mistaken notion of *jinn* being Allah's daughters.

The *sûrah* is named after the oath by the angels who line up (*al-şaffât*) with which it starts.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ 1. By those lining up¹

صَفًّا in rows;

فَالزَّاجِرَاتِ 2. And those driving away²

زَجْرًا in a drive;

فَالتَّالِيَاتِ 3. And those reciting³

ذِكْرًا a reminder.⁴

إِنَّ إِلَهَكُمْ 4. Verily your God is

لَوْحِدٌ the One⁵ —

رَبِّ السَّمَوَاتِ 5. Lord of the heavens

1. Allah makes an oath by the angels, one of His wonderful creations, who line up in prayer and to obey His command, in order to emphasize His Greatness and Glory. *şaffât* (f. pl.; s. *şaffah*; m. *şaff*) = those standing in a row, ranging in ranks (act. participle from *şaffa* [*şaff*], to set up in a row, to line up, range, classify, compose).

2. This is a description of another duty assigned by Allah to the angels, that of driving away and pushing the clouds or men of bad deeds or Satans from their evil manoeuvres (*Al-Baydâwî*, II, p. 289). *zâjirât* (f. pl.; s. *zâjirah*; m. *zâjir*) = those giving a push, driving away (act. participle from *zajara* [*zajr*], to drive away, push, hold back, restrain).

3. This is another function assigned to the angels, namely, to recite the Book sent down by Allah to His Messenger. *tâliyât* (f. pl.; s. *tâliyah*; m. *tâlin*) = those reciting, reading aloud (act. participle from *talâ* [*tilâwah*], to recite. See *yutlâ* at 33:34, p. 1348, n. 8).

4. i. e., the Book sent down by Allah, the Qur'ân. *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 36:69, p. 1425, n. 10.

5. This is the conclusion of the oath contained in the preceding three 'âyahs and a reminding by Allah that there is no god Except He.

وَالْأَرْضَ وَمَا and the earth and all that is

بَيْنَهُمَا between the two;

وَرَبُّ and Lord of

الْمَشْرِقِ the points of sun-rise.¹

إِنَّا زَيْنَّا 6. Verily We have adorned²

السَّمَاءَ الدُّنْيَا the nearest³ sky

بِزِينَةٍ with an adornment⁴ —

الْكَوَكِبِ the stars.⁵

وَحِفْظًا 7. And as protection⁶

مِنْ كُلِّ شَيْطَانٍ against every Satan

مَّارِدٍ turning rebellious.⁷

لَا يَسْمَعُونَ 8. They cannot overhear⁸

إِلَى الْمَلَأِ الْأَعْلَى the Higher Council;⁹

وَيُقَذَّفُونَ for they are hurled at¹⁰

مِنْ كُلِّ جَانِبٍ from every side.

دُحُورًا 9. Being driven away;¹¹

وَلَهُمْ and they shall have

عَذَابٌ وَاصِبٌ a punishment in perpetuity.¹²

1. مشارق *mashâriq* (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See *mushriqîn* at 26:60, p. 1173, n. 11).

2. زينا *zayyannâ* = we adorned, embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 27:4, p. 1203, n. 4).

3. The sun and all the stars are set by Allah in the sky nearest to the earth. Beyond this there is a vast dark zone. دنيا *dunyâ* (f.; m. *'adnâ*) = nearer, nearest, lower, lowest, this world, earth. See *'adnâ* at 33:59, p. 1361, n. 13.

4. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 33:28, p. 1346, n. 2.

5. كواكب *kawâkib* (pl.; s. *kawkab*) = stars. See *kawkab* at 24:36, p. 1120, n. 6.

6. i. e., of the sky.

7. مارد *mârid* (s.; pl. *maradah/murrâd*) = rebel, one who turns rebellious, refractory, recalcitrant, defiant (act. participle from *marada* [*murâd*], to be refractory, to rebel. See *mumarrad* at 27:44, p. 1215, n. 11).

8. يسمعون *yassamma'ûna* (originally *yatasamma'ûna*) = they lend their ear, listen secretly, overhear (v. iii. m. pl. impfct. from *tasamma'a*, form V of *sami'a* [*sam' samâ' masma'*], to hear. See *isma'û* at 36:25, p. 1415, n. 1).

9. i. e., the angels in the high heaven. ملا *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:38, p. 1245, n. 8).

10. i. e., by shooting stars and meteors. يُقَذَّفُونَ *yūqadhafûna* = they are hurled, hurled at, launched, thrown, flung, cast, tossed down, sent down (v. iii. m. pl. impfct. passive from *qadhafa* [*qadhaf*], to throw, to cast. See *yāqadhifûna* at 34:53, p. 1388, n. 1).

11. i. e., in the hereafter. دحور *duhûr* = to drive away, rout, expel (verbal noun). See *mad-hûr* at 17:39, 885, n. 6.

12. واسب *waşib* = permanent, lasting, perpetual, for ever (act. participle from *waşaba* [*wuṣûb*], to last. See at 16:52, p. 844, n. 5).

إِلَّا مَنِ خَطَفَ 10. Except such as grabs¹

الْخَطَفَةَ فَأَتْبَعَهُ 2 a grab but there pursues² him

شِهَابٌ مُّاقِبٌ 3 a blaze³ very piercing.⁴

فَأَسْتَفْهِمُ 11. So ask their opinion.⁵

أَمْ أَشَدُّ خَلْقًا 6 Are they harder in creation or

أَمْ مِّنْ خَلْقًا 6 those⁶ that We have created.

إِنَّا خَلَقْنَاهُمْ 7 Verily We have created them⁷

مِّنْ طِينٍ لَّازِبٍ 8 of clay⁸ quite sticky.⁹

بَلْ عَجِبْتَ 12. Nay, you are surprised,¹⁰

وَيَسْخَرُونَ 11 but they deride.¹¹

وَإِذَا ذُكِّرُوا 13. And if they are reminded¹²

لَا يَذْكُرُوا 13 they remeber not.

وَإِذَا رَأَوْا آيَةً 14. And if they see a sign,¹³

يَسْتَعْجِرُونَ 14 they burst out in ridicule.¹⁴

وَقَالُوا 15. And they say:

إِن هَٰذَا إِلَّا

سِحْرٌ مُّبِينٌ 15 "This is naught but
sorcery¹⁵ quite obvious."

1. i. e., listens stealthily a little. *خطف* *khatifa* = he grabbed, snatched, seized, wrested away (v. iii. m. s. past from *khaft*, to snatch. See *yutakhatifûna* at 29:67, p. 1289, n. 3).

2. أتبع *'atba'a* = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 20:78, p. 994, n. 6).

3. شهاب *shihâb* (s.; pl. *shuhub*) = blaze, burning, luminous meteor, shooting star, flame. See at 27:7, p. 1204, n. 2.

4. ثاقب *thâqib* = piercing, penetrating, sharp (act. participle from *thaqaba* [*thaqb*], to bore, to drill.

5. i. e., the opinion of those who deny Resurrection. استفت *istafî* = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafî'a*, form X of *fatiya* [*fatâ'*], to be youthful. See *lâ tastafti* at 18:22, p. 919, n. 5).

6. i. e., the earth, the heavens, the stars, the sun, the moon, etc.

7. i. e., mankind, including those that disbelieve.

8. *طين* *fin* = clay, soil. See at 32:7, p. 1326, n. 4.

9. *لازب* *lâzib* = sticky, adhering, firmly fixed (act. participle from *lazaba* [*luzûb*], to cling, adhere).

10. i. e., at their disbelief and denial of the Resurrection. عجب *'ajibta* = you wondered, were surprised, astonished (v. ii. m. s. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See *ta'jab* at 13:5, p. 765, n. 9).

11. يسخرون *yaskharûna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).

12. ذكروا *dhukkirû* = they were reminded (v. iii. m. pl. past passive from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 32:15, p. 1328, n. 9).

13. i. e., any sign or miracle proving the truth of your Messengership.

14. يستعجلون *yastaskhirûna* = they burst out in ridicule, turn to scoffing at (v. iii. m. pl. impfct. from *istaskhara*, form X of *sakhira*. See n. 11 above).

15. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 34:43, p. 1384, n. 12.

أَوْدَامِنَّا 16. "Is it that when we are dead
وَكُنَّا رِيبًا and become dust¹ and
وَعِظْمًا bones,²
أَوْنَا shall we be

لَتَبْعُوْنَ 17. indeed resurrected?"³

أَوَّابًا 17. "And also our fathers
الْأَوَّلُونَ of old?"⁴

قُلْ نَعَمْ وَأَنْتُمْ 18. Say: "Yes, and you will
دَخِرُونَ be humiliated."⁵

فَإِنَّمَا هِيَ 19. It will be but
زَجْرَةٌ وَاحِدَةٌ a single blast;⁶
فَإِذَا هُمْ يَنْظُرُونَ and lo, they will be gazing.⁷

وَقَالُوا 20. And they will say:
يَوْلَنَاهَا "Woe to us, this is
يَوْمَ الدِّينِ the day of Judgement."⁸

هَذَا 21. This is
يَوْمَ الْقَصْرِ الَّذِي the Day of decision⁹ which
كُنْتُمْ بِهِ تَكْذِبُونَ you had been disbelieving.¹⁰

1. i. e., decomposed and reduced to dust. تراب *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 35:11, p. 1393, n. 10.

2. عظام *'izâm* (pl.; sing. *'azm*) = bones. See at 36:78, p. 1428, n. 2.

3. مبعوثون *mab'ûthûn* = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha [ba'th]*, to send, to raise). See at 23:82, p. 1095, n. 9).

4. i. e., our fathers and ancestors who died long before us? In Arabic the term "fathers" means fathers, grandfathers and ancestors.

5. داخرون *dâkhirûn* (pl.; s. *dâkhir*) = those who become small, humble, lowly, humiliated (act. participle from *dakhara [dkhar/dukhâr]*, to be small, humble).

6. i. e., the second blowing of the trumpet by the angel Isrâfil whereupon all will be resurrected. زجرة *zajrah* = blast, piercing sound. See *zâjirât* at 37:2, p. 1430, n. 2.

7. i. e., they will be resurrected and will be looking one to another in astonishment and bewilderment. ينظرون *yanzurûna* = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara [nazr/manzar]*, to see, view, look at. See at 36:49, p. 1420, n. 9).

8. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 31:32, p. 1322, n. 8.

9. i. e., decision regarding the deeds of all. فصل *faṣl* (s.; pl. *fuṣûl*) = detachment, division, partition, decision, chapter, class.

10. تكذبون *tukadhdhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaha [kidhb /kadhib /kadhbah / kidhbah]*, to lie. See at 34:43, p. 1384, n. 5).

Section (Rukû') 2

22. Assemble¹ those who
committed wrong²
and their sorts³ and what
they used to worship
23. Besides Allah.
And direct⁴ them to
the way⁵ of hell.
24. And halt⁶ them;
indeed they shall be asked.⁷
25. What is the matter with you,
you help not one another?⁸
26. Nay, they are today
in complete surrender.⁹
27. And there will turn¹⁰
one to another
mutually making queries.

1. i. e., it will be ordered. احشروا *uḥshurū* = you (all) assemble, gather, collect, muster, rally (v. ii. m. pl. imperative from *hashara* [*hashr*], to gather. See *nahshuru* at 34:40, p. 1383, n. 4).

2. ظلموا *ẓalamū* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:19, p. 1375, n. 3).

3. i. e., their likes and partners. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 36:36, p. 1417, n. 10.

4. اهدوا *iḥdū* = you (all) show the way, guide, lead, direct (v. ii. m. pl. imperative from *hadā* [*hady / hudan / hidāyah*], to guide, to show. See *yahdūna* at 32:24, p. 1331, n. 7).

5. صراط *ṣirāt* = way, path, road. See at 36:61, p. 1423, n. 8.

6. i. e., before they reach hell. قفوا *qifū* = you (all) halt, stop, make stand, detain (v. ii. m. pl. imperative from *waqafa* [*waqf/wuqūf*], to come to a stop, to stand still. See *mawqūfūn* at 34:31, p. 1379, p. n. 5).

7. i. e., about their deeds. مسؤولون *mas'ūlūn* (pl.; s. *mas'āl*) = those who are questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'āl/ mas'alah*], to ask, to enquire, to implore. See *mas'āl* 33:15, p. 1340, n. 10).

8. i. e., it will be said to them, why do you not help one another as you used to help one another in the worldly life? تناصرون *tanāṣarūna* (originally *tatanāṣarūna*) = you (all) render mutual help, help one another (v. ii. m. pl. impfct. from *tanāṣara*, from IV of *naṣara* [*naṣr /nuṣūr*], to help. See *yansuru* at 30:5, p. 1291, n. 4).

9. مستسلمون *mustaslimūn* (pl. s. *mustaslim*) = those who make submission, surrender, capitulate, yield, give themselves up (act. participle from *istaslama*, form X of *salima* [*salāmah/salām*], to be safe. See *yuslim* 31:22, p. 1318, n. 8).

10. أقبل *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in form IV of *qabila* [*qabūl/qubūl*], to accept. See *'aqbalū* at 12:71, p. 748, n. 14).

قَالُوا 28. They will say:¹

إِنَّمَا كُنْتُمْ
تَأْتُونَنَا عَنِ الْيَمِينِ 28. "Indeed you had been
coming to us by the right."²

﴿٢٨﴾

قَالُوا بَلْ
لَمْ تَكُونُوا 29. They will say:³ "Nay,
you had not been

مُؤْمِنِينَ believing."

وَمَا كَانَ لَنَا عَلَيْكُمْ 30. "Nor had we over you

مِنْ سُلْطَانٍ any authority.⁴
بَلْ كُنْتُمْ قَوْمًا

طَٰغِينَ transgressing."⁵

فَحَقَّ عَلَيْنَا 31. "So due⁶ has become on

قَوْلَ رَبِّنَا us the word⁷ of our Lord.

إِنَّا لَذَٰلِقُونَ We indeed are going to taste."⁸

فَآغَوَيْنَاكُمْ 32. "For we led you astray.⁹

إِنَّا كُنَّا غَوِينَ Indeed we had gone astray."¹⁰

فَإِنَّهُمْ 33. So surely they¹¹ shall

يَوْمَ ذِٰلِكَ be partners in the punishment

مُشْرِكُونَ be partners."¹²

1. i. e., those who had followed the unbelieving leaders will say to the leaders.

2. i. e., with power and authority; and also in the name of the established religion and custom. *yamin* (s.; pl. 'aymân) = right, right hand.

3. i. e., the leaders will say in reply.

4. *sulṭân* سلطان = authority, power, mandate, rule, sanction. See at 34:20, p. 1375, n. 12.

5. *ṭāghîn* طٰغِينَ (pl.; acc./gen. of *ṭāghûn*; s. *ṭāghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [ṭaghan/ ṭughyân], to exceed all bounds. See *ṭaghâ* at 20:43, 984, n. 10).

6. *ḥaqqā* حَقَّ = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 36:17, p. 1410, n. 3).

7. i. e., sentence of punishment.

8. i. e., going to taste the punishment. *dhâ'iqûn* ذٰلِقُونَ (pl.; s. *dhâ'iq*) = those who taste, are going to taste (act. participle from *dhâqa* [dhâqā/ dhawq/ madhâq], to taste. See *dhâ'iqah* at 29:57, p. 1285, n. 10).

9. *aghwaynâ* آغَوَيْنَا = we led astray, misled, lured (v. i. pl. past from 'aghwâ, form IV of *ghawâ* [ghayy/ ghawâyah], to go astray. See at 28:63, p. 1254, n. 11).

10. *ghâwîn* غَوِينَ (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [ghayy/ ghawâyah], to go astray. See n. 9 above and at 26:91, p. 1178, n. 11).

11. i. e., the leaders and the followers.

12. *mushtarikûn* مُشْرِكُونَ (pl.; s. *mushtarik*) = those sharing, taking part, being partners, cooperating, participating (act. participle from *ishtaraka*, form VIII of *sharika* [shirk/ shirkah/ sharikah], to share, to take part. See *mushrikîn* at 30:31, p. 1300, n. 4).

إِنَّا كَذَلِكَ نَفْعَلُ 34. Verily suchwise We deal
بِالْمُجْرِمِينَ ٣٤ with the sinful.¹

إِنَّهُمْ كَانُوا 35. Indeed they had been,
إِذَا قِيلَ لَهُمْ when it was said to them

لَا إِلَهَ إِلَّا اللَّهُ "There is no God but Allah",
يَسْتَكْبِرُونَ ٣٥ turning arrogant.²

وَيَقُولُونَ 36. And they said:

أَبَا لَنَا رُكُوعًا 3 "Are we indeed to abandon"³
إِلَٰهِنَا our gods

لِشَاعِرٍ for the sake of a poet⁴
يَتَجَنَّبُ عَنْهُ ٣٦ gone off his head.⁵

بَلْ جَاءَ 37. Nay, he has come
بِالْحَقِّ with the truth and he
وَصَدَّقَ الْمُرْسَلِينَ ٣٧ confirms⁶ the Messengers.⁷

إِنَّكُمْ 38. You shall surely
لَذَاقُوا الْعَذَابَ be tasting⁸ the punishment
أَلَّامٍ ٣٨ most painful.

وَمَا تُجْزَوْنَ 39. And you will not be requited⁹

1. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 34:32, p. 1380, n. 2).

2. يستكبرون *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabûrah] to become big, large, great. See at 32:15, p. 1328, n. 13).

3. تاركوا *târikû(n)* [pl.; s. *târik*] = those who abandon, give up, forsake, leave (act. participle from *taraka* [tark], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târikî* at 11:53, p. 697, n. 2).

4. The allusion is to the Prophet Muhammad, peace and blessings of Allah be on him. The polytheists of Makka used to allege that he had turned a poet and that he had gone off his head because of his giving out the passages of the Qur'ân and asking them to abandon their gods and goddesses and worship Allah Alone. شاعر *shâ'ir* (s.; pl. *shu'arâ'*) = poet.

5. See also 34:46, p. 1386. مجنون *majnûn* (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [junûn], to cover, to hide. See at 26:27, p. 1167, n. 10).

6. صدق *saddaqa* = he proved true, verified, substantiated, confirmed (v. iii. m. s. past in form II of *saduqa* [saddq/sidq], to speak the truth. See at 34:20, p. 1375, n. 9).

7. i. e., the previous Messengers of Allah. This is an emphasis on the fact that all the Messengers of Allah delivered the same religion, Islâm and that the Qur'ân completes and finalizes it.

8. i. e., you, who set partners with Allah and do the deeds forbidden by Him. ذائقوا *dhâ'iqû* (n) [pl.; s. *dhâ'iq*] = those who taste, are going to taste (act. participle from *dhâqa* [dhâqa [dhawq/ madhâq], to taste. The terminal *nûn* is dropped because of the genitive construction. See *dhâ'iqûn* at 37:31, p. 1435, n. 8).

9. تجزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See at 36:54, p. 1422, n. 4).

إِلَّا مَا كُنْتُمْ ٣٦ except for what you had been
فَعَلَوْتُمْ ٣٦ doing.

إِلَّا عِبَادَ اللَّهِ ٤٠ Except the servants of
الْمُخْلَصِينَ ٤٠ Allah, the select ones.¹

أُولَئِكَ لَهُمْ ٤١ Such ones shall have
رِزْقٌ مَّعْلُومٌ ٤١ provision² specified.³

فَوَاكِهُ ٤٢ Fruits;⁴

وَهُمْ مُكْرَمُونَ ٤٣ and they will be honoured.⁵

فِي جَنَّاتِ النَّعِيمِ ٤٣ In the gardens of bliss.⁶

عَلَى مُرُورٍ ٤٤ On couches⁷

مُتَقَابِلِينَ ٤٤ facing one another.⁸

يُطَافُ عَلَيْهِمْ ٤٥ Passed round⁹ them will be
بِكُؤُوسٍ مِّنْ ٤٥ a cup¹⁰ from

مَعِينٍ ٤٥ a running spring.¹¹

بَيَاضَ ٤٦ Crystal white,¹²

لَذَّةٌ لِلشَّارِبِينَ ٤٦ a delight¹³ to the drinkers.

1. i. e., they will not taste the punishment. مخلصين *mukhlaṣîn* (pl.; acc./ genitive of *mukhlaṣûn*; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalāṣa* [*khulāṣ*], to be pure, unmixed, unadulterated. See at 15:40, p. 815, n. 11).

2. i. e., in paradise, given morning and evening, as stated in 19:62, p. 967. رِزْقٌ *rizq* (pl. اَرْزَاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 11:6, p. 679, n. 5.

3. معلوم *ma'lûm* = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 26:155, p. 1189, n. 3).

4. i. e., all types of good and delicious fruits. فَوَاكِهُ *fawâkih* (pl.; s. *fâkihah*) = fruits. See at 23:19, p. 1079, n. 8.

5. مكرمون *mukramûn* (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 34:4, p. 1369, n. 1).

6. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 31:8, p. 1313, n. 3.

7. سرور *surur* (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 15:47, p. 817, n. 5.

8. متقابلين *mutaqâbilîn* (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 15:47, p. 817, n. 6).

9. يطاف *yūṭafu* = he or it is taken/passed round, circumambulated, taken on a circuit (v. iii. m. s. impfct. passive from *ṭāfa* [*ṭawâf/tawf/tawfân*], to go about, run around. See *yattawwafa* at 2:158, p. 74, n. 8).

10. كأس *ka's* (s.; pl. كُؤُوس *ku'ûs/ki'ûs/ka'sât*) = cup, tumbler, drinking glass.

11. معين *ma'in* = spring, running spring, source of water. See *'ayn* at 23:50, p. 1088, n. 3.

12. بياض *bayḍâ* (f.; m. *'abyaḍ*) = white, crystal white, bright, clean. See at 28:32, p. 1243, n. 17.

13. لذة *ladhdhah* (s.; pl. لَذَذَات *ladhdhât*) = delight, pleasure, bliss, joy.

- لَا فِيهَا 47. Neither is therein
 غَوْلٌ any intoxication.¹
 وَلَا هُمْ عَنْهَا 2
 يُزْفُونَ exhausted.²
 وَعِنْدَهُمْ 48. And beside them will be
 قَصِيرَاتُ الْإِطْرَافِ maidens restraining³ of glance,⁴
 عَيْنٌ 5 attractively wide-eyed.⁵
 كَأَنَّهُنَّ 49. As if they were
 بَيْضٌ مَكْنُونٌ eggs well-kept.⁶
 فَأَقْبَلَ 50. So there will turn⁷
 بَعْضُهُمْ عَلَى بَعْضٍ some to others
 يَسْأَلُونَ asking one another.⁸
 قَالَ قَائِلٌ مِنْهُمْ 51. Someone of them will say:
 إِنِّي كَانُ لِي قَرِينٌ "I indeed had an associate."⁹
 يَقُولُ أَهْلَكَ 52. "He used to say:" Are you
 لِمَنِ الْمُصَدِّقِينَ really of those believing?"¹⁰
 أَوَدَّامِنَا 53. "Is it that when we are dead

1. غول *ghawl* (s.; pl. 'aghwâl) = intoxication, fatality, malignity.

2. يَزْفُونَ *yunzafûna* = they are exhausted, debilitated (v. iii. m. pl. impfct. passive from *nazafa* [nazf], to drain, to exhaust).

3. قَصِيرَات *qâşîrât* (f. pl.; s. *qâşîrah*) = restricted, confined, reserved, restraining (act. participle from *qashara* [qîşar/qaşr/qâşârah/qûşûr] become short, to fall short. See *yuqşîrûna* at 7:202, p. 543, n. 12).

4. i. e., chaste women not looking at anyone else except their husbands. طَرَف *tarf* = glance, look, eye. See at 27:40, p. 12014, n. 2.

5. عَيْن *'in* (f. pl.; s. 'aynâ') = attractively wide eyed.

6. مَكْنُون *maknûn* = covered, sheltered, hidden, well-kept (passive participle from *kanna* [kann/kunân], to conceal, cover. See 'aknântum at 2:235, p. 118, n. 7).

7. أَقْبَلَ *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in form IV of *qabila* [qabûl/qubûl], to accept. See at 37:27, p. 1434, n. 10).

8. يَسْأَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [su'âl], to ask. See at 23:101, p. 1099, n. 13).

9. قَرِين *qarîn* (s.; pl. *quranâ'*) = associate, comrade, consort, connected, joined (act. participle in the scale of *fa'il* from *qarana* [qarn], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

10. i. e., believing in Resurrection and life in the hereafter. مُصَدِّقِينَ *muşaddiqîn* (pl.; acc./gen. of *maşaddiqûn*; s. *muşaddiq*) = those who confirm, verify, attest, giving credence, believing (active participle from *şaddaqa*, form II of *şadaqa* [şadq/sidq], to speak the truth. See *muşaddiq* at 35:31, p. 1401, n. 1).

وَكُنَّا تَرَابًا وَعِظَامًا² and became dust¹ and bones,

أَوَلَا لَمَدِينُونَ³ shall we be really requited?

قَالَ هَلْ أَنْتُمْ⁴ 54. He⁴ will say: "Are you

مُطَّلِعُونَ⁵ going to look out?"

فَاطَّلَعَ⁶ 55. So he will look out

فَرَأَاهُ and will see him

فِي سَوَاءِ الْجَحِيمِ⁷ in the midst of hellfire.

قَالَ تَاللَّهِ⁸ 56. He will say: "By Allah,

إِنْ كِدْتُمْ you were indeed about to⁶

لَتُرْوِينَ⁹ ruin me!"

وَلَوْلَا¹⁰ 57. "And were it not for

نِعْمَةُ رَبِّي the grace of my Lord

لَكُنْتُ I would surely have been

مِنَ الْمُحْضَرِينَ¹¹ of those brought along."⁸

أَمَّا نَحْنُ¹² 58. "Are we then not

بِمَعِينٍ to die?"⁹

إِلَّا مَوْتَنَا الْأَوَّلُ¹³ 59. "Except our first death"¹⁰

1. تراب *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:16, p. 1433, n. 1.

2. عظام *'izâm* (pl.; sing. *'azm*) = bones. See at 37:16, p. 1433, n. 2.

3. i. e., resurrected and requited. مدِينُونَ *madînûn* (pl.; s. *madîn*) = those judged and requited (pass. participle from *dâna* (*dayn*) to borrow, to take a loan. See *tadâyantum* at 2:282, p. 147, n. 3).

4. i. e., the person spoken to will say to the speaker.

5. i. e., are you going to look out for the state of that associate of yours? مَطَّلِعُونَ *muṭṭali'ûn* (pl.; s. *muṭṭali'*) = those who look out, look into, inspect, become acquainted (act. participle from *ittala'a*, form VIII of *ṭala'a* [*ṭulû/maṭṭa*], to rise. See *ittala'at* at 18:18, p. 916, n. 10).

6. كِدْتُمْ *kidta* = you were about to, on the point of, almost (v. ii. m. s. past from *kâda* [*kawâd*]), to be on the point of. See at 17:74, p. 897, n. 9).

7. i. e., by misguiding me into unbelief. تُرْدِينِي (originally *turdî+ni*) : تُرْدِي *turdî* = you ruin, destroy, bring about the fall of (v. ii. m. s. impfct. from *'ardâ*, form IV of *radiya* [*radî*], to perish, be destroyed. See *yurdû* at 6:137, p. 449, n. 6).

8. i. e., for trial and punishment. مُحَضَّرِينَ *muḥḍarîn* (pl.; acc./gen. of *muḥḍarûn*; s. *muḥḍar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḍara*, form IV of *ḥaḍara* [*ḥuḍâr*], to be present. See at 28:61, p. 1254, n. 5).

9. The person in paradise will ask himself this question out of wonder and satisfaction.

10. i. e., the death after the wordly life.

وَمَا تَحْنُ بِمُعَذِّبِينَ nor shall we be punished?"¹



إِنَّ هَذَا 60. "This indeed is

هُوَ الْقَوْمُ الْعَظِيمُ the success² most grand."³

لِيُثْلِ هَذَا 61. For the like of this⁴

فَلْيَعْمَلِ الْعَمَلُونَ let there act those acting.⁵



أَذْكَ خَيْرٌ 62. Is this the better

نُزْلًا أَمْ as entertainment⁶ or

شَجَرَةُ الزَّقْقُمِ the Tree of Zaqqûm.⁷

إِذَا جَعَلْتَهَا 63. Verily We have set⁸ it as

فِتْنَةً لِلظَّالِمِينَ a trial⁹ for the transgressors.¹⁰

إِنَّهَا شَجَرَةٌ 64. Verily it is a tree

تَخْرُجُ فِي that grows¹¹ in

أَصْلُ الْجَحِيمِ the base¹² of the hellfire.¹³

طَلْعُهَا كَأَنَّهُ 65. Its fruits¹⁴ are as if

رُءُوسُ الشَّيَاطِينِ the heads of satans.¹⁵



فَإِنَّهُمْ 66. And indeed they shall

1. معذبين *mu'adhhabîn* (pl.; acc./genitive of *mu'adhhabûn*; s. *mu'adhhab*) = those who are chastised, punished (passive participle from '*adhhaba*, form II [*ta'dhib*] of '*adhaba* [*'adhb*], to obstruct. See at 34:35, p. 1381, n. 8).

2. فوز *fawz* = success, triumph, victory, achievement. See at 10:64, p. 660, n. 8.

3. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:71, p. 1365, n. 7).

4. This success in attaining Allah's pleasure and *jannah*.

5. عاملون *'âmilûn* (pl.; s. '*âmil*) = workers, collectors, practising ones, those who do/act (act. participle from '*amila* [*'amal*], to do. See '*âmilîn* at 29:58, p. 1286, n. 6).

6. نزل *nuzul* (s.; pl. '*anzâl*) = that which is prepared for a guest, entertainment, hospitality. See at 32:19, p. 1329, n. 12.

7. A specially vicious tree in hell, as described in 'âyah 65 below.

8. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 36:34, p. 1417, n. 1).

9. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 33:14, p. 1340, n. 4.

10. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 28:50, p. 1250, n. 4).

11. تنبت *tanbutu* = she grows, sprouts (v. iii. f. s. impfct. from *nabata* [*nabt*], to grow, to sprout. See at 23:20, p. 1079, n. 10).

12. أصل *'aṣl* (s.; pl. '*uṣûl*) = root, origin, source, basis, base. See '*aṣîl* at 33:42, p. 1353, n. 3.

13. جهنم *jahîm* = hellfire, hell. See at 22:51, p. 1063, n. 11.

14. طلع *tal'* = spadix or inflorescence of the palm tree, pollen, spathe, fruits. See at 26:148, p. 1188, n. 2.

15. i. e., very vicious and ugly.

لَا يَكُونُ مِنْهَا be eating of these
فَالْوَنُ مِنْهَا and shall be filling¹ of these
الْبُطُونَ the bellies.²

ثُمَّ إِنَّ لَهُمْ 67. Then they shall have
عَلَيْهَا لَشَوْبًا over these a sure blend³
مِنْ حَمِيمٍ of boiling water.⁴

ثُمَّ إِنَّ مَرْجِعَهُمْ 68. Then verily their return⁵
لِإِلَى الْجَحِيمِ will be to the hellfire.

إِنَّهُمْ أَلْفَوْا 69. Verily they had found⁶
آبَاءَهُمْ ضَالِّينَ their fathers gone astray.⁷

فَهُمْ عَلَى أَثَرِهِمْ 70. So they were on their
يَهْرَعُونَ footsteps⁸ rushed along.⁹

وَلَقَدْ ضَلَّ 71. And there had strayed
قَبْلَهُمْ before them
أَكْثَرُ الْأَوَّلِينَ most of those of old.¹⁰

وَلَقَدْ أَرْسَلْنَا 72. And We had indeed sent¹¹
فِيهِمْ مُنْذِرِينَ among them warners.¹²

1. مَالِئُونَ *māli'ûn* (pl.; s. *māli'*) = those who fill, fillers (act. participle from *mala'a* [*mal' / mal'ah / mil'ah*], to fill, to fill up. See *la 'amla'anna* at 32:13, p. 1328, n. 4).

2. بَطُونَ *buṭûn* (pl.; sing. *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 23:21, p. 1080, n. 2.

3. شَوْب *shawb* = mixture, blend, blemish, flaw.

4. i. e., as their drink. حَمِيم *hamîm* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *hamma* [*hamm*], to heat, make hot. See at 26:101, p. 1180, n. 5).

5. مَرْجِع *marji'* (s.; pl. *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 31:23, p. 1319, n. 2).

6. أَلْفَوْا *'alfaw* = they found (v. iii. m. pl. past from *'alfâ*, form IV of *lafâ* [*lafw*], to find. See *'alfaynâ* at 2:170, p. 80, n. 5).

7. ضَالِّينَ *dâllîn* (pl.; acc./gen. of *dâllûn*) = those gone astray, those who go astray by abandoning monotheism and the "straight path" (active participle from *dalla* [*dâlâl/dâlâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12).

8. أَثَارَ *'athâr* (pl.; s. *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 36:12, p. 1411, n. 9.

9. i. e., they did not use their reason nor did they listen to admonition but practised polytheism and the false religion simply on the ground that it was the religion of their fathers. يَهْرَعُونَ *yuhra'ûna* = they were rushed, rushed along, hastened (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*hara'*], to rush, hasten).

10. أَوَّلُونَ *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 27:68, p. 1223, n. 10.

11. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 35:24, p. 1398, n. 4).

12. i. e., Messengers. مُنْذِرِينَ *mundhirîn* (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr / nudhûr*], to dedicate, to make a vow. See at 27:92, p. 1230, n. 4).

فَأَنْظُرْ كَيْفَ كَانَ 73. So see¹ how was
عَقِبَةُ الْمُنذَرِينَ the end² of those warned.³

﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ 74. Except the servants of
﴿٧٤﴾ الْمُخْلَصِينَ Allah, the select ones.⁴

Section (Rukû') 3

وَلَقَدْ نَادَيْنَا نُوْحًا 75. And Nûh had called⁵ Us,
فَلْتَعَمَّ and Excellent indeed
﴿٧٥﴾ الْمُجِيبُونَ are the Answerers.⁶

وَنَجَّيْنَاهُ 76. And We rescued⁷ him
وَأَهْلَهُ and his people
مِنَ الْكَرْبِ from the distress⁸
﴿٧٦﴾ الْعَظِيمِ most stupendous.⁹

وَجَعَلْنَا ذُرِّيَّتَهُ 77. And made his progeny
﴿٧٧﴾ هَرَابًا قَائِمِينَ the ones surviving.¹⁰

وَرَكْنَا عَلَيْهِ 78. And We left¹¹ on him
﴿٧٨﴾ فِي الْآخِرِينَ among the later generations.

سَلَامٌ عَلَى نُوْحٍ 79. Peace be on Nûh,
﴿٧٩﴾ فِي الْعَالَمِينَ among all beings.

1. انظر *unzur* = you see, look at, observe (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See *unzurû* at 30:42, p. 1304, n. 13).

2. عاقبة *'âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 35:44, p. 1407, n. 2.

3. The emphasis is on that they were not punished before giving adequate warning. منذرين

mundharîn (pl.; accusative/ gen. of *mundharîn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/ nudhûr*], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

4. i. e., they were not punished. مخلصين *mukhlashîn* (pl.; acc./ genitive of *mukhlashûn*; s. *mukhlash*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulâṣ*], to be pure, unmixed, unadulterated. See at 37:40, p. 1437, n. 1).

5. i. e., called for help. نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nâdâ* [*nadw*], to call. See at 26:10, p. 1164, n. 2).

6. The plural form is used to indicate Allah's Majesty. *mujibûn* (pl.; s. *mujib*) = those who respond, answerers, the responsive (act. participle from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *mujib* at 11:61, p. 700, n. 5).

7. نَجَّيْنَا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw/ najâ/ najâh*], to make for safety, to be saved. See at 26:170, p. 1191, n. 9).

8. i. e., the Deluge. كرب *karb* (s.; pl. كروب *kurûb*) = distress, worry, concern, apprehension, anxiety, trouble. See at 21:76, p. 1302, n. 13.

9. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:60, p. 1440, n. 3).

10. باقين *bâqîn* (pl.; acc./gen. of *bâqûn*; s. *bâqîn*) = the rest, remaining ones, survivors (act. participle from *baqiya* [*baqâ*'], to remain, to continue to be. See at 26:120, p. 1183, n. 9).

11. i. e., left the good memories and praise (see Ibn Kathîr, VII, pp. 19-20). تركا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 29:35, p. 1277, n. 6).

إِنَّا كَذَلِكَ 80. Verily suchwise

نَجْزِي الْمُحْسِنِينَ 81. We reward¹ the righteous.²

إِنَّهُ مِنْ 81. Indeed he was of

عِبَادَنَا الْمُؤْمِنِينَ 82. Our believing servants.³

ثُمَّ أَغْرَقْنَا 82. Then We drowned⁴

الْآخِرِينَ 83. the others.⁵

وَأَنَّ مِنْ شِيعَتِهِ 83. And verily of his sect⁶

لِإِبْرَاهِيمَ 84. was Ibrâhîm.

إِذْ جَاءَهُ رَبُّهُ 84. When he came to his Lord

بِقَلْبٍ سَلِيمٍ 85. with a heart unblemished.⁷

إِذْ قَالَ 85. When he said

لِأَبِيهِ وَقَوْمِهِ 86. to his father and his people:

مَاذَا تَعْبُدُونَ 86. "What is that you worship?"⁸

أَفَكَا 86. "Is it a falsehood⁹ —

مَالِهَةٍ دُونَ اللَّهِ 87. gods besides Allah¹⁰ —

تُرِيدُونَ 88. that you have in mind?"¹¹

1. نَجْزِي *najẓi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [jazâ]), to recompense. See at 35:36, p. 1403, n. 4).

2. مُحْسِنِينَ *muḥsinîn* = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *ahsana*, form IV of *hasuna* [*husn*], to be good. See at 31:3, p. 1311, n. 5).

3. عِبَاد *'ibâd* (sing. *عبد* *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).

4. i. e., by the Deluge. أَغْرَقْنَا *'aghraqnâ* = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 29:40, p. 1279, n. 7).

5. i. e., the unbelievers who refused to accept the message delivered by Nûh, peace be on him.

6. i. e., of the Messengers and believers. شِيعَةٍ *shī'ah* (s.; pl. *shiyā'*) = sect, party, faction, followers, adherents. See at 28:15, p. 1236, n. 3.

7. i. e., neither impaired by unbelief and sin, nor by any physical weakness. سَلِيمٍ *salīm* (s.; pl. *sulamā'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'il* from *salima* [*salāmah/salām*], to be sound, free from blemish. See at 26:89, p. 1178, n. 7).

8. i. m. pl. impfct. from *'abada* [*'ibādah* /*'ubūdah* /*'ubūdīyah*], to worship. See at 26:92, p. 1179, n. 1).

9. أَفْكَ *ifk* (s.; pl. *'afā'ik*) = calumny, slander, libel, falsehood, lie. See at 34:43, p. 1384, n. 10.

10. Polytheism, i. e., setting of partners with Allah and worshipping many gods and goddesses, is a falsehood fabricated by misguided minds.

11. تُرِيدُونَ *turidûna* = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:67, p. 572, n. 3).

- فَمَا ظَنُّكَ 87. Then what is your view¹
 رَبِّ الْعَالَمِينَ ﴿٨٧﴾ about the Lord of all beings?
- فَنَظَرَ نَظْرَةً 88. Then he cast a glance²
 فِي النُّجُومِ ﴿٨٨﴾ at the stars.³
- فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ 89. And he said: "I am sick."⁴
- فَوَلَّوْا 90. Then they withdrew⁵
 عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ from him, turning back.⁶
- فَرَاغَ 91. Then he furtively went⁷
 إِلَىٰ آلِهَتِهِمْ فَقَالَ to their gods and said:
 أَلَا تَأْكُلُونَ ﴿٩١﴾ "Will you not eat?"⁸
- مَا لَكُمْ 92. "What is the matter with
 لَا تَنْطِقُونَ ﴿٩٢﴾ you that you speak not?"⁹
- فَرَاغَ عَلَيْهِمْ 93. Then he turned on them
 صَرِيحًا بِالْيَمِينِ ﴿٩٣﴾ striking with the right hand.
- فَأَقْبَلُوا إِلَيْهِ 94. So they came¹⁰ to him,
 يَرْفُونَ ﴿٩٤﴾ making haste.¹¹

1. ظن *ẓann* (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 4:157, p. 315, n. 6).

2. نظر *naẓara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *naẓar*. See at 9:127, p. 633, n. 9).

3. i. e., in reflection about their worship of the stars and the images representing them (see Ibn Kathîr, VIII, p. 21). نجوم *nujûm* (pl.; s. *najm*) = stars. See at 22:18, p. 1051, n. 7.

4. i. e., he was either sick of their worship of idols and the stars or he intended to avoid accompanying them to their polytheistic feast. سقيم *saqim* = sick, ill (act. participle in the scale of *fa'il* from *saqima/ saquma* [*saqam/ suqm/ saqâm*], to be ill).

5. تولوا *tawallaw* = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 24:54, p. 1128, n. 8).

6. مدبرين *mudbirîn* (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away, retreat (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 30:52, p. 1307, n. 13).

7. راغ *râgha* = he furtively went, swerved, turned away (v. iii. m. s. past from *rawgh/ rawghân*, to swerve, to turn away furtively).

8. i. e., the foods, fruits, etc. offered to them by their worshippers. تأكلون *ta'kulûna* = you (all)

eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 3:49, p. 175, n. 8).

9. This *'âyah* and the last clause of the previous *'âyah* emphasize the fact that the images the polytheists worship are lifeless objects incapable of speaking or taking food. تنطقون *tantiqûna* =

you (all) speak, talk, pronounce, articulate (v. ii. m. pl. impfct. from *natâqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See *yantiqûna* at 27:85, p. 1227, n. 10).

10. أقبلوا *'aqbalû* = they turned to, turned forward, approached, came (v. iii. m. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 12:71, p. 748, n. 14).

11. يرفون *yaziffûna* = they hurry, make haste (v. iii. m. pl. impfct. from *zaffa* [*zaff/zufûf*], to hurry, make haste).

95. He said: "Do you worship
what you sculpture?"¹

مَا تَعْبُدُونَ ﴿٩٥﴾

96. But Allah created you
and what you work out?²

وَمَا تَعْمَلُونَ ﴿٩٦﴾

97. They said: "Build³ for him
a structure⁴ and throw⁵ him
in the blazing fire."⁶

فِي الْجَحِيمِ ﴿٩٧﴾

98. So they designed⁷ for him
a plot⁸ but We made them
the most degraded.⁹

الْأَسْفَلِينَ ﴿٩٨﴾

99. And he said: "I am going
to my Lord;"¹⁰

إِلَىٰ رَبِّي ﴿٩٩﴾

He will guide me."¹¹

سَيَهْدِينِ ﴿١٠٠﴾

100. "My Lord grant¹² me
of the righteous ones."¹³

مِنَ الصَّالِحِينَ ﴿١٠١﴾

101. So We gave him the
good tidings¹⁴

فَبَشَّرْنَاهُ ﴿١٠٢﴾

1. تَحْتَوْن *tanhituna* = you carve, hew, sculpture (v. ii. m. pl. impfct. from *naḥata* [naḥt], to carve, to hew. See at 7:74, p. 495, n. 6).

2. i. e., your deeds as well as those you make images of.

3. ابْنُوا *ibnû* = build, construct, erect, set up (v. ii. m. pl. imperative from *banâ* [binâ'/bunyân], to build, to erect. See at 18:21, p. 918, n. 6).

4. i. e., a fireplace, as is clear from the concluding clause of the 'āyah. بِنَان *bunyân* = building, structure, edifice, construction. See n. 3 above and at 9:109, p. 624, n. 13.

5. أَلْقُوا *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [liqâ'/luqyân/luqy/luqyah/luqan], to meet. See at 26:43, p. 1170, n. 4).

6. جَهِيم *jahîm* = hellfire, hell, blazing fire. See at 37:64, p. 1440, n. 13.

7. ارَادُوا *'arâdû* = they intended, desired, had in mind, wanted, designed (v. iii. m. pl. past from *'arâda* form IV of *râda* [rawd], to walk about. See at 32:20, p. 1330, n. 11).

8. كَيْد *kayd* = scheme, plot, plan, stratagem, trick. See at 22:15, p. 1050, n. 12.

9. See 21:69. أَسْفَلِينَ *'asfalîn* (pl.; acc./gen. of *'asfalân*; s. *'asfal*) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean). See *'asfal* at 4:145, p. 309, n. 9.

10. i. e., migrating to the land He asked me to do. 11. يَهْدِينِ (originally *yahdî+nî*): يَهْدِي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [hady/ hudan/ hidāyah], to guide, to lead. See at 34:6, p. 1369, n. 7).

12. هَب *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [wahb], to grant. See at 26:83, p. 1177, n. 9).

13. i. e., of children. صَالِحِينَ *ṣāliḥîn* (pl.; acc./gen. of *ṣāliḥûn*; s. *ṣāliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaha* [ṣalâh/ ṣulûh/ maṣlahah], to be good, right, proper. See at 29:26, p. 1274, n. 11).

14. بَشَّرْنَا *bashsharnâ* = we gave good tidings (v. i. pl. past from *bashshara*, form II of *bashara*/ *bashira* [bishr/bushr], to be happy. See at 11:71, p. 703, n. 11).

عَلَّمَ حَلِيمٌ

of a son,¹ most forbearing.²

فَلَمَّا بَلَغَ

102. Then when he attained³

مَعَهُ السَّعَى

with him running ability⁴

فَقَالَ يَبْنَى

he said : "O my sonny,

إِنِّي أَرَى فِي الْمَنَامِ

I have seen in a dream⁵

أَنِّي أَذْبَحُكَ

that I am sacrificing⁶ you.

فَانظُرْ مَاذَا تَرَى

So consider⁷ what you think."

قَالَ يَبْنَى

He said: "O my father,

أَفْعَلْ مَا تُؤْمَرُ

do what you are bidden.⁸

سَتَجِدُنِي

You shall find me,

إِنْ شَاءَ اللَّهُ

Allah willing,

مِنَ الصَّابِرِينَ

of the patient ones."

فَلَمَّا أَسْلَمُوا

103. So when they submitted⁹

وَتَلَّهُ

and he threw him down¹⁰

لِلْجَبِينِ

by the forehead;¹¹

وَنَادَيْنَاهُ

104. And We called out¹² to

أَبْنَى إِبْرَاهِيمَ

him: "O Ibrâhîm,

قَدْ صَدَّقْتَ

105. "You have just proved

الرُّبِّيَّ

true¹³ to the dream.¹⁴

1. i. e., Ismâ'il, the first-born son of Prophet Ibrâhîm, peace be on him. غلام *ghulam* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 952, n. 12.

2. حليم *halim* = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.

3. بلغ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 28:14, p. 1435, n. 6).

4. i. e., he grew up as a boy. سعى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour. See at 18:10, p. 947, n. 8).

5. Saw in sleep, i. e., in dream. منام *manâm* = sleep, place to sleep. The dream of a Prophet is a type of *wahy*. See at 30:23, p. 1296, n. 12.

6. أذبح *adhbaḥu* = I sacrifice, slaughter (v. i. s. impfct. emphatic from *dhabaḥa* [*dhahḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

7. انظر *unẓur* = you see, look at, consider (v. ii. m. s. imperative from *nazara* [*nazar/manẓar*], to see. See at 37:73, p. 1442, n. 1).

8. تَمر *tu'maru* = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from *'amara* [*'amr*], order, command. See at 15:94, p. 826, n. 3).

9. i. e., both father and son submitted to the command of Allah. *'aslamâ* = they (two) submitted, surrendered, gave themselves up (v. iii. m. dual. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

10. i. e., laid him on the ground for the purpose of sacrificing. تَلَّ *talla* = he threw down, felled (v. iii. m. s. past from *talla*, to throw, to fall).

11. جبين *jabîn* (s.; pl. *jubun/'ajbinah/'ajbun*) = forehead, brow, front, face.

12. نادينا *nâdaynâ* = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nâdû* [*nadw*], to call. See at 28:46, p. 1248, n. 3).

13. i. e., you have indeed carried out what you have been commanded. صدقت *şaddaḡta* = you proved true, confirmed, verified, substantiated (v. ii. m. s. past in form II of *şadaḡa* [*şadq/şidq*], to speak the truth. See at 34:20, p. 1375, n. 9).

14. رؤيا *ru'yâ* (s. ; pl. *ru'an*) = dream, vision.

إِنَّا كَذَلِكَ نَجْزِي Verily We thus reward¹

الْمُحْسِنِينَ^{١٠٥} the righteous."²

إِنَّ هَذَا لَمَوْ 106. Indeed this is

الْبَلَاءِ الْمُبِينِ^{١٠٦} the trial³ quite clear.⁴

وَفَدَيْنَاهُ 107. And We ransomed⁵ him

بِذَبْحٍ عَظِيمٍ^{١٠٧} with a scarifice⁶ very great.⁷

وَرَكَّعْنَاهُ 108. And We left⁸ on him

فِي الْآخِرِينَ^{١٠٨} among the later generations.⁹

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ 109. Peace be on Ibrâhîm.

كَذَلِكَ نَجْزِي 110. Thus do We reward

الْمُحْسِنِينَ^{١١٠} the righteous.

إِنَّهُ مِن 111. He indeed was of

عِبَادِنَا الْمُؤْمِنِينَ^{١١١} Our believing servants.¹⁰

وَبَشَّرْنَاهُ 112. And We gave him the

بِإِسْحَاقَ good tidings¹¹ of Ishâq,

نَبِيًّا مِّنَ الصَّالِحِينَ^{١١٢} a Prophet, of the righteous.

1. نَجَزَى *nafẓi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 37:80, p. 1443, n. 1).

2. مُحْسِنِينَ *muḥsinîn* = (pl.; acc./gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from '*aḥsana*, form IV of *ḥasuna* [husn], to be good See at 37:80, p. 1443, n. 2).

3. i. e., this sacrificing of your son is a clear trial. بَلَاءٌ *balâ'* = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 14:6, p. 788, n. 1).

4. مُبِينٍ *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [bayân], to be clear. See at 36:60, p. 1423, n. 7).

5. فَدَيْنَا *fadaynâ* = we ransomed, redeemed, sacrificed (v. i. pl. past from *fadâ* [fidan/fidâ'], to redeem, to ransom. See *iftadaw* at 13:17, p. 722, n. 6).

6. i. e., rescued him by substituting for him a lamb. ذَبْحٍ *dhibh* = sacrificial animal, sacrifice, slaughtered one. See '*adhbahu* at 37:102, p. 1446, n. 6.

7. عَظِيمٍ *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:76, p. 1442, n. 9).

8. i. e., left good memories and praise on him. رَكَّعْنَا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [tark], to leave. See at 37:78, p. 1442, n. 11).

9. آخِرِينَ *'âkhirîn* (pl.; acc./gen. of '*âkhirûn*; s. '*âkhir*) = last ones, those coming later, later generations, others.

10. عِبَادٍ *'ibâd* (sing. عِبْد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:81, p. 1443, n. 3).

11. After Prophet Ibrâhîm, peace be on him, had passed the test of the command to sacrifice his first and eldest son Ismâ'il, peace be on him, Allah rewarded him with another son, Ishâq, peace be on him. بَشَرْنَا *bashsharnâ* = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara*/bashira [bishr/bushr], to be happy. See at 37:101, p. 1415, n. 14).

وَبَرَكْنَا 113. And We gave blessings¹

عَلَيْهِ وَعَلَىٰ إِسْهَاقَ on him and on Ishâq.

وَمِنْ ذُرِّيَّتِهِمَا And of their progeny²

مُحْسِنٌ are some righteous³

وَوَظَلِمٌ and some commit wrong⁴

لِنَفْسِهِمْ يُبَيِّنٌ to themselves quite clearly.



Section (Rukû') 4

وَلَقَدْ 114. And We had indeed

مَنَّاعًا عَلَىٰ مُوسَىٰ bestowed favour⁵ on Mûsâ

وَهَارُونَ and Hârûn.

وَنَجَّيْنَاهُمَا 115. And We rescued⁶ them

وَقَوْمَهُمَا and their people

مِّنَ الْكَرْبِ الْعَظِيمِ from the distress⁷ most grave.



وَنَصَرْنَاهُمْ 116. And We helped⁸ them

فَكَانُوا هُمُ so they were the ones

الْقَالِبِينَ victorious.⁹

وَأَنزَلْنَاهُمَا 117. And We gave the two

الْكِتَابَ الْمُسْتَبِينَ the Book most explicit.¹⁰



1. بَارَكْنَا *bârankâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 34: 18, p. 1374, n. 12).

2. ذُرِّيَّةٌ *dhurriyah* (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 29:26, p. 1274, n. 9).

3. مُحْسِنٌ *muhsin* (s. pl. *muhsinûn*) = those who do right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *hasana* [*husn*], to be good. See *muhsinin* at 37:105, p. 1447, n. 2).

4. i. e., by unbelieving and setting partners with Allah (note that at 31: 13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظَالِمٌ *zâlim*

(s.; pl. *zâlimûn*) = unjust person, transgressor, wrong-doer (act. participle from *zâlama* [*zalm/ zulm*], to do wrong. See at 25:27, p. 1146, n. 3).

5. i. e., by selecting them as Prophets and Messengers and by helping them. مَنَّاعًا *manannâ* = we bestowed grace, graced, favoured, (v. i. pl. past from *manna* [*mann*], to be kind, gracious. See *namunna* at 28:5, p. 1232, n. 8).

6. نَجَّيْنَاهُمَا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najja*, form II of *najâ* [*najw/ najâ/ 'najâh*], to make for safety, to be saved. See at 37:76, p. 1442, n. 7).

7. i. e., from the bondage and persecution of the Pharaoh and from being drowned when escaping from Egypt. كَرْبٌ *karb* (s.; pl. *kurûb*) = distress, worry, concern, apprehension, anxiety, agony, trouble. See at 37:76, p. 1442, n. 8.

8. نَصَرْنَاهُمْ *naşarnâ* = we helped, assisted (v. iii. m. pl. impfct. from *naşara* [*naşr/ nuşâr*], to help. See *yunşarûna* at 36:74, p. 1427, n. 2).

9. غَالِبِينَ *ghâlibîn* (acc./gen. of *ghâlibûn*) = winners, those winning, victors, victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 26:40, p. 1170, n. 1).

10. مُسْتَبِينَ *mustabîn* = that which becomes clear, explicit, plain, evident, perceives, notices (act. participle from *istabâna*, form X of *bâna* [*bayân*], to be clear, evident. See *tastabîna* at 6:55, p. 412, n. 10).

وَهَدَيْنَهُمُ 118. And We guided¹ them to
الْقَصِيدَ الْمُسْتَقِيمَ the way² right and straight.³

﴿١١٨﴾

وَوَرَكْنَا عَلَيْهِمَا 119. And We left⁴ on the two
﴿١١٩﴾ فِي الْآخِرِينَ among the later generations.

سَلَامٌ عَلَىٰ 120. Peace be on
مُوسَىٰ وَهَارُونَ Mûsâ and Hârûn.

﴿١٢٠﴾

إِنَّا كَذَلِكَ 121. Verily suchwise
﴿١٢١﴾ نَجْزِي الْمُحْسِنِينَ We reward⁵ the righteous.⁶

﴿١٢٢﴾

إِنَّمَا هُمْ 122. Verily they were of
عِبَادُنَا الْمُؤْمِنِينَ Our believing servants.⁷

﴿١٢٣﴾

وَلِإِلْيَاسَ 123. And verily Ilyâs was
﴿١٢٤﴾ لَمِنَ الْمُرْسَلِينَ of the Messengers.⁸

إِذْ قَالَ 124. When he said
لِقَوْمِهِ to his people :

﴿١٢٥﴾

"Will you not fear Allah?"⁹

أَلَدْعُونَ بَعْلًا 125. "Do you invoke¹⁰ Ba'1¹¹

1. هَدَيْنَا *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 19:58, p. 965, n. 6).

2. صِرَاط *şîrât* = way, path, road. See at 37:23, p. 1434, n. 5.

3. i. e., Islam. مُسْتَقِيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istagâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:61, p. 1423, n. 3).

4. i. e., left good memories and praise. تَرَكْنَا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:108, p. 1447, n. 8).

5. نَجْزِي *najzî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:105, p. 1447, n. 1).

6. مُحْسِنِينَ *muḥsinîn* = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 37:105, p. 1447, n. 2).

7. عِبَاد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:111, p. 1447, n. 10).

8. مُرْسَلِينَ *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 36:3, p. 1409, n. 3).

9. تَتَّقُونَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:177, p. 1192, n. 9).

10. i. e., worship. تَدْعُونَ *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 35:40, p. 1404, n. 11).

11. Name of the image of their principal god, among the many gods they worshipped.

وَتَذَرُونَ and abandon¹

أَحْسَنَ الْخَالِقِينَ the Best of Creators,



اللَّهُ رَبُّكَ 126. Allah, your Lord

وَرَبَّ آبَائِكُمْ and the Lord of your fathers²

الْأَوَّلِينَ of old?³

كَذَّبُوهُ 127. But they disbelieved⁴

فَإِنَّهُمْ him. So they shall surely

لَمُحْضَرُونَ be brought along.⁵

إِلَّا عِبَادَ اللَّهِ 128. Except the servants⁶

الْمُخْلِصِينَ of Allah, the select ones.⁷

وَرَكْنَا عَلَيْهِ 129. And We left⁸ on him

فِي الْآخِرِينَ among the later generations.⁹

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ 130. Peace be on Ilyâs.

إِنَّا كَذَلِكَ 131. Verily suchwise We

نَجْزِي الْمُحْسِنِينَ do reward¹⁰ the righteous.¹¹

إِنَّهُ دَمِينٌ 132. Verily he was of

1. تَذَرُونَ *tadharûna* = you (all) leave, leave alone, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 26:166, p. 1190, n. 11).

2. آبَاء *'abâ* (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 26:26, p. 1167, n. 6.

3. أَوَّلِينَ *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 28:36, p. 1245, n. 1.

4. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 26:117, p. 1183, n. 1).

5. i. e., on the Day of Judgement for judgement and punishment. مُحْضَرُونَ *muḥḍarûn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 36:75, p. 1427, n. 5).

6. عِبَاد *'ibād* (sing. *عبد* *abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:122, p. 1449, n. 7).

7. مُخْلِصِينَ *mukhlaşîn* (pl.; acc./ genitive of *mukhlaşûn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaşa*, form IV of *khalasha* [*khulâş*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

8. i. e., left good memories and praise. رَكْنَا *araknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:119, p. 1449, n. 4).

9. آخِرِينَ *'âkhirîn* (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations, others. See at 37:108, p. 1447, n. 9.

10. نَجْزِي *najzî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ*], to recompense. See at 37:80, p. 1443, n.).

11. مُحْسِنِينَ *muḥsinîn* = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 37:121, p. 1449, n. 6).

عِبَادِنَا الْمُؤْمِنِينَ 1 Our believing servanats.¹

وَلَئِنْ لَوُتَا 133. And verily Lût was

لَمِنَ الْمُرْسَلِينَ of the Messengers.²

إِذْ نَجَّيْنَاهُ 134. Lo, We rescued³ him

وَأَهْلَهُ أَجْمَعِينَ and his family⁴ altogether;

إِلَّا عَجُوزًا 135. Except an old woman⁵

فِي الْغَابِرِينَ among those staying behind.⁶

ثُمَّ دَمَّرْنَا 136. Then We destroyed⁷

الْآخَرِينَ the others.

وَلَا تَكُونُوا 137. And indeed you pass⁸

عَلَيْهِمْ مُصْبِحِينَ by them by morning time⁹

وَبِالْأَيْلِ 138. And by night.

أَفَلَا تَعْقِلُونَ Will you not then undertsand?¹⁰

Section (Rukû') 5

وَلَئِنْ يُونُسَ 139. And indeed Yûnus was

لَمِنَ الْمُرْسَلِينَ of the Messengers.

1. عباد 'ibâd (sing. عبد 'abd) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:128, p. 1450, n. 6).

2. مرسلين *mursalîn* (accusative /genitive of *mursalîn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from 'arsala, form IV of *rasila* [*rasal*]), to be long and flowing. See at 37:123, p. 1449, n. 8).

3. نَجَّيْنَاهُ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ* /*najâh*], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

4. أهل *'ahl* (s.; pl. أهول *'ahlûn* /أهل *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 35:43, p. 1406, n. 10.

5. i. e., his wife who was an unbeliever. عجوز *'ajûz* (s.; pl. 'ajâ'iz/ 'ujuz) = old woman, old man, advanced in years. See at 26:171, p. 1191, n. 10.

6. غابرين *ghâbirîn* (pl.; acc./gen. of *ghâbirîn*; s. *ghâbir*) = those staying behind, the bygone ones (active participle from *ghabara* [*ghubâr*], to stay, to remain, to pass away. See at 29:33, 1277, n. 1).

7. The whole land by the side of the Dead Sea was turned upside down by Allah's Command, accompanied by showers of *sijjil* (stones of baked clay), as mentioned at 11:82, p. 707; 15:74, p. 822 and 26:172-173, p. 1192. دمرنا *dammarnâ*

= we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 27:51, p. 1218, n. 1).

8. تَمُرُونَ *tazmurrûna* = you pass by, pass, walk past, elapse, run out (v. iii. m. pl. impfct. from *marra* [*marr*/*murûr*/*mamarr*], to pass, go by. See *yamurrûna* at 12:105, p. 760, n. 7).

9. The Makkans and the other Arabs used to pass regularly by the land of the people of Lût, peace be on him, in the course of their trade journeys to Syria and back. مصبحين *muşbiḥîn* (pl.; acc./gen.

of *muşbiḥûn*; s. *muşbiḥ*) = those becoming/ rising in the morning (act. participle from 'aşbaḥa, form IV of *şabaha* [*şabḥ*]), to be in the morning. See at 15:83, p. 824, n. 6).

10. تَعْقِلُونَ *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala [*'aq*]), to be endowed with reason. See at 36:62, p. 1423, n. 12).

إِذْ أَتَىٰ 140. When he ran away¹ to
إِلَى الْفُلِ الْمَلْحُونِ the ship fully laden.²



فَسَاهَمَ 141. Then he cast lots³
وَكَانَ مِنَ الْمُدْحَضِينَ and was of the defeated.⁴



فَالْقَمَهُ 142. So there swallowed⁵ him
الْحَوْتُ the big fish,



وَهُوَ مُلِيمٌ and he was blameworthy.⁶

فَلَوْلَا أَنَّهُ 143. But had it not not been
كَانَ مِنَ الْمُسَبِّحِينَ that he was of the glorifiers;⁷



لَلَيْتَ 144. He would have stayed⁸
فِي بَطْنِهِ إِلَى يَوْمِ in its belly till the day



يُبْعَثُونَ they would be resurrected.

فَقَبَذَنَّهُ 145. So We hurled⁹ him
بِالْعَرَاءِ at the bare tract¹⁰



وَهُوَ سَقِيمٌ and he was sick.

وَأَنْبَتْنَا 146. And We caused to grow
عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ over him a tree of gourd.



1. He was enraged on account of the disbelief and disobedience of his people and fled with his followers without waiting for any directive from Allah. In the meantime his people regretted and asked forgiveness of Allah. So they were forgiven and spared (see 21:87, p. 1036 and 10:98, p. 672).
أَبَى 'abaqa = he fled, ran away, escaped (v. iii. m. s. past from 'ibq, to run away).

2. مَشُون mash-hûn = laden, freighted, consigned (passive participle from shahana [shahn], to load, lade, freight. See at 26:119, p. 1183, n. 7).

3. i. e., to determine who should be cast off the ship. سَاهَم sâhama = he cast lots, participated (v. iii. m. s. past in form III of sahama [suhâm], to look grave).

4. So he was cast off the ship. مَدْحَضِينَ mudhādîn (pl. acc./gen. of mudhādûn; s. mudhād) = those refuted, disproved, invalidated, defeated [in argument] (passive participle from 'ad-haqa, form IV of dahāqa [dahād], to refute, disprove, invalidate. See yudhīdū at 18:56, p. 932, n. 8).

5. اَلْتَمَعَ iltaqama = he swallowed, devoured (v. iii. m. s. past in form VIII of laqima [laqm], to swallow, to devour).

6. مُلِيمٌ mulim = one deserving blame, blameworthy, one who is to blame (pass. participle from 'alāma, form IV of lâma [lawm/ malām/ malāmah], to blame, to censure. See lā'im at 5:54, p. 357, n. 9).

7. i. e., he used to glorify Allah while in the belly of the fish (see 21:87, p. 1036). مُسَبِّحِينَ musabbihîn (pl.; acc./gen. of musabbihûn; s. musabbih) = those who glorify Allah, declare the sanctity of Allah (act. participle from sabbaḥa, form II of sabāḥa [sabh/ sibāḥah] to swim, to float. See yusabbihūna at 21:20, p. 1017, n. 6).

8. لَبِثَ labitha = he stayed, remained, lingered, (v. iii. m. s. past. from labith/ lubith/ lubāth, to remain. See labithta at 29:14, p. 1269, n. 10).

9. نَبَذْنَا nabadhnā = we threw, hurled, rejected (v. i. pl. past from nabadha [nabdh], to hurl. See at 28:40, p. 1246, n. 16).

10. عَرَاء 'arā' = bare tract, open space, nakedness.

وَأَرْسَلْنَاهُ إِلَىٰ 147. And We sent¹ him to

مِائَةِ آلَافٍ a hundred thousand²

أَوْ زَيْدُونَ or they were more.³

فَأَمَنُوا 148. And they believed;

فَمَتَّعْنَاهُمْ so We gave them to enjoy⁴

إِلَىٰ حِينٍ till a time.

فَأَسْتَفْتِهِمْ 149. So ask their opinion:⁵

أَلَرَبِّكَ Are there for your Lord

الْبَنَاتُ the daughters

وَلَهُمُ الْبَنُونَ and for them the sons?⁶

أَمْ خَلَقْنَا

150. Or did We create

الْمَلَائِكَةَ إِنَاثًا the angels as females⁶

وَهُمْ شَاهِدُونَ and they were witnessing?⁷

أَلَا إِنَّهُمْ

151. Beware, verily they are

مِنَ الْفَكْهِمِ out of their falsehood⁸

لَيَقُولُونَ speaking out:

وَلَدَ اللَّهُ 152. "Allah procreates";⁹

وَأَنَّهُمْ لَكَاذِبُونَ and they indeed are liars.¹⁰

1. أرسلنا 'arsalnâ = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 37:72, p. 1441, n. 11).

2. i. e., of his people at Nineveh, near Mosul, from whom he had fled.

3. يزيدون yazîdûna = they increase, augment, add to, be more (v. iii. m. pl. impfct. from zâda [zayd/ziyâdah], to be more. See yazîdu at 35:39, p. 1404, n. 6).

4. متعنا matta'nâ = we made (someone) enjoy,, granted enjoyment, gave them to enjoy, furnished (v. i. pl. past from matta'a, form II of mata'a [mat' mut'ah], to take away. See at 28:61, p. 1254, n. 4).

5. i. e., the opinion of the polytheists, particularly of Makka. They used to say that the angels were Allah's daughters. استفت istafti = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from istafta'a, form X of fatiya [fatâ'], to be youthful. See at 37:11, p. 1432, n. 5).

6. إناث 'inâth (pl.; s. 'unthâ) = females. See at 4:117, p. 296, n. 6.

7. شاهدون shâhidûn (pl.; s. shâhid) = those witnessing, witnesses, bearers of witness (active participle from shahida [shuhûd], to witness. See shâhidûn at 28: 44, p. 1247, n. 8).

8. إفك ifk (s.; pl. 'afâ'ik) = calumny, slander, libel, falsehood, lie. See at 37:86, p. 1443, n. 9.

9. ولد walada = he procreated, begot, gave birth [to] (v. iii. m. s. past from wilâdah, lidah/mawlid, to beget, to give birth to. See wulida at 19:15, p. 954, n. 1).

10. كاذبون kâdhībûn (pl.; sing. kâdhīb) = those that lie, liars, untruthful (active participle from kadhaba [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See at 29:12, p. 1269, n. 4).

153. Has He chosen¹ daughters

عَلَى الْبَنَاتِ 153. Has He chosen¹ daughters
عَلَى الْبَنَاتِ over sons?

154. What is the matter with

كَيْفَ تَحْكُمُونَ 154. What is the matter with
كَيْفَ تَحْكُمُونَ you; how do you judge?²

155. Will you not take heed?³

أَفَلَا تَذَكَّرُونَ 155. Will you not take heed?³

156. Or have you

سُلْطَانٌ مُّثَبِّتٌ 156. Or have you
سُلْطَانٌ مُّثَبِّتٌ any authority⁴ quite clear?⁵

فَأْتُوا بِكِتَابِكُمْ 157. Then bring your book

فَأْتُوا بِكِتَابِكُمْ 157. Then bring your book
إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.

158. And they set between

وَبَيْنَ الْجِنَّةِ نَسَبًا 158. And they set between
وَبَيْنَ الْجِنَّةِ نَسَبًا Him and the *jinn* a kinship;⁶

وَلَقَدْ عَلِمَتِ الْجِنَّةُ 159. Sacrosanct⁸ is Allah

وَلَقَدْ عَلِمَتِ الْجِنَّةُ but the *jinn* indeed know that
إِنَّهُمْ لَمُحْضَرُونَ they shall be brought along.⁷

159. Sacrosanct⁸ is Allah

عَمَّا يَصِفُونَ 159. Sacrosanct⁸ is Allah
عَمَّا يَصِفُونَ from what they describe.⁹

160. Except the servants of

الْمُخْلَصِينَ 160. Except the servants of
الْمُخْلَصِينَ Allah, the select ones.¹⁰

1. 'aṣṭafā (originally 'a+ istafā): اصطفى *istafā* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafā* [ṣafw/ṣufūw/ṣafā]), to be clear. See at 27:59, p. 1219, n. 10).

2. taḥkumūna = you (all) judge, adjudge, pass judgement, give decision (v. ii. m. pl. impfct. from ḥakama [ḥukm], to pass judgement. See at 29:4, p. 1226, n. 8).

3. tazakkurūna (originally tatadhakkarūna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakkara, form V of dhakara [dhikr/ tadhkār], to remember. See at 27:62, p. 1221, n. 9).

4. sulṭān = authority, power, mandate, rule, sanction. See at 37:30, p. 1435, n. 4.

5. muḥīn = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from 'abāna, form IV of bāna [bayān], to be clear. See at 36:60, p. 1423, n. 7).

6. nasab (s.; pl. 'ansāb) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See at 25:54, p. 1154, n. 10.

7. i. e., they know that they are created beings and they shall be brought along for judgement on the Day of Judgement. muḥḍarūn (pl.; s. muḥḍar) those presented, put up, brought face to face, brought along, fetched (passive participle from 'aḥḍara, form IV of ḥaḍara [ḥuḍūr], to be present. See at 37:127, p. 1450, n. 5).

8. Subḥān is derived from sabaha, form II of sabaha [sabh/sibāḥah], to swim. In its form II the verb means to praise, to sing the glory. Subḥān is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 36:83, p. 1429, n. 6.

9. i. e., describe about Allah. yaṣifūna = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from waṣaf [waṣf], to describe, to praise. See at 23:91, p. 1097, n. 7).

10. i. e., they do not so describe Allah. mukhlāṣīn (pl.; acc./ genitive of mukhlāṣūn; s. mukhlāṣ) = rendered unblemished, pure-hearted, select ones (pass. participle from 'akhlaṣa, form IV of khalaṣa [khalāṣ], to be pure, unmix, unadulterated. See at 37:74, p. 1442, n. 4).

فَإِنَّكُمْ 161. So indeed you

وَمَا تَعْبُدُونَ 161. and what you worship;¹

مَا أَنتَ عَلَيْهِ 162. You cannot on it

بِقَاتِنِينَ 162. be able to seduce.²

إِلَّا مَنْ هُوَ 163. Except the one who

سَالٍ إِلَى الْحَرِيمِ 163. is going to enter³ the hellfire.

وَمَا يَتَّبِعُ 164. "And none is there from

إِلَّا لَهُ 164. us⁴ except he has for him

مَقَامٌ مَّعْلُومٌ 164. a place⁵ specified."⁶

وَأِنَّا لَنَحْنُ 165. "And surely we

الصَّافُونَ 165. do stand in rows."⁷

وَأِنَّا لَنَعْنُ 166. "And indeed we

الْمُسَبِّحُونَ 166. do declare His sanctity."⁸

وَإِن كَانُوا 167. And indeed they⁹ used

لَيَقُولُنَّ 167. to say:

لَوْ أَنَّ عِندَنَا 168. "Had there been with us

1. i. e., all that you worship of gods and goddesses besides Allah. تعبدون *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship. See at 37:85, p. 1443, n. 8).

2. i. e., seduce from the right way. فاتنين *fâtînîn* (pl.; acc/gen. of *fâtînûn*; s. *fâtîn*) = those who seduce, allure, beguile, tempt, try (act. participle from *fatana* [*fatn/futûn*], to try, to tempt. See *yuftanûna* at 29:2, p. 1265, n. 4).

3. i. e., those who are destined to go to hell. صال *şâlin* (s., pl. *şâlân*) = one who becomes exposed to the blaze, enters hellfire, is broiled (act. participle from *şalâ* [*şalan/ şulîy/ şilâ*], to roast, to burn, to be exposed to the blaze. See *islaw* at 36:64, p. 1424, n. 2).

4. i. e., the angels will say this, thus acknowledging their servitude to Allah.

5. مقام *maqâm* (s.; pl. *maqâmât*) = place, position, standing, station, location, spot (noun of place/time from *qama* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 27:39, p. 1213, n. 9).

6. معلوم *ma'lûm* = known, determined, fixed, specified (pass. participle from 'alima ['ilm], to know. See at 37:41, p. 1437, n. 3).

7. i. e., in prayer and in attendance to Allah's commands. صافون *şâffûn* (pl.; s. *şâff*) = those standing in a row, ranging in ranks (act. participle from *şaffa* [*şaff*], to set up in a row, to line up, range, classify, compose. See *şâffât* at 37:1, p. 1430, n. 1).

8. مَسْبُوحُونَ *musabbihûn* (pl.; s. *musabbih*) = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaha*, form II of *sabaha* [*sabih/ sibâhah*] to swim, to float. See *musabbihîn* at 37:143, p. 1452, n. 7).

9. i. e., the unbelievers of Makka used to say. See 6:57 (p. 460) and 35:42. (pp. 1405-1406).

ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿٣٨﴾ a scripture¹ of those of old,²

لَكُنَّا 169. "We would surely have
عِبَادَ اللَّهِ been the servants³ of Allah,
الْمُخْلِصِينَ ﴿٣٩﴾ the select ones."⁴

فَكَفَرُوا بِهِ 170. But they disbelieve⁵ in it;
فَسَوْفَ يَعْلَمُونَ ﴿٤٠﴾ so they will know.⁶

وَلَقَدْ 171. And there indeed has
سَبَقَتْ كَلِمَتُنَا preceded⁷ Our Word
لِعِبَادِنَا for Our servants,
الْمُرْسَلِينَ ﴿٤١﴾ the Messengers.

إِنَّهُمْ لَهُمُ 172. That they will indeed be
الْمَنْصُورُونَ ﴿٤٢﴾ the ones given victory.⁸

وَلِنَّ جُنَدَنَا 173. And that verily Our host,⁹
لَهُمُ الْغَالِبُونَ ﴿٤٣﴾ they shall be the victorious.¹⁰

فَوَلَّ عَنْهُمْ 174. So turn away¹¹ from
حَتَّىٰ حِينٍ ﴿٤٤﴾ them till a time.

1. ذِكْر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 37:3, p. 1430, n. 4.

2. i. e., a scripture like that of those of old. أَوَّلِينَ *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 37:71, p. 1441, n. 9.

3. عِبَاد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:132, p. 1451, n. 1).

4. i. e., believing and worshipping Allah sincerely with pure heart. مُخْلِصِينَ *mukhlashîn* (pl.; acc./genitive of *mukhlashûn*; s. *mukhlash*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalāṣa* [*khulāṣ*]), to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

5. But when in fact a Book has come to them, they disbelieve in it. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*]), to cover. See at 35:7, p. 1391, n. 10).

6. i. e., they will know the consequences of their unbelief.

7. سَبَقَتْ *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*]), to be or act before. See at 21:101, p. 1040, n. 5).

8. This is a clear prophecy about the ultimate success and victory of Prophet Muhammad, peace and blessings of Allah be on. مَنْصُورُونَ *manṣûrûn* (pl.; s. *manṣûr*) = those given help, given victory (pass. participle from *naṣara* [*naṣr* / *nuṣûr*]), to help. See *tanâṣarûna* at 37:25, p. 1434, n. 8).

9. جُنْد *jund* (s.; pl. *junûd/ajnâd*) = army, soldiers, host. See at 36:75, p. 1627, n. 4.

10. غَالِبُونَ *ghâlibûn* (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*]), to subdue, to conquer. See at 5:23, p. 340, n. 10).

11. i. e., let them alone for sometime. تَوَلَّ *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 27:28, p. 1210, n. 10).

وَأَنْصِرُمْ 175. And watch them;¹

فَسَوْفَ يَبْصُرُونَ 175. for soon they shall see.²

أَفَعَدَّيْنَا 176. Is it Our punishment

يَسْتَعْجِلُونَ 176. they seek to hasten.³

فَإِذَا نَزَلَ 177. So when it will descend⁴

يَسْأَلُونَهُمْ 177. on their compound,⁵

فَاءَ صَبَاحٍ 177. bad⁶ will be the morning of

الْمُنْذَرِينَ 177. those warned.⁷

وَتَوَلَّ عَنْهُمْ 178. And turn away⁸ from them

حَتَّىٰ حِينٍ 178. till a time.

وَأَنْصِرْ 179. And watch,

فَسَوْفَ يَبْصُرُونَ 179. and soon they will see.

سُبْحَنَ رَبِّكَ 180. Sacrosanct⁹ is your Lord,

رَبِّ الْعَرْشِ 180. Lord of Might and Prestige,¹⁰

عَمَّا يَصِفُونَ 180. from what they describe.¹¹

وَسَلَامٌ عَلَىٰ 181. And peace be on

الرَّسُولِ 181. the Messengers.

1. أَبْصِرْ 'abşir = look, see, watch (v. ii. m. s. imperative from 'abşara, form IV of başura/başira [بَصَرَ başar], to look, to see. See n. 2 below.

2. i. e., they will see what befalls them. يَبْصُرُونَ yubşirûna = they see, realize, comprehend (v. iii. m. pl. impfct from 'abşara, form IV of başura/başira [بَصَرَ başar], to look, to see. See at 36:66, p. 1424, n. 11).

3. يَسْتَعْجِلُونَ yasta'jilûna = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from ista'jala, form X of 'ajala ['ajal/'ajalah], to hasten. See at 29:53, p. 1284, n. 5).

4. نَزَلَ nazala = he came down, descended (v. iii. m. s. past from nuzûl, to come down, to descend. See 'anzalnâ at 36:28, p. 1415, n. 7).

5. i. e., when it will befall them. سَاحَةٌ sâḥah (s.; pl. sâḥât/sâḥ = courtyard, compound, arena, forum, field.

6. سَاءَ sâ'a = he or it became foul, bad, evil (v. iii. m. s. past from sâw/'saw', to be bad. See at 27:58, p. 1219, n. 8).

7. i. e., they have been duly warninced. مُنْذَرِينَ mundharîn (pl.; accusative/ gen. of mundharîn, sing. mundhar) = those who are warned, (pass. participle from 'andhara, to warn, form IV of nadhara, [nadh'r /nudhûr], to dedicate, to make a vow. See at 37:73, p. 1442, n. 3).

8. i. e., let them alone for sometime. تَوَلَّ tawalla = you turn away (v. ii. m. s. imperative from tatawallâ, form V of waliya, to be near. See at 37:174, p. 1456, n. 11).

9. سُبْحَانَ Subḥân is derived from sabbaḥa, form II of sabaha [sabḥ/sibâḥah], to swim. In its form II the verb means to praise, to sing the glory. Subḥân is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 37:159, p. 1454, n. 8.

10. عِزَّةٌ 'izzah = might, power, respect, self-respect, prestige, honour, fame. See at 35:10, p. 1393, n. 2.

11. i. e., describe about Allah. يَصِفُونَ yaşifûna = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from waşafa [waşf], to describe, to praise. See at 37:159, p. 1454, n. 9).

وَلِلَّهِ 182. And all the praise is for

رَبِّ الْعَالَمِينَ Allah, Lord of all beings.¹

1. 'الْعَالَمِينَ' *'alamîn* (acc./gen. of عالمون *'alamûn*; sing. عالم *'alam*, i.e., any being or object that points to its Creator; sing. *'alam*) = all beings, creatures. See at 32:2, p. 1324, n. 4).

38. Sûrat Şâd

Makkan: 88 'âyahs

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith — *tawhîd* (montheism), the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement and life in the hereafter. It starts by emphasizing that the Qur'ân is truly a Book sent down by Allah and then refers to the amazement of the unbelievers of Makka at the coming of a Messenger of Allah from among them and at the concept of One Only God instead of a multilicity of deities to which they had been used to. It then makes mention, by way of warning the unbelievers, of what befell the previously unbelieving nations of Allah's retribution. In this context it mentions the stories of some of previous Messengers of Allah, like Dâûd, Sulayman, Ayyûb, Ishaq, Ya'qûb, Ismâ'îl and Dhû al-Kifl, peace be on them, and the trials and tribulations they had to undergo, by way of consoling the Prophet, peace and blessings of Allah be on him. Along with these the *sûrah* points to some of the wonderful aspects of this universe by way of bringing home the theme of the Absolute Oneness of Allah.

The *sûrah* is named *Şâd* after the disjointed letter with which it starts and which is one of the miracles of the Qur'ân.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص 1. *Sâd*,¹

وَالْقُرْآنِ by the Qur'ân

ذِي الذِّكْرِ full of reminding.²

بَلِ الَّذِينَ كَفَرُوا 2. Nay, those who disbelieve

فِي عِزِّهِمْ وَشِقَاقِي are in pride³ and discord.⁴

كَمْ أَهْلَكْنَا 3. How many We destroyed⁵

مِنْ قَبْلِهِمْ مِنْ قَرْنٍ before them of a generation⁶

فَنَادَوْا and they cried out;

وَلَا تَحِينَ مَنَاصٍ but it was too late to escape!⁷

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., reminding men of their indifference to the life in the hereafter and of their rights and duties. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.

3. عِزَّة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, pride. See at 37:180, p. 1457, n. 10.

4. i. e., they turn away from it in pride and are in discord about it. شِقَاق *shiqâq* = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

5. أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/halâk/hahlukah*], to perish. See at 36:30, p. 1416, n. 3).

6. i. e., because of their unbelief and persistent sinning. قَرْن *qarn* (s.; pl. قُرُون *qurûn*) = generation, century, horn. See at 23:31, p. 1083, n. 7.

7. مَنَاصٍ *manâs* = escape, way out, avoidance (verbal noun of *nâsa* [*naws/manâs*], to evade, to escape). *lâta hîna manâs* is an idiom meaning "there was no time left for escape."

وَعَجِبُوا 4. And they wonder¹
 أَن جَاءَهُمْ that there has come to them
 مُنذِرٌ مِنْهُمْ a warner² from among them.

وَقَالَ الْكَافِرُونَ And the unbelievers say:

هَذَا سَاحِرٌ "This is a sorcerer,"³

كَذَّابٌ a liar."⁴

أَجْعَلُ لِلَّهِ 5. "Does he make the deities
 إِلَهًا وَاحِدًا one god?

إِنَّ هَذَا لَشَيْءٌ This is indeed a thing
 عَجَابٌ extremely strange."⁵

وَأَنْطَلَقَ 6. And there burst out⁶
 أَعْلَاءُ مِنْهُمْ the chiefs⁷ of them
 أَنْ أَمْشُوا وَأَصْبِرُوا that you go on⁸ and persevere⁹
 عَلَىٰ آلِهَتِكُمْ on your deities.

إِنَّ هَذَا لَشَيْءٌ "Indeed this is a thing
 مُرَادٌ designed."¹⁰

مَا سَمِعْنَا بِهَا 7. "Never did we hear of it
 فِي أَلَمِلَةِ الْآخِرَةِ in the religion¹¹ of late.

إِنَّ هَذَا إِلَّا This is naught but
 خَلْقٌ something made-up."¹²

1. عَجِبُوا 'ajibû = they wondered, were surprised/astonished (v. iii. m. pl. past from 'ajiba ['ajab], to wonder, to be astonished. See 'ajiba at 37:12, p. 1432, n. 10).

2. i. e., a Messenger of Allah. مُنذِرٌ mundhir = warner, one who warns (act. participle from 'andhara, to warn, form IV of nadhara, [nadhr /nudhâr], to dedicate, to make a vow. See mundhirîn at 37:72, p. 1441, n. 12).

3. سَاحِرٌ sâhir (s.; pl. saharah/suhhâr) = sorcerer, magician, enchanter (act. participle from saḥara [sihr], to enchant. See at 26:34, p. 1168, n. 13).

4. كَذَّابٌ kadhdhâb = a liar, untruthful (act. participle in the intensive scale of fa'âl from kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See tukadhdhibûna at 37:21, p. 1433, n. 10).

5. عَجَابٌ 'ujâb = extremely strange, astonishing, wonderful, marvellous.

6. أَنْطَلَقَ intalaqa = he or it departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of talafa/taluqa [talâq/talâqah] to be free/divorced, to be happy. See yantaliq at 26:13, p. 1164, n. 8).

7. أَعْلَاءُ mala' = crowd, host, grandees, council of elders, chiefs, nobles. See at 37:8, p. 1231, n. 9).

8. i. e., go on worshipping the gods and goddesses. اَمْشُوا imshû = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from mashâ [مشى mashy], to go on foot, to walk. See yamshûna at 32:26, p. 1332, n. 3).

9. اَصْبِرُوا isbirâ = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from ṣabara [ṣabr], to be patient, to bind. See at 8:46, p. 564, n. 5).

10. i. e., designed for some selfish motive. مُرَادٌ yurâdu = he or it is intended, desired, designed, planned, aimed at (v. iii. m. s. impfct. passive from 'arâda, form IV of râda [rawd], to walk about. See turîdûna at 37:86, p. 1443, n. 11).

11. مِلَّةٌ millah (s.; pl. milal) = religion, creed, religious community, denomination. See at 22:78, p. 1073, n. 14).

12. اِخْتِلَاقٌ ikhtilâq = fabrication, invention, contrivance, device, something made-up (verbal noun in form VIII of khalaqa [kahlq], to create, to make. See khalq at 36:69, p. 1425, n. 7).

8. "Has there been sent down
 عَلَيْهِ الذِّكْرُ on him the *dhikr*¹ (Scripture)
 مِنْ بَيْنِنَا of all of us?"
 بَلْ هُمْ فِي شَكٍّ Nay, they are in doubt
 مِنْ ذِكْرِي about Our Scripture.
 بَلْ لَمْ يَذُوقُوا Nay, they have not yet tasted²
 ۞ عَذَابِي My retribution.³

9. Or are there with them
 خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ the vaults⁴ of the mercy of
 ۞ الْوَهَّابِ your Lord, the All-Mighty,⁵
 the All-Bounteous?⁶

10. Or do they have
 مَلِكُ السَّمَوَاتِ the dominion of the heavens
 وَالْأَرْضِ وَمَا and the earth and all that
 بَيْنَهُمَا is between the two?
 فَلْيَرْفَعُوا Then let them go up⁷
 ۞ فِي الْأَسْبَابِ in the means.⁸

11. A host⁹ in there,
 مَهْزُومٌ vanquished,¹⁰
 ۞ مِنَ الْأَحْزَابِ of the parties.¹¹

1. This is a clear instance of the word *dhikr* being used to refer to the Qur'ān; for the unbelievers of Makka used this term to refer to the Qur'ān which was being given out to them. *dhikr* =

recollection, remembrance, mention, reminder, scripture, the Qur'ān. See at 37:168, p. 1456, n. 1.

2. يَذُوقُوا *yadhūqū(na)* = they taste (v. iii. m. pl. impfct. from *dhāqa* [*dhawq/dhawāq/madhāq*], to taste. See *dhūqū* at 3:181, p. 227, n. 5. The terminal *nūn* is dropped for the particle *lam* coming before the verb. See at 4:56, p. 265, n. 9.

3. i. e., if they had tasted they would not have so disbelieved.

4. i. e., do the vaults of mercy lie with them so that they can bestow Prophethood and other graces on whom they like? *khazā'in* (pl.; s. *khizānah*) = treasuries, vaults, coffers, stores. See at 17:100, p. 906, n. 2.

5. *ʿazīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:28, p. 1400, n. 1.

6. *wahhāb* = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive form of *fa'ʿāl* from *wahaba*. See at 3:8, p. 157, n. 6).

7. لِيَرْتَفَعُوا *li-yartaqū* = let them ascend, go up, mount, rise, climb (v. iii. m. pl. imperative/emphatic impfct. from *irtaqa*, form VIII of *raqiya* [*raqy /ruqīy*]) = to ascend, to climb. See *tarqā* at 17:93, p. 903, n. 4).

8. i. e., means taking them to the heavens. (See *Tafsīr al-Jalālayn*). *asbāb* (sing. *sabab*) = relations, ties, connections (between people), means, reasons. See at 2:166, p. 78, n. 9.

9. i. e., the Makkan unbelievers. *jund* (s.; pl. *junūd/ajnād*) = army, host. See at 37:173, p. 1456, n. 9.

10. i. e., they would be vanquished. This is a clear prophecy that the Makkan unbelievers would be defeated. *mahzūm* (s.; pl. *mahzūmūn*) = defeated, vanquished, routed (passive participle from *hazama* [*hazm*], to put to flight. See *hazamū* at 2:251, p. 128, n. 1).

11. i. e., of the sort of the parties of old who were destroyed. *aḥzāb* (pl.; s. *ḥizb*) = groups, bands, parties. See at 33:22, p. 1343, n. 6.

كَذَّبَتْ 12. There did disbelieve¹
 قَبْلَهُمْ before them
 قَوْمُ نُوحٍ the people of Nûh
 وَعَادُ وَفِرْعَوْنُ and the 'Âd and the Pharaoh
 ذُو الْأَوْتَادِ possessing stakes.²

وَتَمُودُ 13. And the Thamûd
 وَقَوْمُ لُوطٍ and the people of Lût and
 وَأَصْحَابُ لَيْكَةِ the dwellers³ of the Wood.⁴
 أُولَئِكَ الْأَحْزَابُ Those were the parties.⁵

إِنْ كُنْ 14. Verily they all did naught
 إِلَّا كَذَّبَ but disbelieve⁶

الرُّسُلَ the Messengers.

فَقَبَّ So due became⁷

عِقَابِ My retribution.⁸

Section (Rukû') 2

وَمَا يَنْظُرُهُمْ وَلَا 15. And these await⁹ not but
 صَيْحَةً وَاحِدَةً a single thunderous blast.¹⁰

مَالَهَا There shall not be for it

مِنْ فَوَاقٍ any pause.¹¹

1. كَذَبَتْ *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 26:160, p. 1190, n. 1).

2. They were so-called either because of their tall and gigantic buildings or because they used to torture to death the disobedient ones by means of stakes (see *Al-Baydâwî*, II, 308). أَوْتَاد *'awtâd* (pl.; s. *watad*) = pegs, poles, stakes.

3. أَصْحَاب *'aṣ-ḥāb* (pl.; sing. *ṣāhib* *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:55, p. 1422, n. 6).

4. i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أَكْثَ *'aykah* = wood, forest, thicket, jungle.

5. i. e., those were the peoples disbelieving and opposing the Messengers. This *'āyah* also explains the "parties" mentioned at *'āyah* 11.

أَحْزَاب *'ahzāb* (pl.; s. *ḥizb*) = groups, bands, parties. See at 38:11, p. 1461, n. 11.

6. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See n. 1. above and at 29:68, p. 1285, n. 9).

7. حَقَّ *ḥaqqā* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 37:31, p. 1435, n. 6).

8. 'iqābi (originally 'iqābī): عِقَاب *'iqāb* = infliction of punishment, punishment, penalty, retribution. See at 13:32, p. 778, n. 9.

9. i. e., these unbelievers and polythesists await not but a single thunderous blast. يَنْظُرُ *yanẓuru* = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from *nazara* [nazara [nazr/manzar], to see, view, look at. See *yanẓurūna* at 37:19, p. 1433, n. 7).

10. i. e., the blowing in the trumpet by Isrā'īl. صَيْحَةً *ṣayḥah* (s.; pl. *ṣayḥāt*) = outcry, piercing sound, thunderous blast. See at 36:53, p. 1421, n. 12).

11. فَوَاقٍ *fawāq* = time for the accumulation of milk in the udder of the cow or camel between two milkings or sucklings, return, pause, delaying, gasping of a dying person.

وَقَالُوا رَبَّنَا 16. And they say: "Our Lord,
عَجِّلْ لَنَا وَطَنًا قَبْلَ hasten¹ for us our lot² before
يَوْمِ الْحِسَابِ the Day of Reckoning.

أَصْبِرْ عَلَى 17. Have patience³ over
مَا يَقُولُونَ what they say
وَاذْكُرْ عَبْدَنَا and remember Our servant
دَاوُدَ الَّذِي دَاوُدَ Dâûd, possessing strength.⁴
إِنَّهُ أَوَّابٌ He was indeed ever penitent.⁵

إِنَّا سَخَّرْنَا 18. Verily We subjected to
الْجِبَالَ order⁶ the mountains,
مَعَهُ يُسَبِّحْنَ with him they glorifying⁷
بِالْعِشِيِّ by the late evening⁸
وَالْإِشْرَاقِ and at day-break.⁹

وَالطَّيْرِ 19. And the birds
تُحْشَرُونَ were brought together,¹⁰
لَهُ لَوَّابٌ all to him being obedient.

وَسَدَدْنَا 20. And We made strong
مُلْكَهُ وَءَاتَيْنَاهُ his kingdom and gave him
الْحِكْمَةَ wisdom
وَفَصَّلَ الْفُطُورَ and right judgement.¹¹

1. عجل 'ajjil = hasten, quicken, expedite, hurry, rush, accelerate (v. ii. m. s. imperative from 'ajjala form II of 'ajila ['ajal/'ajalah], to harry. See 'ajjalnâ at 17:18, p. 878, n. 12).

2. The unbelievers of Makka said so disbelieving and ridiculing the idea of Resurrection and Judgement. قَط qitt (s.; pl. qitât/qitâtah/qitât) = fate, lot, account book, book, male cat.

3. i. e., have patience over the 'unbelievers' ridiculing. اصبر isbir = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from şabara [şabr], to be patient, to bind. See at 30:60, p. 1310, n. 7).

4. أيدي 'aydin (sing. yad) = hands, power, strength, control, authority, influence. See at 2:79, p. 37, n. 4.

5. أَوَّابٌ 'awwâb (s.; pl. 'awwâbûn) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of fa''âl from 'âba ['awb/'awbah/'iyâb], to return. See 'awwîbî at 34:10, p. 1371, n. 3).

6. سَخَّرْنَا sakhkharnâ = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from sakhkhara, form II of sakhira [sukhr/maskhar], to ridicule, deride. See at 22:36, p. 1058, n. 15).

7. i. e., the mountains also prayed when Dâ'ud did so; so also did the birds. يَسْبِحْنَ yusabbihna = they (f.) declare the sanctity, glorify, declare immunity from blemish (v. iii. f. pl. impfct. from sabbaha, form II of sabaha [sabh/sibâhah] to swim, to float. See at 21:79, p. 1034, n. 1).

8. عَشِي 'ashîy = evening, early night. See at 30:18, p. 1295, n. 4.

9. إِشْرَاقٍ ishrâq = day-break, sun-rise, radiation, radiance (verbal noun in form IV of sharaqa [sharq/shurûq] to rise, to shine. See mashâriq at 37:5, p. 1431, n. 1).

10. مَحْشُورَةٌ mahshûrah (f. s.; pl. mahshûrât; m. mahshûr) = gathered, collected, mustered, brought together (pass. participle from hashara [hashr], to gather. See nahshuru at 34:40, p. 1383, n. 4).

11. فَصْل faṣl = parting, section, decision. faṣl al-khitâb = decisive say, right judgement.

21. And has there come to
 you the news¹ of the litigants²
 when they scaled the wall³
 of the chamber?⁴

22. When they entered
 upon Dâûd
 and he took fright⁵ of them?
 They said: "Be not afraid;
 two litigants⁶ —
 one of us has wronged⁷
 the other.
 So judge⁸ between us
 with justice and be not unjust⁹
 and guide us to
 the straight¹⁰ way.¹¹

23. Verily this my brother
 has ninety-nine ewes¹²
 and I have one ewe;
 but he says:
 "Put her in my charge¹³
 and he prevailed on¹⁴ me

1. *naba'* (s.; pl. 'anbâ') = news, tidings. See at 28:3, p. 1231, n. 6.

2. *khaṣm* (s.; pl. *khaṣimân/ khaṣūm/ akhṣām*) = litigant, litigants, adversaries, opponents in a law-suit. See *khaṣmân* at 22:19, p. 1052, n. 1.

3. *tasawwarâ* = they scaled the wall (v. iii. m. pl. past from *tasawwara*, form V of *sâra* (*sawr/ sawrah*), to leap, to jump, to raise a wall.

4. *miḥrâb* (pl. *maḥârîb*) = prayer niche, private chamber. See at 19:11, p. 953, n. 2.

5. *fazi'a* = he was terrified/ scared/ alarmed/ panic-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See at 27:87, p. 1228, n. 6).

6. *khaṣmân* (dual; s. *khaṣm*) = two litigants. See n. 2 above.

7. *baghâ* = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See at 28:76, p. 1259, n. 1).

8. *uhkum* = give verdict, judge, decide (v. ii. m. s. imperative from *hakama* [*hukm*], to pass judgement. See at 21:112, p. 1043, n. 7).

9. *lâ tushṭi* = do not be unjust, do not cross the limit, do not go to the extreme (v. ii. m. s. imperative {prohibition} from *ashatta*, form IV of *shaṭṭa* [*shaṭaṭ/ shuṭûṭ*], to go to extremes, to deviate.).

10. *sawâ* = straight, even, equal, same, alike. See at 36:10, p. 1411, n. 1.

11. *ṣirâṭ* = way, path, road. See at 37:118, p. 1449, n. 2.

12. *na'jah* (f. s.; pl. *na'jât/ni'âj*) = female sheep, ewe.

13. *'akfil* = entrust, put in charge, appoint as security (v. ii. m. s. imperative from *'akfala*, form IV of *kafala* [*kafûl/kufûl/kafûlah*], to be guarantee, to be responsible. See *yakfulâna* at 28:12, p. 1235, n. 1).

14. *'azza* = he became strong, prevailed on, became dear/respected (v. iii. m. s. past from *'izz/ 'izzah/ 'azâzah*, to be strong, respected. See *'azzaznâ* at 36:14, p. 1412, n. 7).



in the speech."¹

24. He said:

"He has indeed wronged² you

by asking your ewe

to be added to his ewes.

And indeed many

of the partners³ do wrong⁴

one to another,

except those who believe

and do the good deeds;⁵

and how very few they are!"

And Dâûd thought⁶

that We have but tried⁷ him.

So he asked forgiveness⁸

of his Lord

and fell down⁹ bowing¹⁰



and turned in repentance.¹¹ *

25. So We forgave him that.

And verily he has with Us

a close position¹²

and a good place of return.¹³



1. خطاب *khiṭāb* (s.; pl. *khiṭābāt/akhṭibah*) = speech, public address, oration, letter. See *khātaba* at 25:63, p. 1157, n.8.

2. i. e., Dâûd said. ظلم *ẓalama* = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ẓalm/ẓulm*, to do wrong. See at 27:11, p. 1205, n. 4).

3. خلطاء *khulāṭā'* (pl.; s. *khalīṭ*) = associates, comrades, companions, partners (act. participle in the scale of *fa'il* from *khalata* [*khalt*], to mix, mingle. See *ikhṭalaṭa* at 18:45, p. 927, n. 10).

4. يبغي *yabghī* = he commits outrage, oppresses, wrongs (v. iii. m. s. impfct. from *baghā* [*baghy*], to wrong. See *baghā* at 38:22, p. 1464, n. 7).

5. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ān and *sunnah*). See at 35:7, p. 1391, n. 12.

6. ظن *ẓanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from *ẓann*, to think, to suppose. See at 24:12, p. 1109, n. 9).

7. فتا *fatannā* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/futūn*], to turn away, to put to trial. See at 29:3, p. 1265, n. 5).

8. استغفر *istaghfara* = he asked forgiveness, prayed for pardon (v. iii. m. s. past in form X of *ghafara* [*ghafr/maghfirah/ghufrān*], to forgive. See *tastaghfirūna* at 27:46, p. 1216, n. 10).

9. خر *kharra* = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurū*, to fall, fall down. See at 34:14, p. 1373, n. 3).

10. ركع *rākī'* (s.; pl. *rākī'ān/rukka'*) he who bows in submission (active participle from *raka'a* (*rukū'*), to bow, bend the body, especially in prayer. See *rukka'* at 22:27, p. 1054, n. 12).

11. أناب *'anāba* = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nāba* [*nawb/manāb/niyābah*] to represent, to return from time to time. See at 31:15, p. 1315, n. 11).

* One should prostrate oneself on reading this 'āyah.

12. زلفى *zulfā* = proximity, nearness and position. See at 34:37, p. 1382, n. 2.

13. مأب *ma'āb* = place to which one returns, return (as verbal noun). See at 13:36, p. 780, n. 12.

يَدَاوُدُ 26. O Dâûd,
 إِنَّا جَعَلْنَكَ indeed We have made¹ you
 خَلِيفَةً فِي الْأَرْضِ a successor² in the earth;
 فَأَحْكُم بَيْنَ النَّاسِ so adjudicate³ between men
 بِالْحَقِّ with justice
 وَلَا تَتَّبِعِ الْهَوَى and follow not⁴ the desire⁵
 فَيُضِلَّكَ lest it should lead you astray⁶
 عَنْ سَبِيلِ اللَّهِ from the way of Allah.
 إِنَّ الَّذِينَ يَضِلُّونَ Verily those who go astray
 عَنْ سَبِيلِ اللَّهِ from the way of Allah,
 لَهُمْ عَذَابٌ they shall have a punishment
 شَدِيدٌ very severe⁷ for they forget⁸
 يَوْمَ الْحِسَابِ the Day of Reckoning.⁹

Section (Rukû') 3

وَمَا خَلَقْنَا 27. And We have not created
 السَّمَاءَ وَالْأَرْضَ the heaven and the earth
 وَمَا بَيْنَهُمَا and all that is between them
 بَطِلًا in vain.¹⁰
 ذَلِكَ ظَنُّ الَّذِينَ Such is the surmise¹¹ of those
 كَفَرُوا who disbelieve.¹²
 قَوْلَ الَّذِينَ كَفَرُوا So woe to those who disbelieve
 مِنَ النَّارِ on account of the fire.

1. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 37:63, p. 1440, n. 8).

2. i. e., successor to the kingdom and authority. *khalifah* (s.; pl. *khulafâ'*) = خلفاء *khulafâ'* (pl.; s. *khalifah*) = successor. See *khulafâ'* at 27:62, p. 1221, n. 8.

3. احكم *uhkum* = give verdict, judge, decide (v. ii. m. s. imperative from *hakama* [*hukm*], to pass judgement. See at 38:22, p. 1464, n. 8).

4. لا تتبع *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7:142, p. 517, n. 10).

5. i. e., the desire of yourself. هوى *hawân* (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 25:43, p. 1151, n. 5.

6. i. e., your doing so might lead you astray. يضل *yuḍilla(u)* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter takes *fathah* for a hidden 'an in the causal *fâ'* coming before the verb. See at 31:6, p. 1312, n. 5).

7. شديد *shadîd* (pl. *'ashiddâ'* / شدائد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 35:7, p. 1391, n. 11).

8. نساوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 25:18, p. 1143, n. 5).

9. i. e., the reckoning of one's good and bad deeds on the Day of Judgement. حساب *hisâb* (pl. *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 26:113, p. 1182, n. 3.

10. i. e., aimlessly and without purpose and use. باطل *bâtîl* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.

11. ظن *ẓann* = conjecture, surmise, supposition, assumption. See at 34:20, p. 1375, n. 10.

12. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 37:170, p. 1456, n. 5).

أَمْ يَجْعَلُ 28. Or shall We make¹

الَّذِينَ آمَنُوا those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds

كَالْمُفْسِدِينَ like the mischief-makers²

فِي الْأَرْضِ in the earth;

أَمْ يَجْعَلُ الْمُتَّقِينَ or shall We make the righteous³

كَالْفَجَّارِ like the immoral ones?⁴

كُتِبَ 29. A Book,⁵

أَنزَلْنَاهُ إِلَيْكَ We have sent it down to you,

مُرْكُومًا full of blessings,

لِيَذَّبَرُوا that they may reflect⁶ on

آيَاتِهِ its signs and

وَلِيَذْكُرُوا that there may take heed⁷ the

أُولُوا الْأَلْبَابِ owners of understanding.⁸

وَوَهَبْنَا لِدَاوُدَ 30. And We gifted⁹ to Dâûd

سُلَيْمَانَ Sulaymân.

نِعْمَ الْعَبْدُ How excellent was the servant!

إِنَّهُ رَاوِبٌ He was indeed ever penitent.

إِذْ عُرِضَ 31. When displayed¹⁰ were

عَلَيْهِ بِالْعَصِيِّ to him by the evening

1. نجعل *naj'alu* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'l], to make. See at 28:83, p. 1262, n. 5).

2. مفسدين *mufsidîn* (acc./gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from *'afsada*, form IV of *fasada* [fasâd/fusûd], to be bad. See at 29:30, p. 1275, n. 9).

3. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [waqy/ wîqâyah], to guard, to protect. See at 28:83, p. 1262, n. 10).

4. i. e., Allah will never place the believers and the righteous at par with the unbelieving and sinful ones. فجار *fujjâr* (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious (act. participle from *fajara* [fujâr], to act immorally, to commit adultery, sin).

5. i. e., the Qur'ân.

6. يذبروا *yaddabbarû(na)* (originally *yatadabbarûna*, *tâ'* and *dâl* having been amalgamated) = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [dubâr], to turn one's back, to elapse. The terminal *nûn* is dropped for a hidden 'an in *li* (of motivation) coming before the verb. See at 23:68, p. 1091, n. 11).

7. يذكرو *yatadhakkara(u)* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ tadhkâr], to remember. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yatadhakkara* at 35:37, p. 1403, n. 9).

8. آباء *'albâb* (pl.; sing. *lubb*) = heart, acumen, understanding. See at 14:52, p. 806, n. 2).

9. وهبنا *wahabnâ* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [wahb], to give, to donate. See at 29:26, p. 1274, n. 6).

10. عرض *'urida* = he or it was displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. past passive from *'arâ*, to show, to be visible. See *'aradnâ* at 33:72, p. 1365, n. 8).

الْصَّافِنَاتِ the well-bred steeds¹

لَيْلَادٍ of the highest speed.²

فَقَالَ 32. So he said:

إِنِّي أَحَبُّتُ "Indeed I have preferred³

حُبَّ الْخَيْرِ the love of wealth⁴

عَنْ ذِكْرِي to remembering my Lord

حَتَّى تَوَارَتْ till she disappeared⁵

بِالْحِجَابِ behind the veil."⁶

رُدُّوهُمْ عَلَيَّ 33. "Bring them back⁷ to me."

فَطَفِقَ مَسًّا And he started⁸ stroking⁹

بِالسُّوقِ وَالْأَعْنَاقِ by the legs¹⁰ and necks.¹¹

فَلَمَّا

وَلَقَدْ فَتَنَّا 34. And We indeed put to

سُلَيْمَانَ test¹² Sulaymân

وَالْقَيْنَا عَلَى كُرْسِيِّهِ and cast¹³ on his throne

جَسَدًا a body,¹⁴

ثُمَّ أَنَابَ then he turned in repentance.

قَالَ رَبِّ 35. He said: "My Lord,

اغْفِرْ لِي forgive me

وَعَبِّ لِي مَلَكًا and bestow on me a kingdom

1. الصَّافِنَاتِ *šâfinât* (pl.; s. *šâfin*) = well-bred steeds, horses standing on three legs and the extremity of the hoof of the fourth leg.

2. لَيْلَادٍ *liyâd* (pl.; s. *lawâd*) = of the highest speed, extremely speedy, race horse.

3. أَحَبُّتُ *ahbabtu* = I liked, loved, preferred (v. i. s. past from *'ahabba*, form IV of *ḥabba* [*ḥabb*], to love. See at 4:148, p. 310, n. 8).

4. الْخَيْرِ *khayr* = good /better/ best, charity, wealth, property, affluence. See at 34:39, p. 1383, n. 2.

5. i. e., the sun set and he missed the time of 'asr prayer (see *Tafsîr al-Jalâlayn*). تَوَارَتْ *tawârat* = she disappeared, went out of sight, hid herself (v. iii. f. s. past from *tawârâ*, from VI of *warâ* [*wary*], to hide, to conceal, to kindle. See *yatawârâ* at 16:59, p. 846, n. 2).

6. الْحِجَابِ *hijâb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 33:53, p. 1359, n. 3.

7. رُدُّوهُمْ عَلَيَّ, peace be on him, ordered the horses to be brought back to him and sacrificed them for Allah since they had engrossed his attention away from His remembrance. رُدُّو *ruddû* = you (all)

return, bring back, send back, revert (v. ii. m. pl. imperative from *radda* [*radd*], to put back. See at 4:59, p. 267, n. 1).

8. طَفِقَ *tafiqa* = he set out (to do something suddenly), began, started (v. iii. m. s. past from *tafaqa*, to set out, to begin. See *tafiqâ* at 20:121, p. 1006, n. 8).

9. i. e., slaughtered. مَسَّ *masḥ* = to stroke with the hand, to wipe off. See *imsaḥû* at 6:6, p. 331, n. 6.

10. السُّوقِ *sûq* (pl.; s. *sâq*) = thighs, legs, trunks, stems.

11. أَعْنَاقِ *'a'nâq* (pl.; s. *'unuq*) = necks. See at 36:8, p. 1410, n. 6.

12. فَتَنَّا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/ futân*], to turn away, to put to trial. See at 38:24, p. 1465, n. 7).

13. الْقَيْنَا *'alqaynâ* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ*] *luqyân* *luqy luqyah luqan*], to meet. See at 15:19, p. 811, n. 5).

14. i. e., a lifeless body.

لَا يَنْبَغِي لِأَحَدٍ
مِنْ عِبَادِي أَنْ
الْوَهَّابُ the All-Bounteous.²

فَسَخَّرْنَاهُ 36. So We subjected³ to him
الرِّيحَ the wind,
يَجْرِي بِأَمْرِهِ running at his command
رُخَاءً gently⁴

حَيْثُ أَصَابَ whithersoever he struck.⁵

وَالشَّيَاطِينَ 37. And the devils,⁶
كُلِّ بَنَاءٍ وَغَوَّاصٍ every builder⁷ and diver.⁸

وَالْآخَرِينَ مُقَرَّنِينَ 38. And others tied together⁹
فِي الْأَصْفَادِ in fetters.¹⁰

هَذَا عَطَاؤُنَا 39. "This is Our gift;¹¹
فَأَمْنٌ وَآمِنٌ so give away¹² or retain,
بِغَيْرِ حِسَابٍ without reckoning."

وَلَا إِلَهَ 40. And indeed he has
عِنْدَنَا الرَّفْقَ with Us a close position
وَحَسَنَ مَقَابٍ and a good place of return.

1. يَنْبَغِي *yanbaghî* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ*], to seek, to desire. See at 36:69, p. 1425, n. 10).

2. وَهَّابٌ *wahhâb* = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive scale of *fa'âl* from *wahaba*. See at 38:9, p. 1461, n. 6).

3. سَخَّرْنَا *sakhkharnâ* = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 38:18, p. 1463, n. 6).

4. رُخَاءٌ *rukha'* = gentle breeze.

5. i. e., intended. أَصَابَ *'asâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *sâba*. See at 22:35, p. 1058, n. 3).

6. i. e. the devils of *jinn* were made to work for him as builders and divers in the sea to collect pearls and corals.

7. بَنَاءٌ *bannâ'* (s.; pl. *bannâ'un*) = builder, mason (act. participle in the scale of *fa'âl* from *banâ* [*binâ/bunyân*], to build. See *bunyân* at 16:26, p. 834, n. 12).

8. غَوَّاصٍ *ghawwâs* (s.; pl. *ghawwâsûn*) = diver (act. participle in the scale of *fa'âl* from *ghâṣa* [*ghawṣ/maghâṣ/ghiyâṣ/ghiyâṣah*], to dive, to plunge. See *yaghûṣûna* at 21:82, p. 1034, n. 14).

9. i. e., the others who were disobedient were tied together. مُقَرَّنِينَ *muqarranîn* (pl.; acc./genitive of *muqarranûn*; s. *muqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple. See at 25:13, p. 1141, n. 9).

10. أَصْفَادٍ *'asfâd* (pl.; s. صَفَدٍ *ṣafad*) = fetters, shackles. See at 14:49, p. 805, n. 4.

11. عَطَاءٌ *'atâ'* (s.; pl. *'a'tiyah*) = gift, present, offer. See at 11:108, p. 716, n. 4.

12. اَمْنٌ *umnun* = bestow, give away, show kindness (v. ii. m. s. imperative from *manna* [*mann*], to be kind. See *manna* at 28:83, p. 1262, n. 1).

Section (Rukû') 4

41. And remember
 عَبْدًا أَوْبَدَ Our servant 'Ayyûb.
 إِذْ نَادَىٰ رَبَّهُ When he cried out¹ to his Lord:
 أَنِّي مَسَّنِيَ الشَّيْطَانُ "Indeed Satan has afflicted²
 بِضُغْبٍ وَعَنْابٍ me with distress³ and torment."⁴
42. "Strike the ground⁴
 بِرِجْلِكَ with your foot."⁵
 هَذَا مَغْسِلٌ بَارِدٌ This is a bath⁶ quite cool⁷
 وَشَرَابٌ and a drink."⁸
43. And We bestowed⁸ on
 وَوَهَبْنَا لَهُ him his family⁹
 وَمِثْلَهُمْ and a like of them
 مَعَهُمْ along with them,
 رَحْمَةً مِنَّا as mercy from Us
 وَذَكَرَ and as a reminder¹⁰
 لِأُولَىٰ الْأَنْبِيَاءِ for people of understanding.¹¹
44. "And take with your hand
 وَخُذْ بِذِكْرِكَ a bundle of twigs¹²
 فَاضْرِبْ بِهٖ and strike therewith

1. نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadd* [nadw], to call. See at 37:75, p. 1442, n. 5).

2. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 30:33, p. 1300, n. 9).

3. نَصَبٌ *nuṣb* (pl.; s. *naṣab*) = distress, hardship, fatigue, weariness, exhaustion. See *naṣab* at 35:35, p. 1402, n. 12.

4. i. e. Allah said to him. ارْكُضْ *urkuḍ* = strike the ground with foot, run away, gallop, race (v. iii. m. pl. impfct. from *rakaḍa* [rakḍ], to race, to run way).

5. رَجُلٌ *rijl* (s.; pl. *arjul*) = foot, leg. See 'arjul at 29:55, p. 1285, n. 4.

6. i. e., he struck the ground as directed and there gushed forth a cool spring from the ground for taking bath and for drinking which removed all his ailments (Al-Tabarî, pt. XXIII, pp. 166-168; Ibn Kathîr, VII, pp. 66-67). مَغْسِلٌ *mughtasal* = bath, washroom (noun of place from *ightasala*, form VIII of *ghasala* [ghusl], to wash). See *ighsilâ* at 5:6, p. 330, n. 6).

7. بَارِدٌ *bârid* = cool, cold, chilly (act. participle from *barada/baruda*, to be cold, to cool. See *barad* at 24:43, p. 1124, n. 9).

8. وَهَبْنَا *wahabnâ* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [wahb], to give, to donate. See at 38:30, p. 1467, n. 9).

9. i. e. restored to him his family. أَهْلٌ *'ahl* (s.; pl. *'ahlân/ 'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author. See at 37:134, p. 1451, n. 4.

10. i. e., a reminder of the blessings of patience and dependence on Allah. ذَكَرَ *dhikrâ* = recollection, remembrance, memory, reminder. See at 26:209, p. 1198, n. 4.

11. أَلْبَابٌ *'albâb* (pl.; sing. لُبٌّ *lubb*) = heart, acumen, understanding. See at 38:29, p. 1467, n. 8).

12. And Allah further asked him to take a bundle of grass or light twigs and to strike therewith his wife in fulfilment of his vow (Al-Tabarî, Pt. XXIII, p. 169). ضَفَّتْ *ḍighth* (s. pl. *adghâth*) = bunch, bundle, mixed, muddled, confused. See 'adghâth at 12:44, p. 738, n. 14.

وَلَا تَحْنُثْ and do not break the oath.¹

إِنَّا وَجَدْنَاهُ صَابِرًا Verily We found him patient.²

نِعْمَ الْعَبْدُ How excellent was the servant!

إِنَّهُ أَوَّابٌ Verily he was ever penitent.³

وَاذْكُرْ 45. And call to mind

عِبْدَنَا إِبْرَاهِيمَ Our servants⁴ Ibrâhîm

وَأِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb,

أُولَى الْأَيْدِي possessors of power⁵

وَالْأَبْصَارِ and insight.⁶

إِنَّا اخْتَصَيْنَاهُمْ 46. Verily We selected⁷ them

بِحُلُوسَةٍ with a pure characteristic,⁸

ذِكْرَى الدَّارِ the remembrance of the abode.⁹

وَلَهُمْ عِنْدَنَا 47. And indeed they are to

لِمِنَ الْمُصْطَفَيْنِ Us of the chosen¹⁰

الْأَخْيَارِ and the best ones.¹¹

وَاذْكُرْ إِسْمَاعِيلَ 48. And call to mind Ismâ'îl

وَالْيَسَعَ وَذَا الْكِفْلِ and Al-Yasa' and Dhû al-Kifl;

وَكُلٌّ مِنَ الْأَخْيَارِ and all were of the best.

1. i. e., strike your wife as you had vowed and do not break it. لَا تَحْنُثْ *lâ taḥnath* = do not break the oath, vow (v. ii. m. s. imperative [prohibition] from *ḥanitha* [ḥinth], to break one's oath).

2. i. e., throughout his sufferings and distress. صَابِر *ṣâbir* (s.; pl. *ṣâbirân*) = patient, persevering steadfast, enduring (act. participle from *ṣabara* [ṣabr], to be patient, to forbear. See *ṣâbirân* at 28:80, p. 1261, n. 5).

3. أَوَّابٌ *'awwâb* (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa'âl* from *'âba* [*'awb*/*'awbah*/*'iyâb*], to return. See at 38:17, p. 1463, n. 5).

4. عِبَاد *'ibâd* (sing. *عبد* *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:169, p. 1456, n. 3).

5. أَيْدٍ *'aydîn* (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:17, p. 1463, n. 4).

6. أَبْصَارٍ *'abṣâr* (sing. *بصر* *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 32:9, p. 1326, n. 13).

7. أَخْلَصْنَاهُمْ *'akhlaṣnâ* = we made pure, selected, exclusively devoted, dedicated, were sincere (v. i. pl. past from *'akhlaṣa*, form IV of *khalasa* [*khulûṣ*], to be pure, unadulterated. See *mukhlaṣîn* at 37:74, p. 1442, n. 4).

8. خَالِصَةٍ *khâlîṣah* (f.; m. *khâlîṣ*) = pure, unadulterated, sincere (act. participle from *khalasa* [*khulûṣ*], to be pure. See n. 7 above).

9. i. e., the abode of the hereafter. دَار *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2).

10. مُصْطَفَيْنِ *muṣṭafîn* (pl. acc./gen. of *muṣṭafûn*; s. *muṣṭafâ*) = chosen ones, selected ones (passive participle from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw*/*ṣufûw*/*ṣafâ*], to be clear. See *istafâ* at 37:153, p. 1454, n. 1).

11. أَحْيَارٍ *'akhyâr* (pl.; s. *khayr*) = best ones, excellent ones, outstanding ones. See *khayr* at 38:32, p. 1468, n. 4).

- هَذَا ذِكْرٌ 49. This is a reminder.¹
 وَإِنَّ لِلْمُتَّقِينَ 2 And indeed for the righteous²
 لِحَسَنِ مَّآبٍ 3 is a good place of return.³
 جَنَّاتٍ عَدْنٍ 50. Gardens of eternity,⁴
 مَفْعُولُهُمْ 5 opened⁵ for them will be
 الْأَبْوَابُ 6 the gates.⁶
 مُتَكِّينَ 51. They will be reclining⁷
 فِيهَا يَدْعُونَ فِيهَا 8 therein
 يَفْكُهُمْ يَتَزَوَّدُونَ 9 for fruits in abundance
 وَشَرَابٍ 10 and drink.
 وَعِنْدَهُمْ 52. And beside them will be
 قَصِيرَاتُ الْفُرُجِ 11 maidens restraining⁹ of glance,¹⁰
 أَرْبَابٌ 11 equal in age.¹¹
 هَذَا 53. This is what
 تُوعَدُونَ 12 you are promised¹²
 يَوْمَ الْحِسَابِ 13 for the Day of Reckoning.
 إِنَّ هَذَا 54. Verily this will be
 لَرِزْقًا 14 Our provision.

1. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 38:8, p. 1461, n. 1.
 2. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy*/*wiqâyah*], to guard, to protect. See at 38:28, p. 1467, n. 3).
 3. مآب *ma'âb* = place to which one returns, return. See at 38:25, p. 1465, n. 13.
 4. عدن *'adn* = Eden, eternity, paradise. جنان عدن *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 35:33, p. 1401, n. 12.
 5. مفتحة *mufattaḥah* (f.; s.; pl. *mufattaḥât*) = that which is opened (passive participle from *fattaḥa*, form II of *fataḥa* [*fath*], to open. See *tufattaḥu* at 7:40, p. 480, n. 3).
 6. أبواب *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 2:189, p. 91, n. 8.
 7. i. e., they will be reclining on couches therein (see 18:31; 36:56 and 76:13). متكئين *muttaki'în* (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *itaku'a*, form VIII of *waka'a*. See at 18:31, p. 923, n. 6).
 8. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 29:42, p. 1280, n. 4).
 9. قاصرات *qâsirât* (f. pl.; s. *qâsirah*) = restricted, confined, restraining (act. participle from *qaṣara*/*qaṣara* [*qîṣar*/*qaṣr*/*qaṣârah*/*quṣûr*] become short, to fall short. See at 37:48, p. 1438, n. 3).
 10. i. e., chaste women not looking at anyone else except their husbands. طرف *ṭarf* = glance, look, eye. See at 37:48, p. 1438, n. 4.
 11. أرباب *'arâb* (pl.; s. *atrâb*) = persons of the same age.
 12. توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* (also from *'aw'ada*, form IV of *wa'ada*) [*wa'd*], to make a promise. See at 36:63, p. 1424, n. 1).

مَالَهُ There shall not be of it

مِنْ نَفَادٍ^{٥٤} any running out.¹

هَذَاوَأَنكَ 55. This; and indeed

لِلظَّالِمِينَ for the transgressors² will be

لَشَرِّ مَوَاقٍ^{٥٥} the worst³ place of return.⁴

جَهَنَّمَ 56. Hell;

يَصْلَوْنَ they will broil⁵ therein.

فَيَسِرُّنَّ إِلَى الْبُيُوتِ^{٥٦} and bad⁶ will be the bed.⁷

هَذَا فَلْيَذُوقُوهُ 57. This; so let them taste⁸ it,

حَمِيمٌ وَعَسَاقُ^{٥٧} boiling water⁹ and pus.¹⁰

وَأَخْرَجَ 58. And another

مِنْ شَكْلِهِ of the same sort,¹¹

أَزْوَاجٌ^{٥٨} matching pairs.¹²

هَذَا فَوْجٌ 59. This is a band,¹³

مُقْتَحِمٌ مَعَكُمْ plunging¹⁴ along with you.

لَا مَرْجَأَ لَهُمْ No welcome will be for them.

إِنَّهُمْ Indeed they will be

صَالُونَ النَّارِ broiling in the fire.

1. نَفَاد *nafâd* = to run out, to be exhausted, used up, depleted (verbal noun of *nafida*. See *nafidat* at 31:27, p. 1320, n. 8.

2. i. e., those who disregard and violate the injunctions of the Qur'ân and *sunnah*. طَافِينَ

tâghîn (pl.; acc./gen. of *tâghûn*; s. *tâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ṭughyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

3. شَر *sharr* (pl. أَشْرَار *ashrâr*) = bad, worse, worst, evil, wicked. See at 25:34, p. 1148, n. 4.

4. مَاب *ma'âb* = place to which one returns, return. See at 38:49, p. 1472, n. 3.

5. يَصْلَوْنَ *yaṣlawna* = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/gullî/ṣilâ*]), to roast, to burn, to be exposed to the blaze. See at 14:29, p. 798, n. 2).

6. بَس *bi's* = evil, wretched, bad. See at 24:57, p. 1130, n. 6.

7. مِهَاد *mihâd* = bed, place of rest, fold that holds something. See at 13:18, p. 772, n. 10.

8. لِيَذُوقُوا *li yadhûqû(na)* = let them taste, they must taste, (v. iii. m. pl. impfct. emphatic/imperative from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See at 38:8, p. 1461, n. 2.

9. حَمِيم *hamîm* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

10. غَسَاق *ghassâq* = secretion of the body, pus.

11. شَكْل *shakl* (s.; pl. *'ashkâl*) = similarity, likeness, form, shape, type, pattern, sort. See *shâkilah* at 17:84, p. 900, n. 9.

12. أَزْوَاج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 37:22, p. 1434, n. 13.

13. فَوْج *fawj* (s.; pl. أَفْوَاج *'afwâj*) = band, troop, group, detachment, regiment. See at 27:83, p. 1227, n. 3.

14. مُقْتَحِم *muqtaḥim* = he who plunges, rushes in, burst into, breaks in, storms, intrudes, defies (act. participle from *iqtaḥama*, form VIII of *qaḥama* [*qaḥm/quḥûm*] to throw oneself, to come near).

60. They will say: "Nay, you;
 لَا مَرْحَبًا بِكَ no welcome¹ is for you.
 أَنْتُمْ قَدْ مَسَّمُوهُنَا You had forwarded² it for us.
 فَيْتَسَّ الْفَرَارُ So bad is the abode!"³

61. They will say: "Our Lord,
 مَنْ قَدَّمَ لَنَا هَذَا who forwarded it for us,
 فَزِدْهُ increase⁴ for him
 عَذَابًا ضِعْفًا a punishment in double⁵
 فِي النَّارِ in the fire."

62. And they will say:
 مَا لَنَا "What is the matter with us,
 لَا نَرَى رِجَالًا we see⁶ not the men
 كُنَّا نَعُدُّهُمْ we used to count⁷ them
 مِنَ الْأَشْرَارِ of the bad ones?"⁸

63. "We took⁹ them
 as objects of ridicule,¹⁰
 أَمْ زَاغَتْ عَنْهُمْ or have there deviated¹¹ from
 الْأَبْصَارُ them the eyes?"

64. Such indeed will be true,
 the mutual recrimination¹²
 أَهْلِ النَّارِ of the inmates of hell.

1. i. e., the followers of the transgressing leaders will say to the latter. *marḥaban* = welcome.

2. i. e., you have made us suffer hellfire by misleading us. *qaddamtum* = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *qudûm* / *qidmân* / *maqdam*) to precede, to arrive. See at 12:48, p. 740, n. 4).

3. *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 27:61, p. 1220, n. 13.

4. *zid* = increase, augment, enlarge, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd* / *ziyâdah*], to increase. See *yazîdûna* 37:147, p. 1453, n. 3).

5. *di'f* (s.; pl. *'ad'âf*) = double, a multiple. See at 34:37, p. 1382, n. 4.

6. i. e., the punished leaders will say about the believers whom they used to ridicule and look down on in the worldly life. *narâ* = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y*, *ru'yah*], to see. See at 12:78, p. 751, n. 4).

7. *na'uddu* = we count, number, reckon (v. i. pl. impfct. from *'adda* [*'add*], to count, to number. See at 19:84, p. 972, n. 9).

8. *'ashrâr* (pl.; s. *sharr*) = the bad/worse/worst ones, evil, wicked. See *sharr* at 38:55, p. 1473, n. 3.

9. *ittakhadhnâ* = we took, took up, took to ourselves, assumed (v. i. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhû* at 36:74, p. 1426, n. 12).

10. *sikhrîy* = object of ridicule, laughingstock. See at 23:110, p. 1102, n. 10.

11. *zâghat* = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [*zaygh*], to turn aside, to swerve. See at 33:10, p. 1338, n. 8).

12. *takhâşum* = mutual recrimination, arguing, disputing, litigation (verbal noun in form VI of *khaşama*, to defeat, to deduct. See *yakhshîmûna* at 36:49, p. 1420, n. 12).

Section (Rukû') 5

قُلْ إِنَّمَا أَنَا مُنذِرٌ 65. Say: "I am but a warner;¹

وَمَا مِن إِلَهٍ and no deity is there

إِلَّا اللَّهُ الْوَاحِدُ except Allah, the One,

الْقَهَّارُ the All-Subduer.²

رَبُّ السَّمَوَاتِ 66. Lord of the heavens

وَالْأَرْضِ وَمَا and the earth and all that is

بَيْنَهُمَا between the two,

الْعَزِيزُ the All-Mighty,³

الْغَفَّارُ the Most Forgiving.⁴

قُلْ هُوَ نَبَأٌ 67. Say: "It is an intelligence⁵

عَظِيمٌ most momentous."⁶

أَنْتُمْ عَنْهُ 68. "You are from it

مُعْرِضُونَ turning away."⁷

مَا كَانَ لِي مِنْ عِلْمٍ 69. "I have no knowledge

بِالْمَلَأِ الْأَعْلَى of the Highest Council⁸

إِذْ يَخْتَصِمُونَ when they debate."⁹

إِنْ يُوْحَى 70. "Naught is communicated

1. i. e., a Messenger of Allah, giving warning against Allah's displeasure and His punishment in the hereafter for setting partners with Him and worshipping other gods and goddesses besides Him. منذر *mundhir* = warner, one who warns (act.

participle from 'andhara, to warn, form IV of nadhara, [nadhr /nudhûr], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

2. قهار *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the intensive scale of fa'âl from qahara [qahr], to overpower, subjugate, vanquish. See at 14:48, p. 805, p. n. 1).

3. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:9, p. 1461, n. 5.

4. غفار *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of fa'âl from ghafara [ghufr /maghfirah /ghufrân], to forgive. See istaghfara at 38:24, p. 1465, n. 8).

5. i. e., the Qur'ân. نَبَأ *naba'* (s.; pl. 'anbâ') = news, tidings, information, intelligence, dispatch. See at 38:21, p. 1464, n. 1.

6. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, most momentous. See at 37:76, p. 1442, n. 9).

7. معرضون *mu'riḍûn* (sing. mu'riḍ) = those who turn away/ avert/ evade/ fall back (active participle from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

8. i. e., of the angels. مَلَأ *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:6, p. 1460, n. 7).

9. The allusion is to the debate of the angels about Allah's creation of Adam, which the Prophet, peace and blessings of Allah be on him, could have no knowledge of except what was communicated to him by Allah (see Al-Tabarî, pt. XXIII, pp. 183-184). يَخْتَصِمُونَ *yakhtaṣimûna* = they quarrel, dispute, argue, debate, contest one another (v. iii. m. pl. impfct. from ikhtaṣama, form VIII of khaṣama [khaṣm/ khiṣâm/ khuṣûmah], to defeat in argument. See at 26:96, p. 1179, n. 7).

إِلَّا أَنَا أَنَا to me except that I am
 نَذِيرٌ مُّبِينٌ a warner¹ open and clear.²

إِذْ قَالَ رَبُّكَ 71. When your Lord said
 لِلْمَلَائِكَةِ إِنِّي to the angels: "Indeed I am
 خَالِقٌ بَشَرًا going to create man
 مِن طِينٍ of clay."³

فَإِذَا سَوَّيْتُهُ 72. "So when I have made
 وَنَفَخْتُ فِيهِ him up⁴ and blown⁵ in him
 مِنْ رُوحِي of My life-giving spirit,⁶
 فَسَجَدُوا فَفَعَلَا 73. So there prostrated
 سَاجِدِينَ themselves the angels,
 كُلُّهُمْ أَجْمَعُونَ all of them together.

إِلَّا إِبْلِيسَ 74. Except Iblîs.
 اسْتَكْبَرَ He turned arrogant⁹
 وَكَانَ مِنْ and became of
 الْكَافِرِينَ those disbelieving.¹⁰

1. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 37:156, p. 1454, n. 5).

3. طين *ṭîn* = clay, soil. See at 37:11, p. 1432, n. 8.

4. سويت *sawwaytu* = I made up, smoothed, levelled, equalized, made regular (v. i. s. past from *sawwâ*, form II of *sawiya*, to be equal).

5. نفخت *nafakhtu* = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakha* [*nafkh*], to blow. See at 15:28, p. 813, n. 7).

6. روح *rûḥ* (s.; pl. '*arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 32:9, p. 1326, n. 11.

7. فعوا *qa'û* = you (all) fall down (v. ii. m. pl. imperative from *taqa'ûna*, *waqa'a* [*wuqu'*], to fall. See at 15:28, p. 813, n. 8).

8. ساجدين *sâjidîn* (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 26:219, p. 1199, n. 12).

9. استكبر *istakbara* = he turned arrogant, became proud/ haughty, was puffed up (v. iii. m. s. past in form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbirûna* at 37:35, p. 1436, n. 2).

10. كافرين *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr/ kufrân / kufûr*], to disbelieve, to cover. See at 27:43, p. 1215, n. 5).

قَالَ يَا إِبْلِيسُ 75. He said: "O Iblîs,

مَا مَنَعَكَ what prevented¹ you from

أَنْ تَسْجُدَ prostrating yourself²

لِمَا خَلَقْتُ to what I have created³

بِإِثْنَيْ with My Two Hands?

أَسْتَكْبَرْتَ Have you turned arrogant⁴

أَمْ كُنْتَ مِنَ الْعَالِينَ⁵ or are you of the high ones?⁵

قَالَ أَنَا خَيْرٌ 76. He said: "I am better than

مِنْهُ خَلَقَنِي مِنْ نَّارٍ him. You created me of fire

وَخَلَقْتَهُ مِنْ طِينٍ and created him of clay."



قَالَ فَاهْرُجْ 77. He said: "Then get out⁶

مِنْهَا فَإِنَّكَ of there; for you indeed are

رَجِيمٌ⁷ damned."⁷

وَلَا عَلَىكَ 78. "And verily upon you is

لَعْنَتِي My curse⁸

إِلَى يَوْمِ الدِّينِ⁹ till the Day of Judgement."⁹

قَالَ رَبِّ 79. He said: "My Lord,

فَاَنْظِرْنِي إِلَى يَوْمٍ give me a respite¹⁰ till the day

يُبْعَثُونَ¹¹ they will be resurrected."¹¹

1 منع *mana'a* = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 20:92, p. 998, n. 8).

2 تسجد *tasjuda(u)* = you prostrate yourself, bow respectfully, pay obeisance (v. ii. m. s. impfct. from *sajada* [*sujûd*], to prostrate oneself. The final letter takes *fathah* because of the particle '*an* coming before the verb. See *yasjudûna* at 27:24, p. 1209, n. 9).

3 خلقت *khalaqtu* = I created, originated, made (v. i. s. past from *khalâqa* [*khalq*], to create. See at 19:9, p. 1952, n. 7).

4 'astakbarta (originally 'a+istakbarta): استكبر *istakbarta* = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *istakbara* at 38:74, p. 1476, n. 9).

5 عالين '*âlin* (pl.; acc./gen. of '*âliyân*, s. '*âlin*) = those who are high, lofty, exalted, self-exalting, supercilious. See at 23:46, p. 1087, n. 3.

6 اخرج *ukhruj* = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurâj*], to go out. See at 28:20, p. 1238, n. 7).

7 رجم *rajim* = accursed, damned, stoned (pass. participle in the scale of *fa'il* from *rajama* [*rajm*], to stone, to curse. See at 16:98, p. 861, n. 4).

8 لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 28:42, p. 1246, n. 12.

9 دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 37:20, p. 1433, n. 8.

10 أنظر '*anzir* = give a respite (v. ii. m. s. imperative from '*anzara*, form IV of *nazara* [*nazar/manzar*], to see. See at 15:36, p. 815, n. 2).

11 يبعثون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 27:65, p. 1222, n. 13).

80. He said: "You indeed are
 مِنَ الْمُنْظَرِينَ of those given respite."¹

81. "Till the day
 أَلْوَقْتِ الْمَعْلُومِ of the time specified."²

82. He said: "By Your Glory,³
 لَا أُغْوِيَنَّهُمْ I shall surely lead them astray,⁴
 أَجْمَعِينَ all of them."

83. "Except Your servants⁵
 مِنْهُمْ from among them,
 الْمُخْلَصِينَ the select ones."⁶

84. He said: "Then the truth,
 وَالْحَقَّ أَقُولُ and the truth I say:"

85. "I shall surely fill⁷ hell
 مِنْكَ وَمَنْ with you and with those who
 يَتَّبِعُكَ follow⁸ you of them,
 أَجْمَعِينَ all together."

86. Say: " I ask⁹ of you not

1. مَنْظَرِينَ *munẓarīn* (pl.; acc./gen. of *munẓarīn*, s. *munẓar*) = those given respite (passive participle from 'anzara [*naẓar/manẓar*], to see. See at 15:36, p. 815, n. 4).

2. مَعْلُوم *ma'lûm* = known, determined, fixed, specified (pass. participle from 'alima [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

3. عِزَّة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:2, p. 1459, n. 3.

4. لَا أُغْوِيَنَّهُمْ *la 'ughwiyanna* = I shall surely lead astray, beguile, lure, mislead (v. i. s. impfct. emphatic from 'aghwâ, form IV of *ghawâ* [*ghayy/ghawâyah*], to go astray. See 'aghwayta at 7:16, p. 469, n. 7).

5. عِبَاد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:45, p. 1471, n. 4).

6. مُخْلَصِينَ *mukhlashīn* (pl.; acc./ genitive of *mukhlashīn*; s. *mukhlash*) = rendered unblemished, pure-hearted, select ones (pass. participle from 'akhlaṣa, form IV of *khalāṣa* [*khulāṣ*], to be pure, unmixed, unadulterated. See at 37:160, p. 1454, n. 10).

7. لَأَمْلَأَنَّ *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal' / mal'ah / mil'ah*], to fill, to fill up. See at 32:13, p. 1328, n. 4).

8. تَبِعَ *tabi'a* = he followed, pursued (v. iii. m. s. past from *taba' / tabâ'ah*, to follow. See 'atba'a at 37:10, p. 1432, n. 2).

9. The address is to the Prophet, peace and blessings of Allah be on him. أَسْأَلُ *'as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl / mas'alah/tas'âl*]), to ask. See at 6:90, p. 427, n. 6).

عَلَيْهِمْ أَجْرٌ on it¹ any remuneration;²
وَمَا أَنَا مِنَ الْمُكَافِفِينَ nor am I of the imposters."³



إِنْ هُوَ إِلَّا 87. "It is naught but

ذِكْرٌ لِلْعَالَمِينَ a reminder⁴ for all beings."⁵

وَلَعَلَّكُمْ 88. "And surely you will know

نَبَأَهُ بَعْدَ حِينٍ its news⁶ after a while."

1. i. e., for my calling you to the right way.

2. أَجْرٌ 'ajr (pl. أَجْرٌ 'ujûr) = reward, recompense, remuneration, due. See at 36:21, p. 1414, n. 3).

3. مُكَافِفِينَ mutakallifîn (pl.; acc./gen. of mutakallifûn; s. mutakallif) = those burdening themselves, ceremonious, false ones, pretenders, imposters (act. participle from takallafa, from V of kalifa [kalaf], to be brownish, to be fond of/keen. See nukallifu at 23:62, p. 1090, n. 6).

4. i. e., the Qur'ân which is given out to you. ذِكْرٌ dhikr = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as dhikr. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:49, p. 1472, n. 1.

5. عَالَمِينَ 'âlamîn (acc./gen. of 'âlamûn; sing. عَالَمٌ 'âlam, i.e., any being or object that points to its Creator; sing. 'âlam) = all beings, creatures. See at 37:182, p. 1458, n. 1).

6. i. e., the truth about the Qur'ân. نَبَأٌ naba' (s.; pl. 'anbâ') = news, tidings, information, intelligence, dispatch. See at 38:67, p. 1475, n. 5.

39. *Sûrat al-Zumar* (the Groups)

Makkan: 75 'âyahs

This is a Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith, particularly the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, monotheism, Resurrection, Judgement, reward and punishment. It starts with an emphasis on the fact that Allah has sent down the Qur'ân and that He is exclusively entitled to worship and devotion. Attention is then drawn to His creation of the heavens and the earth, the subjection of the sun and the moon to order, the making of night and day and, above all, the creation and development of man in the mother's womb and the provisions for his sustenance, all of which point to Allah's Absolute Lordship (*rubûbiyah*) and exclusive entitlement to worship (*'ulûhiyah*). Yet man becomes ungrateful and sets partners with Allah. The sin of setting partners with Allah (*shirk*) is pointed out and it is emphasized that it has been communicated through all the Prophets that if you set partners with Allah all your deeds will be in vain and you will certainly be among the losers in the hereafter ('âyah 65). But it is never too late to repent and to seek Allah's forgiveness and mercy. Never be despaired of Allah's forgiveness and mercy ('âyah 53). In this context the facts of Resurrection, Judgement, reward and punishment are mentioned. The *sûrah* ends by pointing out how the unbelievers and sinful will be led *in groups* (*zumar*) to hell and how the believers and the righteous will be led *in groups* to paradise and welcomed there. The *sûrah* is named *al-zumar* (The Groups) after these concluding 'âyahs.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ 1. The sending down¹ of the

Book² is from Allah,

الْعَزِيزُ الْحَكِيمُ ١ the All-Mighty, the All-Wise.

إِنَّا أَنْزَلْنَاهُ 2. Verily We have sent down

إِلَيْكَ الْكِتَابَ to you the Book

بِالْحَقِّ with the truth.³

فَاعْبُدِ اللَّهَ So worship⁴ Allah,

مُخْلِصَ لَهُ making exclusive⁵ for Him

الذِّينَ the worship.⁶

1. *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [nuzûl], to come down. See at 36:5, p. 1409, n. 6).

2. i. e., the Qur'ân. This and the next 'âyah clearly and emphatically assert that Allah sent down the Qur'ân on the Prophet Muhammad, peace and blessings of Allah be on him. It was no composition of his.

3. i. e., containing true guidance and right and just injunctions and prohibitions.

4. i. e., worship Allah Alone and none else. This is an injunction of monotheism. The implication is made further clear in the next clause of the 'âyah.

u'bud = worship (v. ii. m. s. imperative from 'abada ['ibâdah / 'ubûdah / 'ubûdiyyah], to worship, to serve. See at 19:65, p. 967, n. 8).

5. *mukhlisîn* (pl.; acc./gen. of *mukhlisûn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of *khalaṣa* [khulâṣ], to be pure. See at 31:32, p. 1322, n. 6).

6. *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 38:78, p. 1477, n. 9.

3. O yes, to Allah is due the
 worship pure and exclusive!¹
 And those who take²
 in lieu of Him
 guardian-patrons³:
 "We worship them not but for
 that they may take us close⁴
 to Allah in proximity."⁵
 Verily Allah will judge
 between them about what
 they are in disagreement.⁶
 Verily Allah guides not
 any that is a liar,⁷
 an arch-unbeliever.⁸
 4. Were Allah to intend
 to take a son
 He could have chosen⁹
 out of what He created
 whatever He willed.
 Sacrosanct¹⁰ is He.
 He is Allah the One,
 the All-Subduer.¹¹

1. i. e., free from any shade of *shirk*. *خالص* *khālīṣ* pure, exclusive, unadulterated, sincere (act. participle from *khalāṣa* [*khulāṣ*], to be pure. See *mukhlīṣīn* at 39:2, p. 1480, n. 5).

2. اتخذوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 36:74, p. 1426, n. 12).

3. i. e., gods and goddesses. أولياء *'awliyā'* (pl.; sing. ولي *walī*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 33:6, p. 1337, n. 3.

4. i. e., they offer this wrong plea for their worship of the gods and goddesses. يقربوا *yūqarrībū(na)* = they bring near/close, approximate, offer, present (v. iii. m. pl. impfct. from *qarraba*, form II of *qariba* [*qurb/maqrabah*], to get close, to come near. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *tuqarribu* at 34:37, p. 1382, n. 1).

5. زلفى *zulfā* = proximity, nearness, close position. See at 38:25, p. 1465, n. 12.

6. يختلفون *yakhtalifūna* = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 32:25, p. 1331, n. 12).

7. i. e., liar against Allah saying that He has associates and sons and daughters.

8. كفار *kaffār* = arch-unbeliever, extremely ungrateful, ingrate (active participle in the intensive from of *fa'āl* from *kafara* [*kufri*], to disbelieve, to be ungrateful, to cover. See at 2:276, p. 145, n. 4).

9. اصطفى *iṣṭafā* = he chose, selected (v. iii. m. s. past in form VIII of *ṣafā* [*ṣafw/ṣufūw/ṣafā'*], to be clear, pure. See at 3:33, p. 168, n. 4).

10. سبحان *Subhān* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 37:180, p. 1457, n. 9.

11. قهار *qahhār* = the All-Subduer, the All-Mighty (act. participle in the scale of *fa'āl*

- خَلَقَ السَّمَوَاتِ 5. He created the heavens
وَالْأَرْضَ بِالْحَقِّ and the earth for just cause.¹
يَكْوِرُ اللَّيْلَ He rolls the night²
عَلَى النَّهَارِ over the day
وَيَكْوِرُ النَّهَارَ and rolls the day
عَلَى الْيَلِّ over the night;
وَسَخَّرَ and He subjected³ to order
السَّمْسَ وَالْقَمَرَ the sun and the moon,
كُلٌّ يَجْرِي each going on⁴
لِأَجَلٍ مُّسَمًّى for a period⁵ specified.⁶
أَلَا هُوَ الْعَزِيزُ Oh yes, He is the All-Mighty,
الْغَفُورُ the Most Forgiving.⁷
- خَلَقَكُمْ 6. He created you
مِنْ نَفْسٍ وَاحِدَةٍ from a single individual;⁸
ثُمَّ جَعَلَ مِنْهَا then made from that
زَوْجَهَا his consort;⁹
وَأَنزَلَ لَكُمْ and He sent down for you
مِنَ الْأَنْعَامِ of the grazing livestock¹⁰
ثَمَنِيَةَ أَزْوَاجٍ eight units of pairs.¹¹
يَخْلُقُكُمْ He creates you
فِي بُطُونٍ in the wombs¹² of
أُمَّهَاتِكُمْ your mothers,

1. i. e., for a just cause and purpose and not aimlessly and for nothing. *حق* *haqq* = right, truth, liability, justice, just cause. See at 34:26, p. 1377, n. 10.
2. The expression *yukawwiru* used here in connection with the rotation of the night and day clearly indicates the roundness of the earth. *يَكْوِرُ* *yukawwiru* = he rolls, coils, rolls into a ball, makes round, rounds (v. iii. m. s. impfct. from *kawwara*, form II of *kâra* [*kawr*], to hurry).
3. *sakhkhara* = he brought to submission, made subservient, subjected, subdued, subjected to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 35:13, p. 1395, n. 1).
4. *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 36:38, p. 1418, n. 1).
5. *'ajal* (pl. *'âjal*) = appointed time, period, term, date, deadline. See at 35:13, p. 1395, n. 3.
6. *مسمى* *musamman* (s.; pl. *musamayât*) = specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammâ* (to name), form II of *samâ* [*sumûw/ samâ*], to be high. See at 35:45, p. 1407, n. 11).
7. *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr/maghfirah/ghufrân*], to forgive. See at 38:66, p. 1475, n. 4).
8. i. e., from 'Âdam. *نفس* *nafs* (s.; pl. *nufûs/anfus*) = living being, person, individual, nature, self, life, soul. See at 36:54, p. 1422, n. 3.
9. *زوج* *zawj* (pl. *azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 31:10, p. 1313, n. 13.
10. *أنعام* *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 36:71, p. 1426, n. 4.
11. i. e., males and females each of sheep, cattle, camel and goat.
12. *بطنون* *buṭūn* (pl.; sing. *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 37:66, p. 1441, n. 2.

خَلْقًا مِّنْ بَعْدِ خَلْقٍ¹ in creation after creation,¹
 فِي ظُلُمَاتٍ ثَلَاثٍ² in darkness² three.
 ذَلِكُمُ اللَّهُ رَبُّكُمْ³ Such is Allah, your Lord.
 لَهُ الْمُلْكُ⁴ His is the dominion.
 لَا إِلَهَ إِلَّا هُوَ⁵ There is no deity but He.
 فَأَنَّى تُصْرَفُونَ⁶ How then are you deluded?³

7. If you disbelieve,⁴
 فَإِنَّ اللَّهَ⁵ then indeed Allah is
 عَنِّي عَنكُمْ⁶ Above Want⁵ of you;
 وَلَا يَرْضَى⁷ and He likes⁶ not
 لِعِبَادِهِ⁸ in His servants unbelief;
 وَإِنْ تَشْكُرُوا⁹ and if you be grateful
 يَرْضَهُ لَكُمْ¹⁰ He is pleased with you.
 وَلَا تَزِرُ¹¹ And there will carry⁷ not
 وَازِرَةً¹² any bearer⁸
 وَزَرَ أُخْرَى¹³ the burden⁹ of another;
 ثُمَّ إِلَىٰ رَبِّكُمْ¹⁴ then to Your Lord will be
 مَرْجِعُكُمْ¹⁵ your return¹⁰
 فَيُنَبِّئُكُمْ¹⁶ and He will inform¹¹ you
 بِمَا كُنتُمْ تَعْمَلُونَ¹⁷ of what you use to do.
 إِنَّهُ عَلِيمٌ¹⁸ Verily He is All-Knowing
 بِذَاتِ الصُّدُورِ¹⁹ of the secrets of hearts.

1. i. e., in successive stages of creation and development.

2. Modern science acknowledges that human foetus develops in the mother's womb successively through three dark chambers. ظلمات *ẓulumāt* (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 35:20, p. 1397, n. 10.

3. i. e., from the right course of monotheism to the error of polytheism. تُصْرَفُونَ *tuṣrafūna* = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See at 10:32, p. 649, n. 10).

4. *تَكْفُرُوا takfurū(na)* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve, to cover. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *takfurūna* at 36:64, p. 1424, n. 3).

5. Allah is not in need of man's belief and worship; he is ever in need of Allah. غَنِي *ghanī* (s.; pl. '*aghniyā*') = above want, free from want, rich. See at 35:15, p. 1396, n. 2.

6. *يَرْضَى yardā* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍā* /*riḍwān* /*marḍāh*], to agree, to be satisfied. See *tardawna* at 2:282, p. 148, n. 6).

7. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877. تَزِر *taziru* = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 35:18, p. 1396, n. 7).

8. *وَازِرَةٌ wāzirah* (f.; m. *wāzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 8 above.

9. i. e., the load of sins. وَزَرَ *wizr* (s.; pl. '*awzār*') = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.

10. i. e., after Resurrection on the Day of Judgement. مَرْجِع *marji* (s.; pl. مَرَجِع *marāji*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 37:68, p. 1441, n. 5).

11. يُنَبِّئُكُمْ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'*/*nubā'*], to be prominent. See at 35:14, p. 1395, n. 11).

8. And if there afflicts¹ man

صُرَّ any distress,²

دَعَا رَبَّهُ he calls³ his Lord

مُنِيْبًا إِلَيْهِ turning in repentance⁴ to Him,

ثُمَّ إِذَا خَوَّلَهُ then when He confers⁵ on him

نِعْمَةً مِنْهُ a grace from Him,

نَسِيَ مَا كَانَ he forgets⁶ what he had been

يَدْعُو إِلَيْهِ مِنْ قَبْلُ calling to before

وَيَجْعَلُ لِلَّهِ أَدْنَآ and sets for Allah equals⁷

لِيُضِلَّ in order to lead astray⁸

عَنْ سَبِيلِهِ from His way.

قُلْ تَمَتَّعْ بِكُفْرِكَ Say: "Enjoy⁹ your infidelity¹⁰

قَلِيْلًا a little.

إِنَّكَ مِنْ You shall indeed be of

أَصْحَابِ النَّارِ the inmates¹¹ of the fire."

9. Or is the one who is

قَنِيْٓتٌ أَمَّا أَلَيْلُ submissive¹² by night hours

سَاجِدًا prostrating himself

وَقَائِمًا and standing,¹³

يَحْذَرُ الْآخِرَةَ fearing¹⁴ the hereafter

وَرَجُوا and hoping for

رَحْمَةَ رَبِّهِ the mercy of his Lord?

1. *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masís*, to feel, to touch. See at 38:41, p. 1470, n. 2).

2. Such as disease, physical danger, material and mental distress and the like. *ḍurr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.

3. *da'ā* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'ā'*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

4. *munīb* = one who turns in repentance, penitent (act. participle from '*anāba*, form IV of *nāba* [*nawb/niyābah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

5. *khawwala* = he bestowed, conferred, granted (v. i. pl. past in form II of *khāla* [*khawl*], to manage, to suffice. See *khawwalnā* at 6:94, p. 430, n. 6).

6. *nasiya* = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyān*, to forget. See at 36:78, p. 1427, n. 12).

7. *andād* (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.

8. i. e., lead astray others.

9. *tamatta'* = you enjoy (v. ii. m. s. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *tamatta'ū* at 30:34, p. 1301, n. 5).

10. *kufr* = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n. 6).

11. *'aṣ-ḥāb* (pl.; sing. *ḥāḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 38:13, p. 1462, n. 3).

12. i. e., is the infidel better or the one who is submissive to Allah. *qānit* (s.; pl. *qānitūn*) = constant in obedience, devoutly dutiful, submissive, humble (active participle from *qanata* [*qunāt*], to be obedient). See at 16:120, p. 869, n. 2).

13. i. e., in prayer.

14. *yahḍharu* = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See at 9:64, p. 604, n. 5).

قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ
إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ ①

Say: " Do there equalize¹
those who know
and those who do not know?"
There but take heed² the
possessors of intelligence.³

Section (Rukû') 2

قُلْ يَاعِبَادِ
الَّذِينَ آمَنُوا
اتَّقُوا رَبَّكُمْ
لِلَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا
حَسَنَةٌ
وَأَرْضُ اللَّهِ وَاسِعَةٌ
إِنَّمَا يُوفَّى
الصَّابِرُونَ
أَجْرَهُمْ
بِغَيْرِ حِسَابٍ ②

10. Say: "O My servants
who believe,
beware⁴ of your Lord.
For those who do good⁵
in this world
will be a good thing;⁶
and Allah's earth is vast.⁷
Fully will but be given⁸
the persevering ones
their reward
without calculation.

قُلْ إِنِّي
أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ
مُخْلِصًا لَهُ
الَّذِينَ ③

11. Say: "Indeed I have been
commanded
that I worship Allah
making exclusive⁹ for Him
the worship."¹⁰

1. *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 35:19, p. 1397, n. 7).

2. *yata dhakkaru* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 35:37, p. 1403, n. 9).

3. *'albâb* (pl.; sing. *لب lubb*) = heart, acumen, intelligence, understanding. See at 38:43, p. 1470, n. 11).

4. *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/ wiqâyah*), to guard, safeguard. See at 36:45, p. 1419, n. 7).

5. i. e., who believe and act according to the Qur'ân and *sunnah*. *'ahsanû* = they did good, performed well, acted rightly (v. iii. m. pl. past from *'ahsana*, form IV of *hasuna* [*husn*], to be good, handsome. See at 16:30, p. 836, n. 9).

6. i. e., merit and reward in the hereafter. *حسنه ḥasanah* (f. s.; pl. *ḥasanât*; m. *hasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:84, p. 1262, n. 11.

7. So you may migrate to another place if you are prevented from worshipping Allah Alone and obeying His commandments. *واسعة wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See at 29:56, p. 1285, n. 7).

8. *yuwaffâ* = he is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ*] to redeem, fulfil, live up to. See *yuwaffa* at 8:60, p. 569, n. 7).

9. *mukhlis* (s.; pl. *mukhlisîn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalāṣa* [*khulâṣ*], to be pure. See *mukhlisîn* at 39:2, p. 1480, n. 5).

10. *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:2, p. 1480, n. 6.

12. "And I have been bidden¹ وَأُمرْتُ
لَئِنْ أَكُونَ أَوَّلَ
الْمُسْلِمِينَ ۖ those making submission."³
13. Say: "Indeed I dread,⁴ قُلْ إِنِّي أَخَافُ
إِنْ عَصَيْتُ رَبِّي if I disobeyed⁵ my Lord,
عَذَابَ يَوْمِ the punishment of a day
عَظِيمٍ very grave."⁶
14. Say: "Allah I do worship, قُلِ اللَّهَ أَعْبُدُ
مُخْلِصًا لَهُ making exclusive⁷ for Him
دِينِي my worship."⁸
15. "So worship whatever فَأَعْبُدُوا مَا
شِئْتُمْ مِنْ دُونِهِ you wish⁸ besides Him."
قُلْ إِنَّ الْخَاسِرِينَ Say: "Verily losers⁹ will be
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ those who lose¹⁰ themselves
وَأَهْلِيهِمْ and their families¹¹
يَوْمَ الْقِيَامَةِ on the Day of Resurrection.
أَلَا ذَلِكَ هُوَ الْخَسِرَانِ O yes, that will be the loss
أَلَمُبِينِ most obvious."¹²
16. They shall have above them لَّهُمْ مِنْ قَوْفِهِمْ

1. أمرت 'umirtu = I was bidden, commanded, ordered, (v. i. s. past passive from 'amara - ['amr], to command. See at 27:191, p. 1229, n. 8).
2. i. e., of my people.
3. مسلمين *Muslimin* (pl.; acc./gen. of *Muslimân*; sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from 'aslama, form IV of *salima* [salamah/salâm], to be safe, safe and sound, secure, faultless. See at 10:84, p. 667, n. 7).
4. أخاف 'akhāfu = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khāfa* [khawf], to fear. See at 26:135, p. 1185, n. 11).
5. عصيت 'aṣaytu = I disobeyed, rebelled, defied (v. i. s. past from 'aṣā ['iṣyān/ ma'ṣiyah], to disobey, to defy. See at 11:63, p. 701, n. 1).
6. عظيم 'aẓīm = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 38:67, p. 1475, n. 5).
7. مخلص mukhlis (s.; pl. mukhlisūn) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of *khalāṣa* [khalūṣ], to be pure. See at 39:11, p. 1485, n. 9).
8. This is by way of threatening the polytheists, pointing out in the next clause the consequences of their polytheism. شئتم *shi'tum* = you (all) wished, wanted (v. ii. m. pl. past from *shā'a* [mashī'ah], to wish. See at 2:58, p. 27, n. 4).
9. i. e., the real and ultimate losers. خاسرين *khāsirîn* (acc./gen. of *khāsirûn*, sing. *khāsir*) = losers, those in loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân], to lose. See at 11:97, p. 695, n. 1).
10. خسروا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [khusr /khasâr /khasârah/ khusrân], to lose. See at 23:102, p. 1100, n. 5).
11. أهلي *ahlî(n)* (pl.; acc./gen. of 'ahlûn; s. 'ahl) = families, wives, relatives, kinsfolk, inhabitants, followers, inmates, owners, authors. The terminal *nûn* is dropped because of the genitive construction. See 'ahl at 38:43, p. 1470, n. 9.
12. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from 'abâna, form IV of *bâna* [bayân], to be clear. See at 38:170, p. 1476, n. 2).

ظُلُلٌ مِّنَ النَّارِ canopies¹ of the fire
وَمِن تَحْتِمْ ظُلُلٌ and below² them canopies.

ذَٰلِكَ This is

بِخَوْفِ اللَّهِ wherewith Allah alarms³

عِبَادَهُ His servants.

يَعِبَادُ "O My servants,

فَاقْنُونِ therefore beware⁴ of Me."

وَالَّذِينَ اجْتَنَبُوا 17. And those who abstain⁵

الطَّاغُوتَ from the false god⁶

أَنْ يَّعْبُدُوهَا by not worshipping that,

وَأَنَابُوا and turn in repentance⁷

إِلَى اللَّهِ to Allah,

لَهُمُ الْبُشْرَى theirs is the good news.⁸

فَنَبِّئْ So give the good tidings⁹

عِبَادِ to My servants,

وَالَّذِينَ يَسْتَمِعُونَ 18. Who pay attention¹⁰

الْقَوْلَ to the word¹¹ and

فَيَسْمَعُونَ أَحْسَنَهُ then follow¹² the best of it.¹³

أُولَٰئِكَ الَّذِينَ Those are they whom

هَدَى اللَّهُ Allah has shown the way

وَأُولَٰئِكَ هُمْ and those are they

أُولُوا الْأَلْبَابِ that possess intelligence.¹⁴

1. ظُلُل *zulah* (sing. *zullah*) = shades, canopies, tents. See at 31:32, p. 1322, n. 5.

2. تَحْت *taht* = under, below, beneath, underneath. See at 33:10, p. 1338, n. 7.

3. يَخَوْف *yukhawwifu* = he holds out threat, threatens, frightens, scares, alarms (v. iii. m. s. impfct. from *khawwafa*, form II of *khāfa* [*khawf* /*makhāfah* /*khīfah*], to be afraid. See at 3:175, p. 224, n. 5).

4. *ittaqūni* (originally *ittaqū+nī*) : اتَّقُوا *ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqā*, form VIII of *waqā* (*waqy* /*wigāyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

5. اجْتَنَبُوا *ijtanabū* = they shunned, avoided, kept away, refrained, abstained from (v. iii. m. pl. past from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanibū* at 22:30, p. 1056, n. 5).

6. الطَّاغُوت *ṭāghūt* (s.; pl. طَوَاغِيت *ṭawāghīt*) = false god, evil one, Satan. See at 16:36, p. 839, n. 8).

7. أَنَابُوا *'anābū* = they turned in repentance, repented (v. iii. m. pl. past from *'anāba*, form IV of *nāba* [*nawb* /*manāb* /*niyābah*] to represent, to return from time to time. See *'anāba* at 38:24, p. 1465, n. 11).

8. i. e., of success and happiness in this world, and Allah's forgiveness, pleasure and reward in the hereafter. الْبُشْرَى *bushrā* = glad tidings, good news. See at 29:31, p. 1275, n. 11.

9. نَبِّئْ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 36:11, p. 1411, n. 6).

10. يَسْمَعُونَ *yastami'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam'* /*samā'* /*samā'ah* /*masma'*], to hear. See at 10:42, p. 653, n. 1).

11. i. e., whatever is said to them.

12. يَتَّبِعُونَ *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'* /*tabā'ah*], to follow. See at 20:108, p. 1002, n. 11).

13. i. e., the injunctions of the Qur'ān and *sunnah*. See 'āyah 23 below.

14. الْأَلْبَاب *'albāb* (pl.; sing. لُب *lubb*) = heart, acumen, intelligence, understanding. See at 39:9, p. 1485, n. 3).

19. Is then the one
 on whom has become due¹
 the word of punishment² —
 Are you to rescue³
 the one who is in the fire?
 20. But those who
 fear⁴ their Lord,
 they shall have lofty rooms⁵
 above which are lofty rooms
 built up,⁶
 flowing⁷ beneath them
 the rivers,
 a promise by Allah.
 Allah breaks⁸ not
 the promise.⁹
 21. Do you not see that Allah
 sends down from the sky
 water and channels¹⁰ it
 as springs¹¹ in the earth,
 then produces therewith
 plantation¹² diverse¹³ in hue,

1. i. e., because of his persistence in unbelief. and sinning. حق *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 38:14, p. 1462, n. 7).
 2. The reply to the question is implied in the next clause of the 'ayah, i. e., you cannot guide him.
 3. تَنْقِذُ *tunqidhu* = you rescue, save, salvage recover (v. ii. m. s. impfct. from 'anqadha, form IV of *naqadha* [*naqdh*], to save, to rescue. See *yunqadhûna* at 36:43, p. 1419, n. 5).
 4. اتَّقُوا *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to preserve. See at 19: 72, p. 969, n. 8).
 5. i. e., in paradise. غُرَف *ghuraf* (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See at 29:58, p. 1286, n. 1.
 6. مَبْنِيَّة *mabniyyah* (f.; m. *mabniy*) = built, set up, erected, founded, based, established (passive participle from *banâ* [*binâ/bunyân*], to build, to erect. See *ibnû* at 37:97, p. 1415, n. 3).
 7. تَجْرَى *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 39:5, p. 1482, n. 4).
 8. يَخْلِف *yukhlifu* = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from 'akhlafa, from IV of *khalafa* [*khalaf/khulâf*] to lag behind, to come after, to succeed, to change, to become bad. See at 34:41, p. 1383, n. 1).
 9. مِيعَاد *mî'âd* (pl. مَوَاعِد *mawâ'id*) = promise, time agreed on. See at 34:30, p. 1378, n. 9.
 10. سَلَكَ *salaka* = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulûk* to insert. See at 20:53, p. 987, n. 1).
 11. يَنْبِيع *yanâbt* (pl.; s. *yanbû'*) = springs, wells, sources. See *yanbû'* at 17:90, p. 902, n. 3.
 12. زَرْع *zar'* (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 32:27, p. 1332, n. 9.
 13. مُخْتَلِف *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See at 35:27, p. 1399, n. 7).

ثُمَّ يَبْهِيحُ فَزَرْنَهُ then it withers¹ and you see
مُضْفَرًا it turned yellow,²
ثُمَّ يَجْعَلُهُ حُطَامًا then He makes it a debris.³
إِنَّ فِي ذَلِكَ لَذِكْرًا Verily therein is
لَذِكْرٍ a reminder⁴
لِلْأُولَى الْأَنْبِيَاءِ for the possessors of acumen.

Section (Rukû') 3

أَمَّنْ 22. Is then the one
شَرَحَ اللَّهُ صَدْرَهُ Allah has opened⁵ his heart⁶
لِلْإِسْلَامِ to Islam
فَهُوَ عَلَى نُورٍ so he is on a light⁷
مِّن رَّبِّهِ from his Lord?
فَوَيْلٌ So woe to
لِلْفَاسِقِينَ الَّذِينَ قَلَوْهُمْ those whose hearts⁸ are hard
مِنْ ذِكْرِ اللَّهِ to the remembrance⁹ of Allah.
أُولَئِكَ فِي ضَلَالٍ Such ones are in an error¹⁰
مُبِينٍ quite manifest.¹¹

اللَّهُ نَزَّلَ 23. Allah has sent down
أَحْسَنَ الْخَبَرِ the best of speech¹²
كِتَابًا مُّتَشَابِهًا as a Book, analogous,¹³
مَتَّابٍ oft-repeated.¹⁴

1. يَبْهِيحُ *yahîju* = he or it withers, dries up, is agitated, stirred (v. iii. m. s. impfct. from *hāja* [hayj/ haujān/ hiyāj], to be agitated, stirred up).

2. مُضْفَرٌ *muṣfarr* = yellow, turned yellow (pass. participle from *aṣfarra*, form IX of *ṣafara/ṣafira* [ṣafir/ṣafar], to whistle, to be empty).

3. حُطَامٌ *ḥuṭām* = broken pieces, crumbled, debris. See *yahṭimanna* at 27:12, p. 1207, n. 11.

4. ذِكْرٌ *dhikrā* = recollection, remembrance, memory, reminder. See at 38:43, p. 1470, n. 10.

5. شَرَحَ *sharaha* = he opened, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 16:106, p. 863, n. 11).

6. صَدْرٌ *ṣadr* (s.; pl. *ṣudūr*) = breast, chest, bosom, heart, front. See at 16:106, p. 864, n. 1.

7. i. e., in receipt of insight and understanding.

8. قَاسِيَةٌ *qāsiyah* (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasā* [qaswah/ qasāwah], to be harsh, stern. See at 22:53, p. 1064, n. 9).

9. ذِكْرٌ *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ān. The Qur'ān is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:87, p. 1479, n. 4.

10. ضَلَالٌ *ḍalāl* = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

11. مُبِينٌ *mubīn* = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abāna*, form IV of *bāna* [bayān], to be clear, evident. See at 36:60, p. 1423, n. 7).

12. See 'āyah 18 of the sūrah. حَدِيثٌ *ḥadīth* (s.; pl. *ahādīth*) = speech, talk, narrative, report, account. See at 31:6, p. 1312, n. 14.

13. i. e., many of its 'āyahs are similar in wording and meaning. مُتَشَابِهٌ *mutashābih* = similar to one another, resembling one another, alike, analogous (active participle from *tashābaha*, form VI from *shibh / shabah*, resemblance, likeness. See at 6:141, p. 451, n. 9).

14. i. e., the teachings are repeatedly presented. مَتَّابٌ *mathānī* = oft-repeated. See at 15:87, p. 825, n. 3.

تَقْشَعُرُهُنَّ There shiver¹ at it
 جُلُودَ الَّذِينَ the skins² of those who
 يَخْشَوْنَ رَبَّهُم fear³ their Lord;
 ثُمَّ تَلِينُ جُلُودُهُمْ then soft becomes⁴ their skins
 وَقُلُوبُهُمْ and their hearts
 إِلَى ذِكْرِ اللَّهِ to the remembrance of Allah.
 ذَلِكَ هُدَى اللَّهِ That is Allah's guidance.⁵
 يَهْدِي بِهِ He guides⁶ therewith
 مَنْ يَشَاءُ whomsoever He will.
 وَمَنْ And whoever
 يُضِلِلِ اللَّهُ Allah lets stray⁷
 فَهَلْ مِنْ هَادٍ ﴿٢٤﴾ he shall not have any guide.⁸

24. Is then he who protects
 أَفَمَنْ يَنْتَهِى himself⁹ with his face from
 بِوَجْهِهِ the evil of the punishment
 سُوءِ الْعَذَابِ on the Day of Judgement ?¹⁰
 يَوْمَ الْقِيَمَةِ And it will be said
 وَقِيلَ to the transgressors:¹¹
 لِلظَّالِمِينَ "Taste¹² what you had been
 ذُوقُوا مَا كُنتُمْ acquiring."
 تَكْسِبُونَ ﴿٢٥﴾

25. There did disbelieve

1. i. e., out of awe. تَقْشَعُرُ taqsha'irru = she shivers, trembles, shudders, shakes (v. iii. f. s. impfct. from iqsha'arra, form IV of qash'ara).

2. جُلُود julûd (pl.; s. جِلْد jild) = skins, hides. See at 22:20, p. 1052, n. 9.

3. يَخْشَوْنَ yakhshawna = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from khashiya [khashy/khashyah], to fear, to dread). See at 35:18, p. 1397, n. 3).

4. i. e., because of the effect of understanding the Qur'ân. تَلِينُ talīnu = she becomes soft, tender, mild, pliable, supple, yields (v. iii. f. s. impfct. from lāna [lin/laydan], to become soft, mild. See linta at 3:159, p. 218, n. 4).

5. i. e., this Qur'ân is Allah's guidance.

6. يَهْدِي yahdī = he guides, shows the way (v. iii. m. s. impfct. from hadā [hady/ hudan/ hidāyah], to guide, to lead. See at 37:99, p. 1415, n. 11).

7. i. e., because of his unbelief and rejection of the truth. يُضِلِلُ yuḍillil (yuḍillu) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of ḍalla [ḍalāl/ḍalālah], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by man. See at 17:97, p. 904, n. 8).

8. هَادٍ hādīn (هادى hādī) = a guide, one who shows the way, leader (act. participle from hadā [hady/ hudan/ hidāyah], to guide, to lead. See at 25:31, p. 1147, n. 6).

9. يَنْتَهِى yattaqī = he is on his guard, protects himself, fears Allah, fears (v. iii. m. s. impfct. from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to protect. See tattaqūna at 37:124, p. 1449, n. 9).

10. The conclusion of the interrogation is kept silent, which is, is he who is thrown in hell better or the one who is admitted into paradise?

11. i. e., the polytheists (note that at 31:13 shirk or setting partners with Allah is called a grave zilm). ظَالِمِينَ ḡālimīn (acc./gen. of ḡālimūn, sing. ḡālim) = transgressors, wrong-doers (active participle from ḡalama [zulm], to transgress, do wrong. See at 37:63, p. 1440, n. 10).

12. ذُوقُوا dhūqū = you (all) taste, have the taste (v. ii. m. pl. imperative from dhāqa [dhawq/ madhāq], to taste. See at 35:37, p. 1403, n. 11).

الَّذِينَ مِنْ قَبْلِهِمْ those before them.
فَأَنزَلْنَاهُمْ الْعَذَابَ So the punishment came to
مِنْ حَيْثُ them from where
لَا يَشْعُرُونَ they could not be aware.¹

فَإِذَا قَهَّمُ اللَّهُ 26. So Allah made them taste²
الْخِزْيَ the disgrace³
فِي الْحَيَاةِ الدُّنْيَا in the wordly life; and indeed
وَالْعَذَابِ الْآخِرَةِ the punishment of the hereafter
أَكْبَرَ will be more enormous,⁴
لَوْ كَانُوا يَعْلَمُونَ if they are wont to know.⁵

وَلَقَدْ ضَرَبْنَا 27. And We have indeed struck⁶
لِلنَّاسِ فِي هَذَا الْقُرْآنِ for men in this Qur'an
مِنْ كُلِّ مَثَلٍ every type of instance,⁷
لَعَلَّهُمْ يَتَذَكَّرُونَ maybe that they bear in mind.⁸

قُرْءَانًا عَرَبِيًّا 28. A Qur'an in Arabic,⁹
غَيْرَ ذِي عِوَجٍ without any crookedness,¹⁰
لَعَلَّهُمْ يَتَّقُونَ maybe that they fear Allah.¹¹

ضَرَبَ اللَّهُ مَثَلًا 29. Allah strikes the instance
رَجُلًا فِيهِ شُرَكَاءُ of a man in whom are sharers¹²

1. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [shu'ûr], to realize, to know. See at 29:53, p. 1284, n. 9).

2. أذاق *'adhâqa* = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [dhawq/ madhâq], to taste. See at 30:33, p. 1301, n. 1).

3. خِزْيٌ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 22:9, p. 1048, n. 5.

4. أَكْبَرَ *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 2:217, p. 105, n. 6).

5. i. e., if they care to know what happened to the previous peoples who disbelieved and persisted in their unbelief and sins. يعلمون *ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima* ['ilm], to know, be aware of. See at 29:64, p. 1288, n. 4).

6. ضَرَبْنَا *ḍarabnâ* = we struck, hit, beat (v. i. pl. past from *ḍaraba* [ḍarb], to beat. at 30:58, p. 1309, n. 9).

7. i. e., every kind of evidence and argument to elucidate and bring home the truth. مَثَلٌ *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 36:13, p. 1412, n. 1.

8. يَتَذَكَّرُونَ *yataḍhakkarûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkâr], to remember. See at 28:51, p. 1250, n. 7).

9. i. e., We have sent down this Qur'an in Arabic.

10. i. e., there is no ambiguity or inconsistency. عِوَجٌ *'iwaj* = crookedness, twist, bend, curvature. See at 20:107, p. 2002, n. 10.

11. i. e., they fear Allah and be on their guard by understanding the Qur'an and following its injunctions. يَتَّقُونَ *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqâ* [waqy/wiqâyah], to guard, to protect. See at 10:63, p. 660, n. 2).

12. i. e., he belongs to a number of masters. شُرَكَاءُ *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

مُتَشَاكِسُونَ falling out one with another,¹

وَرَجُلًا and of a man

سَلَمًا لِّرَجُلٍ solely² for one man.

هَلْ يَسْتَوِيَانِ Do the two equalize³

مَثَلًا in instance?

أَلْحَمْدُ لِلَّهِ All the praise is for Allah;

بَلْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ do not know.

إِنَّكَ مَيِّتٌ 30. Verily you will die;⁴

وَأَنَّهُمْ مِّمَّنْ and verily they will die.

نُعَذِّبُكُمْ 31. Then verily you will

يَوْمَ الْقِيَمَةِ on the Day of Judgement

عِنْدَ رَبِّكُمْ before your Lord

تَخَصَّمُونَ be quarrelling.⁵

PART (Juz') 24

فَمَنْ أَظْلَمُ 32. Then who is a worse

مِّنْ transgressor⁶ than the one

كَذَّبَ عَلَى اللَّهِ who lies⁷ against Allah

وَكَذَّبَ بِالصِّدْقِ and disbelieves⁷ the truth⁹

إِذَا جَاءَهُ when it comes to him?

1. *mutashākisūn* (pl.; s. *mutashākis*) = quarrelling with one another, falling out with one another, quarrelsome (act. participle from *tashākasa*, form VI of *shakasa* [shakāsah], to be malicious, quarrelsome).

2. i. e., he is not divided in his allegiance and not at pains to please a number of quarrelling masters but belongs solely and with peace of mind to one master whose likes and dislikes he easily understands and whom he can serve with satisfaction and peace of mind. The comparison is between a polytheist and a monotheist. *سَلَمًا salaman* = belonging solely and indisputably to someone.

3. *yastawiyāni* = they (two) become equal, even, straight, upright, equalize (v. iii. m. dual impfct. from *istawā*, form VIII of *sawīya* [siwan], to be equal. See at 11:24, p. 686, n. 9).

4. *mayyit* (s.; pl. *'amwāt/mayyitūn*) = dead, lifeless, deceased, inanimate. See *'amwāt* at 3:169, p. 222, n. 6 and *mayyitūn* at 23:15, p. 1078, n. 6.

5. i. e. quarrelling with one another about who misled whom and about your conduct in the worldly life. *takhtaṣimūna* = you quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. impfct. from *ikhtasama*, form VIII of *khaṣama* [khaṣm/ khaṣām/ khaṣūmah], to defeat in argument. See *yakhtaṣimūna* at 38:69, p. 1475, n. 9).

6. *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (relative of *ẓālim*. See at 32:22, p. 1330, n. 10).

7. i. e., by attributing partners with Him and by saying He has sons and daughters or by saying that it has been sent down by Allah while in reality it has not been so. *kadhba* = he lied, told a falsehood (v. iii. m. s. past from II *kidhb/ kadhib/ kadhbah/ kidhbah* / *kidhbah*, to lie).

8. *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See n. 7 above and at 38:14, p. 1462, n. 6).

9. i. e., the truth sent down to Muhammad, peace and blessings of Allah be on him. *صِدْقٌ ṣidq* = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6.

أَلَيْسَ فِي جَهَنَّمَ 1
مَثْوًى لِّلْكَافِرِينَ abode¹ for the unbelievers?

﴿٢٢﴾

وَالَّذِي 33. And he who

جَاءَ بِالصِّدْقِ has brought the truth

وَصَدَّقَ بِهِ² and believed² in it,

أُولَئِكَ such people,

﴿٢٣﴾ هُمُ الْمُتَّقُونَ they are the godfearing.³

لَهُمْ 34. They shall have

مَا يَشَاءُونَ⁴ all that they want⁴

عِنْدَ رَبِّهِمْ with their Lord.

ذَٰلِكَ جَزَاءُ⁵ That is the reward⁵

﴿٢٤﴾ الْمُحْسِنِينَ of the righteous.⁶

لِيُكَفِّرَ اللَّهُ⁷ 35. That Allah may remit⁷

عَنْهُمْ for them

أَسْوَأَ الَّذِي عَمِلُوا⁸ the worst⁸ of what they did

وَيَجْزِيَهُمْ أَجْرَهُمْ and reward⁹ them their due

بِأَحْسَنِ الَّذِي

كَانُوا يَعْمَلُونَ they use to do.

﴿٢٥﴾

أَلَيْسَ اللَّهُ بِكَافٍ 36. Is not Allah Sufficient¹⁰

1. مَثْوًى *mathwan* (s.; pl. مَثَاوٍ *mathâwin*) = abode, dwelling place, resting place. See at 29:68, p. 1289, n. 10.

2. صَدَقَ *ṣaddaqa* = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/sidq*], to speak the truth. See at 37:37, p. 1436, n. 6).

3. مُتَّقُونَ *muttaqûn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqa* [to be on one's guard], form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect). See at 25:15, p. 1142, n. 3.

4. يَشَاءُونَ *yashâ'ûna* = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 25:16, p. 1142, n. 6).

5. جَزَاءٍ *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

6. مُحْسِنِينَ *muḥsinîn* = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good. See at 37:131, p. 1450, n. 11).

7. يَكْفِرُ *yukaffira(u)* = he forgives, he pardons, grants remission, remits, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufir*], to cover, to hide. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yukaffir* at 8:29, p. 556, n. 8).

8. أَسْوَأَ *'aswa'* = worse, worst (elative of *sayyi'*). See *sayyi'* at 9:102, p. 642, n. 4.

9. يَجْزِيهِمْ *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ'*], to reward. The final letter takes *fathah* because the verb is conjunctive to a previous verb (*yukaffira*) governed by a hidden 'an in *li* (of motivation) coming before it. See at 34:4, p. 1368, n. 8).

10. كَافٍ *kâfin* (s.; pl. كُفَاهٍ *kufâh*) = sufficient, enough, adequate, one who suffices (act. participle from *kafâ* [*kifâyah*], to be enough. See *kafâ* at 33:39, p. 1352, n. 7).

عَبْدَهُ for His servant?
 وَيُخَوِّفُونَكَ But they threaten¹ you
 بِالَّذِينَ مِنْ دُونِهِ with those² besides Him.
 وَمَنْ And whoever
 يُضِلِّ اللَّهُ Allah makes go astray³
 فَكَأَنَّهُمْ هَادٍ he shall not have any guide.⁴
 ﴿٣٧﴾
 وَمَنْ يَهْدِ اللَّهُ 37. And whoever Allah guides
 فَكَأَنَّهُ there can never be for him
 مِنْ مُضِلٍّ anyone to lead astray.⁵
 أَلَيْسَ اللَّهُ بِعَزِيزٍ Is not Allah All-Mighty,⁶
 ذِي أَنْتِقَامٍ Lord of Retribution?⁷
 ﴿٣٨﴾
 وَإِنْ سَأَلْتَهُمْ 38. And if you ask them:
 مَنْ خَلَقَ السَّمَوَاتِ "Who created the heavens
 وَالْأَرْضَ and the earth",
 لَيَقُولُنَّ they will indeed say "Allah".
 قُلْ أَفَرَأَيْتُمْ مَا Say: "Do you then see⁸ what
 تَدْعُونَ مِنْ دُونِ اللَّهِ you invoke⁹ besides Allah?
 إِنْ أَرَادَنِيَ اللَّهُ If Allah intends¹⁰ to do me
 بِضَرٍّ هَلْ هُنَّ any harm,¹¹ are they
 كَاشِفَتِ ضَرَّتَهُ able to remove¹² His harm?
 أَوْ أَرَادَنِي Or if He intends for me

1. يَخَوِّفُونَ *yukhawwifûna* = they threaten, frighten, alarm, scare (v. iii. m. pl. impfct. from *khawwafa*, form II of *khāfa* [*khawf* / *makhāfah* / *khīfah*], to be afraid. See *yukhawwifu* at 39:16, p. 1487, n. 3).
2. i. e., the gods and goddesses the polytheists worship besides Allah.
3. i. e., because of his unbelief and rejection of the truth. يَضِلُّ *yuḍillu* (yuḍillu) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of ḍalla [*ḍalāl* / *ḍalālah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).
4. هَادٍ *hādī* (هادى *hādī*) = a guide, one who shows the way, leader (act. participle from *hadā* [*hady* / *hudan* / *hidāyah*], to guide, to lead. See at 39:23, p. 1490, n. 8).
5. مُضِلٍّ *muḍill* (s.; pl. *muḍillūn*) = one who misleads, misguides, leads astray (act. participle from 'aḍalla, form IV of ḍalla [*ḍalāl* / *ḍalālah*], to go astray. See at 28:16, p. 1236, n. 8).
6. عَزِيزٍ *'azīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:66, p. 1475, n. 3.
7. أَنْتِقَامٍ *intiqām* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 14:47, p. 804, n. 9.
8. i. e., do you not reflect and consider that what you worship of the gods and goddesses do not have any power to do harm or good.
9. تَدْعُونَ *tad'āna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'ā* [*du'ā*]), to call. See at 37:125, p. 1449, n. 10).
10. أَرَادَ *'arāda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *rāda* [*rawd*], to walk about. See at 33:50, p. 1356, n. 5).
11. ضَرٍّ *ḍurr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 39:8, p. 1484, n. 2.
12. كَاشِفَاتٍ *kāshifat* (f.; pl.; s. *kāshifah*; m. *kāshif*) = those who remove, discoverers, investigators (active participle from *kashafa* [*kashf*], to remove, to throw open). See *kāshif* at 10:107, p. 675, n. 5.

- بِرَحْمَةٍ any mercy,
 هَلْ هُمْ are they
 مُمَسِّكَتٌ رَحْمَتُهُ able to withhold¹ His mercy?"
 قُلْ حَسْبِيَ اللَّهُ Say: "Sufficient² for me is Allah.
 عَلَيْهِ يَتَوَكَّلُ On Him must rely³
 الْمُتَوَكِّلُونَ the relying ones."⁴
- قُلْ يَتَقَوِّرُ أَعْمَلُوا 39. Say: "O my people, act
 عَلَى مَكَانَتِكُمْ according to your position;⁵
 إِنِّي عَمِلٌ I am going to act,
 فَسَوْفَ تَعْلَمُونَ and soon you will know"
- مَنْ يَأْتِيهِ 40. "To whom comes
 عَذَابٌ a punishment
 يُخْزِيهِ that will disgrace⁶ him
 وَيَجْلُ عَلَيْهِ and will descend⁷ on him
 عَذَابٌ مُقِيمٌ a punishment that lasts."⁸
- إِنَّا أَنْزَلْنَاهُ 41. Verily We have sent down⁹
 عَلَيْكَ الْكِتَابَ on you the Book¹⁰
 لِلنَّاسِ وَالْحَقُّ for mankind with the truth.¹¹
 فَمَنْ أَهْتَدَى So whoever receives guidance¹²
 فَلِنَفْسِهِ it is for himself,¹³

1. مُمْسِكَاتٌ *mumsikât* (f.; pl.; s. *mumsikah*; m. *mumsik*) = those who hold, withhold, grasp, retain (act. participle from 'amsaka, form IV of *masaka* [mask], to grasp. See *mumsik* at 35:2, p. 1389, n. 9).

2. حَسْبِي *hasbî* = He or it suffices me, is enough for me. See *hasbunâ* at 9:59, p. 602, n. 5.

3. لِيَتَوَكَّلْ *li yatawakkal* = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [wakt/wukûl], to entrust). See at 14:111, p. 791, n.

4. مُتَوَكِّلُونَ *mutawakkilân* (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n.3 above. See also at 14:11, p. 791, n. 7).

5. i. e., the position with which you are in your polytheism. مَكَانَةٌ *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 11:121, p. 721, n. 2.

6. يَخْزِي *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from 'akhzâ, form IV of *khaziya* [khizy/khazan], to be base, ashamed. See at 16:27, p. 835, n. 4).

7. يَجْلُ *yahillu* = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *halla* [hulûl], to alight, to settle down. See *yahilla* at 20:81, p. 995, n. 4).

8. مُقِيمٌ *muqîm* = one or that which lasts, abiding, lasting, persistent, enduring, permanent, resident, he who sets up, performer (active participle from 'aqâma, form IV of *qâma* [qiyâm/qawmah], to get up. See at 14:40, p. 802, n. 3).

9. أَنْزَلْنَاهُ *'anzalnâ* = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [nuzûl], to come down. See at 36:28, p. 1415, n. 7).

10. i. e. the Qur'ân.

11. i. e., with the right guidance. حَقٌّ *haqq* = right, truth, liability, justice, just cause. See at 39:5, p. 1482, n. 1.

12. اِهْتَدَى *ihtadâ* = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See at 27:92, p. 1230, n. 2).

13. i. e., for his benefit and good.

وَمَنْ ضَلَّ and whoever goes astray,¹
فَأِنَّمَا يَضِلُّ then he but goes astray
عَلَيْهَا against himself.²
وَمَا أَنْتَ عَلَيْهِمْ And you are not over them
بِوَكِيلٍ a guardian.³

Section (Rukû') 5

اللَّهُ يَتَوَفَّى الْأَنفُسَ 42. Allah takes⁴ the lives⁵
حِينَ مَوْتِهَا at the time of their death
وَالَّذِي لَمْ يَمُتْ and those that do not die
فِي مَنَامِهَا in their sleep;⁶
فَيُمْسِكُ الَّتِي then He withholds⁷ those that
قَضَىٰ عَلَيْهَا الْمَوْتَ He decrees⁸ death upon,
وَيُرْسِلُ الْأُخْرَىٰ and despatches the others
إِلَىٰ أَجَلٍ مُّسَمًّى till a time⁹ specified.¹⁰
إِنَّ فِي ذَٰلِكَ Verily therein are
لَآيَاتٍ لِّقَوْمٍ signs for a people
يَتَفَكَّرُونَ that reflect.¹¹

أَرَأَيْتُمْ إِنْ أَخَذُوا مِنْ 43. Or do they take in
دُونِ اللَّهِ شُفَعَاءَ lieu of Allah intercessors?¹²
قُلْ أُولَٰئِكَ أَنْتُمْ Say: "Even if they use to
لَا يَمْلِكُونَ شَيْئًا have no power over anything
وَلَا يَعْقِلُونَ nor have intelligence?"¹³

1. *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *dalâla/dalâlah*, to loose one's way. See at 33:36, p. 1350, n. 8).

2. i. e., to his own detriment and loss.

3. *wakil* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'il* from *wakala* [*wakl' /wukâl*], to entrust. See at 33:3, p. 1335, n. 4).

4. *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ' /wafy*], to be perfect, to fulfil. See at 32:11, p. 1327, n. 2).

5. *'anfus* (sing. *nafs*) = lives, persons, living beings, individuals. See at 4:95, p. 285, n. 8.

6. *manâm* = sleep, place to sleep. See at 37:102, p. 1446, n. 5.

7. *yumsiku* = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 35:41, p. 1405, n. 7).

8. *qadâ* = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qadâ'*, to conclude. See at 33:37, p. 1351, n. 4).

9. *'ajal* (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 39:5, p. 1482, n. 5.

10. *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle [m. s.] from *sammâ* [to name], form II of *samâ* [*sumûw' /samâ'*], to be high. See at 39:5, p. 1482, n. 6).

11. *yatafakkaru* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 30:21, p. 1296, n. 7).

12. *shufa'a* (pl.; s. *shafi'*) = intercessors, advocates (active participle in the scale of *fa'il* from *shafa'a* [*shaf'*], to subjoin, to attach. See at 30:13, p. 1294, n. 2).

13. *ya'qilûna* = they realize, understand, comprehend, exercise reason, have intelligence (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

44. Say: "To Allah belongs
 ٱلسَّفْعَةُ جَمِيعًا intercession¹ altogether.
 لَهُ ٱلْمُلْكُ His is the dominion² of
 ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ the heavens and the earth.
 ثُمَّ إِلَيْهِ Moreover, to Him
 تُرْجَعُونَ you shall all be taken back.³
45. And when mention is made
 ٱللَّهُ وَحْدَهُ of Allah Alone,⁴
 أَشْمَازَتْ قُلُوبُ disgusted become⁵ the hearts
 ٱلَّذِينَ لَا يُؤْمِنُونَ of those who do not believe
 بِٱلْآخِرَةِ in the hereafter;
 وَإِذَا ذُكِرَ and when mention is made
 ٱلَّذِينَ مِن دُونِهِ of those besides Him,
 إِذَا هُمْ يَسْتَبْشِرُونَ lo, they rejoice!⁶
46. Say: "O Allah,
 ٱللهُمَّ Originator⁷ of the heavens
 وَٱلْأَرْضِ عَٰلِمُ and the earth, All-Knowing
 ٱلْغَيْبِ وَٱلشَّهَادَةِ of the unseen⁸ and the seen,⁹
 أَنْتَ تَحْكُمُ You will judge¹⁰
 بَيْنَ عِبَادِكَ between Your servants¹¹
 فِي مَا كَانُوا regarding what they use to
 فِيهِ يَخْتَلِفُونَ be in disagreement about.¹²

1. i. e., His is the absolute right and authority in the matter of intercession. None can intercede without His leave. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 19:87, p. 973, n. 5.

2. i. e., His is the sovereignty and absolute possession and authority over everything. ملك *mulk*

= dominion, kingship, monarchy, right of possession, ownership. See at 35:13, p. 1395, n. 5.

3. i. e., after Resurrection for judgement, reward and punishment. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû*], to return. See at 36:83, p. 1429, n. 8).

4. i. e., Allah being the One and Only God to the exclusion of the imaginary gods and goddesses.

5. اشمازت *ishma'azzat* = she becomes disgusted, recoils, detests, feels repugnance/aversion (v. iii. f. past from *ishma'azza*, form XI of *shamaza* [*shamz*], to feel aversion).

6. يستبشرون *yastabshirûna* = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara* /*bashira* [*bishr*/ *bushr*], to be happy. See at 30:48, p. 1306, n. 12).

7. فاطر *fâtir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create). See at 35:1, p. 1389, n. 1.

8. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 27:65, p. 1222, n. 11.

9. i. e., the seen and unseen, among other things, of the deeds and intentions of the created beings.

شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 32:6, p. 1325, n. 12.

10. تحكم *taḥkumu* = you adjudicate, judge, decide (v. ii. m. s. from *ḥakama* [*ḥukm*], to pass judgement. See *taḥkumûna* at 37:154, p. 1454, n. 2).

11. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:83, p. 1478, n. 5).

12. i. e., in the matter of *tawhid*. يختلفون *yakhtalifûna* = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See at 39:3, p. 1481, n. 6).

وَلَوْ أَنَّ 47. And had it been that
 لِلَّذِينَ ظَلَمُوا those who transgress¹ had
 مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth entirely
 وَمِثْلَهُ مَعَهُ and its equivalent² with it
 لَأَفْتَدَوْا they would ransom themselves³
 بِهِ مِنْ therewith from
 سُوءِ الْعَذَابِ the evil of the punishment
 يَوْمَ الْقِيَامَةِ on the Day of Judgement.
 وَبَدَاهُمْ And obvious will be⁴ to them
 مِنْ اللَّهِ from Allah
 مَا لَمْ يَكُونُوا what they had not been
 يَحْتَسِبُونَ taking into account.⁵

وَبَدَاهُمْ 48. And clear to them will be
 سَيِّئَاتِ مَا the evils⁶ of what
 كَسَبُوا they acquired;⁷ and
 وَحَاقَ بِهِمْ there will surround⁸ them
 مَا كَانُوا what they had been
 بِهِ يَسْتَهْزِءُونَ mocking⁹ at.

فَإِذَا مَسَّ 49. And when there afflicts¹⁰
 الْإِنْسَانَ ضُرٌّ man any harm¹¹
 دَعَانَا he calls¹² Us.

1. i. e., committed shirk. ظَلَمُوا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:42, p. 1384, n. 3).

2. مثل *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 28:79, p. 1260, n. 12.

3. افتدوا *iftadaw* = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ*]), to redeem, ransom. See *iftadat* at 13:17, p. 722, n. 7).

4. بدا *badâ* = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budâww/ budâ'*, to appear, to come to light. See at 6:28, p. 401, n. 9).

5. i. e., Allah's judgement and punishment which they had not been believing. يَحْتَسِبُونَ *yaḥtasibûna* = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *ihtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *tahsabu* at 25:44, p. 1151, n. 7).

6. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 35:10, p. 1393, n. 8.

7. i. e., sins. كَسَبُوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 35:45, p. 1407, n. 6).

8. حَاقَ *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 21:41, p. 1023, n. 10).

9. i. e., the punishment of which they had been warned but which they used to mock at. يَسْتَهْزِءُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/ mahza'ah*], to mock, to make fun. See at 36:30, p. 1416, n. 2).

10. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masís*, to feel, to touch. See at 39:8, p. 1484, n. 8).

11. ضَرٌّ *ḍurr* = harm, damage, detriment, distress. See at 39:38, p. 1494, n. 11.

12. i. e., prays for help and relief. دَعَا *da'â* = he called, invoked, implored (v. iii. m. s. past from *du'â*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

ثُمَّ إِذَا خَوَّلْنَاهُ
نِعْمَةً مِنَّا
قَالَ إِنَّمَا أُوتِيتُهُ
عَلَىٰ عِلْمٍ
بَلْ هِيَ فِتْنَةٌ
وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٥١﴾

Then when We confer¹ on
him a favour² from Us
he says: " It has but been
given me on knowledge."³
Nay, it is a trial,⁴
but most of them
do not know.

فَذَقَالِمَا
الَّذِينَ مِن قَبْلِهِمْ
فَمَا أَغْنَىٰ عَنْهُمْ
مَا كَانُوا يَكْسِبُونَ ﴿٥٢﴾

50. There indeed said that⁵
those before them;
but it availed⁶ them not⁷
what they used to acquire.⁸

فَأَصَابَهُمْ
سَيِّئَاتُ
مَا كَسَبُوا
وَالَّذِينَ ظَلَمُوا
مِن هَٰؤُلَاءِ
سَيُصِيبُهُمْ
سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُمْ بِمُعْجِزِينَ ﴿٥٣﴾

51. So there befell⁹ them
the evils¹⁰ of
what they acquired.
And those who transgress¹¹
from among these people,¹²
there will befall them
the evils of what they acquire,
and they cannot frustrate.¹³

1. خولنا *khawwalnâ* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [khaww], to take care, manage. See at 6:94, p. 430, n. 6).

2. i. e., relief and removal of the distress. نعمة *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 26:22, p. 1166, n. 10.

3. i. e., on Allah's knowledge that I deserve it. Such attitude is the height of ingratitude.

4. i. e., trial for man's belief and gratitude. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 37:63, p. 1440, n. 9.

5. i. e., such words of ingratitude and unbelief.

6. أَغْنَىٰ *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan / ghanâ]), to be free from want, to be rich. See at 26:207, p. 1197, n. 8).

7. i. e., against Allah's retribution.

8. i. e., of wealth and manpower. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 36:65, p. 1424, n. 8).

9. أَصَابَ *'asâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *âba* . See at 38:36, p. 1469, n. 5).

10. i. e., the evil effects in disgrace and punishment. سَيِّئَاتُ *sayyi'ât* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evils, evil deeds, sins. See at 39:48, p. 1498, n. 6.

11. i. e., committed shirk. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *zalamâ* [zalm/zulm], to do wrong. See at 39:47, p. 1498, n. 1).

12. i. e., the people to whom the Qur'ân is being delivered.

13. i. e., the plans of Allah, escaping His retribution. مُعْجِزِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'ajaza*, from IV of *'ajaza*/'ajiza ['ajz], to be weak, incapable. See at 29:22, p. 1272, n. 4).

اللَّهُ يَبْسُطُ الرِّزْقَ Allah spreads¹ the provision²

لِمَنْ يَشَاءُ for whom He will

وَيَقْدِرُ and measures out.³

إِنَّ فِي ذَلِكَ Verily therein are

لَايَدَاتُ لَعُونٍ signs⁴ for a people

يُؤْمِنُونَ who believe.

Section (Rukû') 6

﴿ ٥٣ ﴾ 53. Say: "O My servants

الَّذِينَ أَمَرْتُمْ who have transgressed⁵

عَلَى أَنْفُسِهِمْ against themselves,

لَا تَقْنَطُوا be not in despair⁶

مِنْ رَحْمَةِ اللَّهِ of the mercy of Allah.

إِنَّ اللَّهَ يَغْفِرُ Verily Allah forgives⁷

الذُّنُوبَ جَمِيعًا the sins altogether.

إِنَّهُ هُوَ Verily He is the Most

الْغَفُورُ الرَّحِيمُ Forgiving, the Most Merciful.

﴿ ٥٤ ﴾

وَأَنِيبُوا 54. And turn in repentance⁸

إِلَى رَبِّكُمْ to your Lord

وَأَسْلِمُوا اللَّهَ and surrender⁹ to Him

مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ before that there comes to you the punishment;

أَلْعَدَابُ then you will not be helped.¹⁰

﴿ ٥٥ ﴾

1. يَبْسُطُ *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [bas], to spread. See at 34:36, p. 1381, n. 9).

2. رِزْق *rizq* (pl. اَرْزَاق *arẓāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 37:41, p. 1437, n. 2.

3. i. e., gives in limited measures. يَقْدِرُ *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 34:39, p. 1382, n. 11).

4. آيَات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 28:2, p. 1231, n. 2.

5. اُسْرَفُوا *'asrafū* = they committed an excess, were extravagant/wasteful, transgressed (v. iii. m. pl. past from *'asrafa*, form IV of *sarafa/ sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See *yusrifū* at 25:67, p. 1158, n. 5).

6. لَا تَقْنَطُوا *lā taqnaṭū* = you (all) do not despair, be not in despair, do not give up hope, do not become disheartened/ hopeless/disappointed (v. ii. m. pl. imperative [prohibition] from *qaniṭa/ qanata/ qanūṭa* [qanaṭ/ qunūṭ/ qanāṭah], to despair. See *yaqnuṭūna* at 30:36, p. 1301, n. 12).

7. i. e., on your sincerely turning to Him in repentance. يَغْفِرُ *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr/ maghfirah ghufṛān], to forgive. See *yaghfiru* at 26:82, p. 1177, n. 6).

8. اَنِيبُوا *'anībū* = you (all) turn in repentance, return penitently, depute (v. ii. m. pl. imperative from *'anāba*, form IV of *nāba* [nawb/manāb/niyābah] to represent, to return from time to time. See *'anābū* at 39:17, p. 1487, n. 7).

9. اَسْلَمُوا *'aslimū* = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from *'aslama*, form IV of *salima* [salāmah/salām], to be safe, secure. See at 22:34, p. 1057, n. 12).

10. تُنْصَرُونَ *tuṣṣarūna* = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [naṣr/ nuṣūr], to help. See at 23:65, p. 1091, n. 4).

وَاتَّبِعُوا 55. And follow¹

أَحْسَنَ مَا the best of what

أُنْزِلَ إِلَيْكُمْ has been sent down² to you

مِنْ رَبِّكُمْ from your Lord

مِنْ قَبْلِ أَنْ before that

يَأْتِيَكُمْ there comes³ on you

الْعَذَابُ بَغْتَةً the punishment suddenly⁴

وَأَنْتُمْ لَا تَشْعُرُونَ and you realize⁵ not.



أَنْ تَقُولَ نَفْسٌ 56. Lest a person should say:

بَدَحَرْتُ Alas to me

عَلَى مَا فَرَّطْتُ on what I neglected⁶

فِي حَسْبِ اللَّهِ in respect⁷ Allah;

وَأِنْ كُنْتُ لَمِنَ and indeed I had been of

السَّخِرِينَ those ridiculing.⁸

أَوْ تَقُولَ 57. Or he should say:

لَوْ أَنَّ اللَّهَ "If only that Allah

هَدَانِي had guided⁹ me

لَكُنْتُ I would surely have been

مِنَ الصَّالِحِينَ of the righteous."¹⁰

أَوْ تَقُولَ 58. Or he should say

1. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 31:21, p. 1318, n.3).

2. i. e., the Qur'ân. أنزل *'unzila* = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 25:21, p. 1144, n. 7).

3. يأتي *ya'tiya* (*tî*) = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*ityân/aty/ma'tâh*], to come. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *'atâ* at 28:46, p. 1248, n. 6).

4. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 29:53, p. 1284, n. 8.

5. تشعرون *tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See at 26:113, p. 1182, n. 4).

6. فرطت *farraṭtu* = I failed, missed, neglected, forsook (v. i. s. past from *farraṭa*, form II of *farata* [*fari/furûṭ*], to rush, to escape. See *farraṭtum* at 12:80, p. 752, n. 2).

7. i. e., in respect of the duty and obedience to Allah. حن *janb* (s.; pl. *junûb*) = side, beside, next to, in relation to, in respect of.

8. i. e., ridiculing the Prophet, the Qur'ân and its teachings. سأكهرون *sākhirîn* (pl.; acc./gen. of *sākhirûn*; s. *sākhir*) = those who ridicule/ mock /jeer at/ deride/ laugh at (act. participle from *sakhira* [*sakhar/ sakhr/ sukhur/ sukhur/ sukhrah /maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).

9. هدى *hadâ* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 16:9, p. 830, n. 9).

10. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*way/ wiqâyah*], to guard, to protect. See at 38:49, p. 1472, n. 2).

حِينَ تَرَى الْعَذَابَ when he sees the punishment:

لَوْ أَتَيْتُكَ "If I had a going back,¹

فَأَكُونُ I would have become

مِنَ الْمُحْسِنِينَ of the doers of good."²

بَلَىٰ قَدْ جَاءَكَ 59. O yes, there had come to

أَيَّتِيكَ you My signs³

فَكَذَّبْتَ بِهَا but you disbelieved⁴ them

وَأَسْتَكْبَرْتَ and turned arrogant⁵

وَكُنْتُمْ and were of

الْكَافِرِينَ the ungrateful ones.⁶

وَيَوْمَ الْقِيَامَةِ 60. And on the Day of

تَرَى الَّذِينَ Judgement you will see those

كَذَّبُوا عَلَى اللَّهِ who lie⁷ against Allah,

وَجُوهُهُمْ مُسْوَدَّةٌ their faces turned black.⁸

أَلَيْسَ فِي جَهَنَّمَ Is not in hell

مَنْوًى لِلْمُتَكَبِّرِينَ an abode⁹ for the arrogant.

وَنَجِي اللَّهِ 61. And Allah will save¹⁰ those

الَّذِينَ اتَّقَوْا who are on their guard¹¹

بِمَقَارِبِهِمْ because of their success.¹²

لَا يَمَسُّهُمْ There will not touch them

1. i. e., a return to the worldly life. كَرَّة *karrah* (s.; pl. *karrât*) = return, comeback, going back, recurrence, once, attack.

2. مُحْسِنِينَ *muhsinîn* = (pl.; acc./gen. of *muhsinîn*; sing. *muhsin*) = those who do good/right things, righteous, charitable, generous (active participle from 'ahsana, form IV of *hasuna* [*husn*], to be good. See at 39:34, p. 1493, n. 6).

3. آيَات *âyât* (sing. 'âyah) = signs, miracles, revelations. See at 34:34, p. 1382, n. 8.

4. كَذَّبْتَ *kadhhabta* = you disbelieved, cried lies to (v. ii. m. s. past passive from *kadhhaba*, form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See *kadhhabû* at 37:127, p. 1450, n. 4).

5. اسْتَكْبَرْتَ *istakbarta* = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr* / *kibâr* / *kabûrah*] to become big, great. See at 38:75, p. 1477, n. 4).

6. كَافِرِينَ *kâfirîn* (pl.; acc./genitive of *kâfirûn*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kuf* / *kufirân* / *kufûr*], to disbelieve, to cover. See at 38:74, p. 1476, n. 10).

7. i. e., by speaking against Him that which does not befit Him, such as saying He has partners or sons or daughters.

8. مُسْوَدَّةٌ *muswaddah* = turned black, blackened (pass. participle from *iswadda*, form IX of *sawida* [*sawd*], to be black. See *sûd* at 35:28, p. 1399, n. 15).

9. مَنْوًى *mathwan* (s.; pl. *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*], to stay, abide). See at 39:32, p. 1493, n. 1.

10. يَنْجِي *yunjî* = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from 'anjâ, form IV of *najaâ* [*najw* / *najâ* / *najâh*], to be saved. See 'anjaynâ at 29:15, p. 1269, n. 12).

11. اتَّقَوْا *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqa*, form VIII of *waqâ* [*waqy* / *wiqâyah*], to guard, to preserve. See at 39:19, p. 1488, n. 4).

12. مَفَازَةً *mafâzah* = success, escape, to run away, to slip away. See at 3:188, p. 230, n. 7.

السُّوءُ the evil¹

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.²



اللَّهُ خَلِقُ 62. Allah is the Creator³

كُلِّ شَيْءٍ of everything;

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

وَكَيلٌ the Guardian-Disposer.⁴

لَهُ مَقَالِيدُ 63. To Him belongs the reins⁵

السَّمَوَاتِ of the heavens

وَالْأَرْضِ and the earth.

وَالَّذِينَ كَفَرُوا And those who disbelieve⁶

بِآيَاتِ اللَّهِ in the signs of Allah,

أُولَئِكَ هُمْ they will be the ones

الْخَسِرُونَ in loss.⁷

Section (Rukû') 7

قُلْ 64. Say:

أَفَعْبَدُ اللَّهَ "Is then other than Allah⁸ you

تَأْمُرُونِي أَعْبُدُ enjoin⁹ me that I worship,¹⁰

أَيُّهَا الْجَاهِلُونَ O you the ignorant ones"¹¹

وَلَقَدْ 65. But it has indeed been

1. i. e., punishment of hell. سوء *sâ'* (s.; pl. 'aswâ') = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 33:17, p. 1341, n. 2).

2. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazana* [*huzn/hazan*], to grieve. See at 10:62, p. 659, n. 16).

3. خَالِقٌ *khâliq* = Creator, Maker (act. participle from *khalāqa* [*khalq*], to create. See *khalāqa* at 31:25, p. 1319, n. 9).

4. وَكَيلٌ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'il* from *wakala* [*wakl/wukāl*], to entrust. See at 39:41, p. 1496, n. 3).

5. i. e., sovereignty. مَقَالِيدُ *maqālīd* (pl.; s. *miqlād*) = keys, reins, powers.

6. كَفَرُوا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 38:27, p. 1466, n. 12).

7. i. e., in this worldly life and in the hereafter. خَاسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr/khasâr/khasârah/khusrân*], to lose. See at 29:52, p. 1284, n. 4).

8. i. e., gods and goddesses other than Allah.

9. تَأْمُرُونِي *ta'murûnni* (originally *ta'murûna+nî*) = تأْمُرُونَ *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from 'amara [*'amr*], to order. See at 34:33, p. 1380, n. 6).

10. أَعْبُدُ *'a'buda* (u) = I worship, serve, adore (v. i. s. impfct. from 'abada [*'ibâdah/'ubûdah/'ubûdiyah*], to worship, serve. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 27:91, p. 1229, n. 9).

11. الْجَاهِلُونَ *jâhilûn* (pl.; sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:89, p. 755, n. 9).

أَوْحَىٰ إِلَيْكَ وَإِلَىٰ
 الَّذِينَ مِن قَبْلِكَ communicated¹ to you and to
 those before you²
 لِّئِنْ أَشْرَكْتَ that if you set partners,³
 لَيَحْطَبَنَّ certainly futile will be⁴
 عَمَلُكَ your deed and you will
 مِنَ الْخَاسِرِينَ indeed be of the losers.⁵

بَلِ اللَّهِ فَاعْبُدْ 66. Nay, Allah you worship⁶
 وَكُن مِّنْ and be of
 الشَّاكِرِينَ those expressing gratitude.

وَمَا قَدَرُوا اللَّهَ
 حَقَّ قَدْرِهِ 67. And they esteem⁷ not Allah
 the estimation due to Him.
 وَالْأَرْضُ جَمِيعًا And the earth will be entirely
 فِي بَيْتِهِ in His grasp⁸
 يَوْمَ الْقِيَامَةِ on the Day of Resurrection,
 وَالسَّمَوَاتُ and the heavens will be
 مَطْوِيَّاتٌ folded up⁹
 فِي يَمِينِهِ in His Right Hand.
 سُبْحَانَهُ Sacrosanct is He,
 وَتَعَالَى عَمَّا and All-Exalted is He from
 يَشْرِكُونَ what they set as partners.

1. أَوْحَى *'aûhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [wahy], to communicate. See at 29:45, p. 1281, n. 2). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. All the Prophets were given the same message of *tawhîd* (monotheism) and all of them warned their respective peoples against the sin of setting partners with Allah.

3. i. e., with Allah. أَشْرَكَ *'ashrakta* = you set partners, gave a share (v. ii. m. s. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *'ashrakum* at 14:22, p. 795, n. 8).

4. لَيَحْطَبَنَّ *la yahbiṭanna* = he or it will certainly fall through, go in vain, be futile/frustrated/foiled (v. iii. m. s. impfct. emphatic from *ḥabata/habita* [ḥubûṭ], to come to nothing. See *'ahḥabata* at 33:19, p. 1342, n. 6).

5. الْخَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss (active participle from *khâsara* [khusr/khasâr/khasârah/khusrân] to lose. See at 39:15, p. 1486, n. 9).

6. This is an unequivocal command to worship Allah Alone to the exclusion of all imaginary gods and goddesses. اُعْبُد *u'bud* = worship (v. ii. m. s. imperative from *'abada* ['ibâdah/'ubûdah/'ubûdiyah], to worship, to serve. See at 39:2, p. 1480, n. 4).

7. قَدَرُوا *qadarû* = they measured, valued, appraised, esteemed, ordained, were able to (v. iii. m. s. past from *qadara* [qadr/qadar], to ordain, to measure, to have power. See *yaqdiru* at 39:52, p. 1500, n. 3).

8. i. e., the polytheists do not properly appreciate the Power and Glory of Allah in setting partners with Him, while His is the Absolute Power and sovereignty so much so that the entire world will be in His grip and the heavens will be folded up at His command on the Day of Resurrection. قَبَضَ

qabḍah (s.; pl. *qabaḍât*) = seizure, grasp, grip, handful. See at 25:46, p. 1152, n. 4.

9. مَطْوِيَّاتٌ *maṭwiyyât* (f. pl.; s. *maṭwiyyah*, m. *maṭwîy*) = folded, rolled up (pass. participle from *ṭawâ* [ṭaww], to fold up, roll up. See *naṭwi* at 21:104, p. 1041, n. 4).

وَنُفِكَ 68. And a blow will be given¹
 فِي الصُّورِ in the trumpet²
 فَصَعِقَ whereon will fall unconscious³
 مَنْ فِي السَّمَوَاتِ all those in the heavens
 وَمَنْ فِي الْأَرْضِ and all those in the earth
 إِلَّا مَنْ شَاءَ اللَّهُ except those that Allah will.
 ثُمَّ نُفِكَ فِيهِ Then a blow will be given in
 أُخْرَى it a second time,
 فَإِذَا هُمْ قِيَامٌ and lo, they will be standing⁴
 يَنْظُرُونَ up, looking on.⁵

وَأَشْرَقَتِ الْأَرْضُ 69. And the earth will radiate⁶
 بِنُورِ رَبِّهَا with the Light of its Lord;
 وَوُضِعَ الْكِتَابُ and placed⁷ will be the Book⁸
 وَجَاءَ and brought up will be
 بِالْبَيِّنَاتِ وَالشُّهَدَاءِ the Prophets and witnesses;⁹
 وَقُضِيَ and decision will be given¹⁰
 بَيْنَهُم بِالْحَقِّ between them with justice
 وَهُمْ لَا يُظْلَمُونَ and they will not be wronged.¹¹

وُفِّيَتْ 70. And fully paid¹² will
 كُلُّ نَفْسٍ be every person
 مَاعَمَلَتْ for what he did.

1. نَفِكَ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [nafkh], to blow. See at 36:51, p. 1421, n. 3).

2. صُور *ṣūr* = horn, bugle, trumpet. See at 36:51, p. 1421, n. 4.

3. i. e., will die. صَعِقَ *ṣa'iqā* = he fell unconscious, became dumbfounded/thunderstruck (v. iii. m. s. past from *ṣa'aq/ṣa'qah*), to be thunderstruck, lose consciousness. See *ṣa'iq* at 7:143, p. 518, n. 5.

4. قِيَام *qiyām* = subsistence, means of support, standing, rising, existence. See at 4:5, p. 238, n. 8.

5. i. e., in bewilderment and expectation of what is to come for them. يَنْظُرُونَ *yanẓurūna* = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. See at 37:19, p. 1433, n. 7).

6. أَشْرَقَتْ *'ashraqat* = she or it radiated, glowed, shone (v. iii. f. s. past from *'asraqa*, form IV of *sharafa* [sharq/ shurūq] to rise, to shine. See *'ishrāq* at 38:18, p. 1463, n. 9).

7. وُضِعَ *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *wada'a* [wad'], to lay. See at 18:48, p. 929, n. 2).

8. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 & 25 and 84:7-12). كِتَاب *kitāb* = writing, writ, prescript, book, document, contract. See at 34:3, p. 1368, n. 6.

9. i. e., of angels who record the deeds of the servants of Allah (Ibn Kathîr, VII, p. 108).

شُهَدَاء *shuhadā'* (pl.; s. *shahid*) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

10. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qadā* [qadā], to settle, to decide. See at 19:39, p. 969, n. 8).

11. See also 4:40, p. 258 and 21:47, p. 1025. يُظْلَمُونَ *yuzlamūna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamā* [zalm/zulm], to do wrong. See at 23:62, p. 1090, n. 10).

12. وَفِّيَتْ *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *waffā*, form II of *wafā* [wafā'/wafy], to fulfil, to be perfect. See at 3:25, p. 164, n. 8).

وَهُوَ أَعْلَمُ And He is Best Aware

بِمَا يَفْعَلُونَ of what they do.

Section (Rukû') 8

71. And conducted¹ will be

الَّذِينَ كَفَرُوا those who disbelieve

إِلَىٰ جَهَنَّمَ زُمَرًا towards hell in groups²

حَتَّىٰ إِذَا جَاءَهَا till when they come to it

فُتِحَتْ أَبْوَابُهَا opened will be³ its gates⁴ and

وَقَالَ لَهُمْ حُرُثُهَا its keepers⁵ will say to them:

أَلَمْ يَأْتِكُمْ "Did there not come to you

رُسُلٌ مِّنكُمْ Messengers from among you,

يَتْلُونَ عَلَيْكُمْ reciting⁶ unto you

آيَاتِ رَبِّكُمْ the signs⁷ of your Lord

وَيُنذِرُوكُم and warning⁸ you of the

لِقَاءَ يَوْمِكُمْ هَٰذَا meeting⁹ of this day of yours?"

قَالُوا بَلَىٰ They will say: "Yes,

وَلَكِن حَقَّتْ but due became¹⁰

كَلِمَةُ الْعَذَابِ the sentence¹¹ of punishment

عَلَى الْكَافِرِينَ on the unbelievers."

72. It will be said: "Enter¹²

أَبْوَابَ جَهَنَّمَ the gates of hell,

خَالِدِينَ فِيهَا abiding forever¹³ therein."

1. سبق *sīqa* = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sāqa* [sawq/ siyāqah/ masāq], to drive, to urge on. See *nasūqu* 32:27, p. 1332, n. 6).

2. زمر *jumar* (pl.; s. زمرة *jumrah*) = groups, troops, parties.

3. فتحت *futiḥat* = she was opened, released, unleashed, conquered (v. iii. f. past from *fataha* [fath], to open. See 21:96, p. 1039, n. 1).

4. أبواب *'abwāb* (sing. *bāb*) = doors, gates, sections. See at 38:50, p. 1472, n. 6.

5. خزنة *khazanah* (pl.; s. *khāzin*) = treasurers, stewards, keepers (act. participle from *khazana* [khazn], to store, to stock. See *khazā'in* at 38:9, p. 1461, n. 4).

6. يتلون *yatlūna* = they read aloud, recite (v. iii. m. pl. impfct. from *talā* [tilāwah], to recite. See at 35:29, p. 1400, n. 2).

7. i. e., His scriptures that were sent down to the Messengers. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 39:52, p. 1500, n. 4.

8. ينذرون *yundhirūna*, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [nadr/ nudhūr], to dedicate, to vow. See at 6:130, p. 446, n. 4).

9. لقاء *liqā'* = meeting, encounter. See at 32:23, p. 1331, n. 4.

10. i. e., because of their unbelief and rejection of the truth. حقت *ḥaqqat* = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 16:36, p. 839, n. 10).

11. كلمة *kalimah* (pl. *kalimāt*) = word, speech, saying, maxim, formula, brief statement, sentence. See at 3:64, p. 180, n. 3.

12. ادخلوا *udkhulū* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [dukhāl], to enter. See at 16:29, p. 836, n. 3).

13. خالدين *khālīdīn* (pl.; acc./gen. of *khālīdān*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulūd], to live for ever. See at 33:65, p. 1363, n. 10).

فَيَسْـَٔوِي So bad¹ will be the abode²

الْمُتَكَبِّرِينَ of the arrogant.³



وَسَيَقْدُ 73. And conducted⁴ will be

الَّذِينَ اتَّقَوْا رَبَّهُم those who fear⁵ their Lord

إِلَى الْجَنَّةِ زُمَرًا to the Garden in groups⁶

حَتَّىٰ إِذَا جَاءُوهَا till when they come to it and

وَفُتِحَتْ أَبْوَابُهَا opened will be its gates and

وَقَالَ لَهُمْ خَزَنَتُهَا its keepers⁷ will say to them:

سَلَامٌ عَلَيْكُمْ "Peace be on you,

طِبْتُمْ you have done well,⁸

فَادْخُلُوهَا so enter it

خَالِدِينَ for ever."

وَقَالُوا 74. And they will say:

الْحَمْدُ لِلَّهِ "All the praise is for Allah

الَّذِي صَدَقْنَا Who has proved true⁹ to us

وَعْدُهُ His promise and has

وَأَوْرَثَنَا الْأَرْضَ made us inherit¹⁰ the land.¹¹

نَتَّبِعُكُمْ We may settle¹² in the Garden

حَيْثُ نَشَاءُ wherever we wish."

فَنِعْمَ Hence excellent¹³ will be the

أَجْرُ الْعَمِلِينَ reward of the practising ones.

1. *bi's* = evil, wretched, bad. See at 38:56, p. 1473, n. 6.

2. *mathwan* (s.; pl. *mathāwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawā*], to stay, abide). See at 39:60, p. 1502, n. 9.

3. *mutakabbirîn* (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [*kubr/ kibar/ kabārah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

4. *sīqa* = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sāqa* [*sawq/ siyāqah/ masāq*], to drive, to urge on. See at 39:71, p. 1506, n. 1).

5. *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to preserve. See at 39: 61, p. 1502, n. 11).

6. *jumar* (pl.; s. *jumrah*) = groups, troops, parties. See at 39:71, p. 1506, n. 2.

7. *khazana* (pl.; s. *khāzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:71, p. 1506, n. 5).

8. *ṭibtum* = you became good, did well, were pleased (v. ii. m. pl. past from *ṭāba* [*ṭib/ṭibah*], to be good. See at 4:3, p. 237, n. 8).

9. *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 36:52, p. 1321, n. 10).

10. *'awrathanā* = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthahl wirāthahl/ rithahl/ turāth*], to be heir, to inherit. See at 35:52, p. 1401, n. 5).

11. i. e., the land of paradise.

12. *natabawwa'u* = we provide, settle down (v. i. pl. impfct. from *tabawwa'a*, form V of *bā'a* [*baw'*], to return, to be back. See at *yatabawwa'u* 12:56, p. 743, n. 2).

13. *ni'ma* = excellent or how excellent it is (an irregular verb of praise). See at 16:30, p. 837, n. 1.

وَرَى 75. And you will see
 أَلَمْ تَرَ أَنَّهُمْ لَمَلَكَةٌ خَافِيَةٌ the angels¹ thronging²
 مِنْ حَوْلِ الْعَرْشِ around³ the Throne,⁴
 يُسَبِّحُونَ declaring the sanctity⁵
 بِحَمْدِ رَبِّهِمْ with the praise of their Lord.
 وَفُضِيَ And decision will be given⁶
 بَيْنَهُم بِالْحَقِّ between them with justice
 وَقِيلَ and it will be said:
 الْحَمْدُ لِلَّهِ "All the praise is for Allah,
 رَبِّ الْعَالَمِينَ Lord of all beings."⁷

1. ملائكة *malâ'ikah* (sing. *malak*) = angels. See at 34:40, p. 1383, n. 5.

2. خافين *hâffîn* (pl.; acc./gen. of *hâffûn*; s. *hâff*) = those throng round, surround, border, enclose, encompass (act. participle from *haffa* [*haff*], to surround).

3. حول *hawl* = around, about, roughly; also year, might, power, change. See 26:25, p. 1167, n. 3.

4. عرش *'arsh* = throne. See at 27:42, p. 1215, n. 1.

5. يسبحون *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaha* [*sabih/ sibâhaḥ*] to swim, to float. See at 21:20, p. 1017, n. 6).

6. فُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 39:69, p. 1505, n. 10).

7. عالمين *'ālamîn* (acc./gen. of *'ālamûn*; sing. *'ālam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 38:87, p. 1479, n. 5).

40. *Sûrat Ghâfir*/Al-Mu'min (THE FORGIVER/THE BELIEVER)

Makkan: 85 'âyahs

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, namely, the truth of the Qur'ân, *tawhîd* (monotheism), Resurrection, Judgement, reward and punishment. It starts with an emphasis that this Qur'ân has been sent down by Allah the All-Mighty, the All-Knowing and the Forgiver of sins. It then points out that none but the unbelievers dispute about the truth sent down by Allah and that the previous nations similarly disbelieved the truth delivered by their respective Messengers. In this context the story of Fir'aun's [the Pharaoh's] rejection of the message delivered by Mûsa, peace be on him, is related with particular reference to a believer among Fir'aun's people who tried to persuade them to accept the truth and was in consequence the target of the Pharaoh's plot and persecution; but Allah protected him and caused the destruction of Fir'aun and his unbelieving followers. The *sûrah* also refers to some of the scenes of the Day of Judgement and concludes by drawing attention to Allah's making provision for His creation in various ways.

The *sûrah* is named *Ghâfir* (Forgiver) by which Allah refers to Himself at its beginning. It is also called *al-Mu'min* (the Believer) with reference to the story of the believer among Fir'aun's family which the *sûrah* describes.



1. *Hâ- Mîm.*¹

2. The sending down² of

الْكِتَابِ مِنَ اللَّهِ the Book³ is from Allah,

الْعَزِيزِ the All-Mighty,



الْعَلِيمِ the All-Knowing;

3. The Forgiver⁴ of sin,

وَقَابِلِ التَّوْبِ the Acceptor⁵ of penitence,⁶

شَدِيدِ الْعِقَابِ Severe⁷ in retribution,⁸

ذِي الطَّوْلِ Full of Munificence.⁹

لَا إِلَهَ إِلَّا هُوَ There is no deity except He.

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [nuzûl], to come down. See at 39:1, p. 1480, n. 1.

3 i. e., the Qur'ân. This is an emphatic assertion that the Qur'ân is sent down by Allah.

4. *ghâfir* = forgiver, one who pardons (act. participle from *ghafara* [ghafr /maghfirah ghufirân], to forgive. See *yaghfiru* at 39:53, p. 1500, n. 7).

5. *qâbil* = accpeter, receiver, approver (act. participle from *qabila* [qabûl/qubûl], to accept, to recieve. See *lâ taqbalû* at 24:4, p. 1107, n. 3).

6. *tawb* = to repent, to be penitent (verbal noun of *tâba*).

7. *shadîd* (pl. أشدء 'ashiddâ' شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 38:26, p. 1466, n. 7).

8. *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 38:14, p. 1462, n. 8.

9. *ṭawl* = material means, affluence, power, munificence. See at 4:4, p. 250, n. 15.

إِلَيْهِ الْمَصِيرُ To Him is the destination.¹

مَا يُجَادِلُ 4. There disputes² not anyone
فِي آيَاتِ اللَّهِ about the signs³ of Allah
إِلَّا الَّذِينَ كَفَرُوا except those who disbelieve.
فَلَا يَغُرُّكَ So let there not deceive⁴ you
تَقَالِبُهُمْ their moving about⁵
فِي الْبِلَادِ in the countries.

كَذَّبَتْ 5. Disbelieved⁶
قَبْلَهُمْ before them
قَوْمُ نُوحٍ the people of Nûh
وَالْأَحْزَابُ and the parties⁷
مِنْ بَعْدِهِمْ after them.
وَهَمَّتْ And there designed⁸
كُلَّ أُمَّةٍ every people
رَسُولِهِمْ about their Messenger
لِيَأْخُذُوهُ to get hold⁹ of him;
وَجَادَلُوا and they contested¹⁰
بِالْبَطْلِ by means of the falsehood
لِيُذْهِبُوا بِهِ to disprove¹¹ therewith
الْحَقَّ the truth.
فَأَخَذَهُمُ So I seized them.

1. i. e., after resurrection. So you shall then be called to account and requited accordingly. مَصِيرٌ = destination, place at which one arrives, destiny. See at 31:18, p. 1397, n. 6).

2. يَجَادِلُ yujādilu = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from jādala, form III of jadala [جادل jād], to tighten. See at 31:20, p. 1318, n. 1).

3. i. e., about the Qur'ân.

4. لَا يَغُرُّكَ lā yaghrur = let he or it not deceive, he or it must not deceive/beguile/delude (v. iii. m. s. imperative { prohibition } from gharra [ghurâr], to deceive. See lā taghurrana at 35:5, p. 1391, n. 2).

5. i. e., in connection with their trade. تَقَالِبُ taqallub = moving/turning about, fluctuation (verbal noun in form V of qalaba [qalb], to turn round. See at 26:219, p. 1199, n. 11).

6. This is a by way of consoling the Prophet, peace and blessings of Allah be on him, and the Muslims. كَذَبَتْ kadhdhabat = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past from kadhdhaba, form II of kadhba [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 38:12, p. 1462, n. 1).

7. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Lût. See 38:11,13 at pp. 1461-62. أَحْزَابُ 'ahzâb (pl. ; s. حِزْبٌ hizb) = groups, bands, parties. See at 38:13, p. 1462, n. 5.

8. هَمَّتْ hammat = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from hamma [hamm], to worry, to be important. See at 12:24, p. 730, n. 6).

9. i. e., to kill him. يَأْخُذُوا yakhudhû (na) = they take, seize, get hold (v. iii. m. pl. impfct. from akhadha ['akhdh], to take. The terminal nûn is dropped because of a hidden 'an in li (of motivation) coming before the verb. See ittakhadhû at 39:3, p. 1481, n. 2).

10. جَادَلُوا jādālû = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from jādala, form III of jadala [جادل jād], to tighten. See at 22:68, p. 1069, n. 12. See also n. 2 above).

11. يُذْهِبُوا yudhiqû(na) = they refute, disprove, invalidate (v. iii. m. pl. impfct. from ad-haqa, form IV of daḥaqa [daḥaq], to refute. The terminal nûn is dropped for the reason stated at n. 9 above. See at 18:56, p. 932, n. 8.

فَكَيْفَ كَانَ عِقَابُ ٥ Then how was My retribution?¹



وَكَذَلِكَ حَقَّتْ 6. And thus becomes due²

كَلِمَتُ رَبِّكَ the sentence³ of your Lord

عَلَى الَّذِينَ كَفَرُوا on those who disbelieve

أَنَّهُمْ أَصْحَابُ that they will be the inmates⁴



النَّارِ of the fire.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ 7. Those who bear⁵ the Throne⁶

وَمَنْ حَوْلَهُ and those who are around it

يُسَبِّحُونَ proclaim the sanctity⁷

بِحَمْدِ رَبِّهِمْ with the praise of their Lord

وَيُؤْمِنُونَ بِهِ and believe in Him;

وَيَسْتَغْفِرُونَ and they seek forgiveness⁸

لِلَّذِينَ آمَنُوا for those who believe:

رَبَّنَا وَسِعْتَ "Our Lord, You encompass⁹

كُلَّ شَيْءٍ everything

رَحْمَةً وَعِلْمًا in mercy and knowledge.

فَاغْفِرْ لِلَّذِينَ تَابُوا So forgive those who repent¹⁰

وَاتَّبَعُوا سَبِيلَكَ and follow¹¹ Your way,

وَقِهِمْ and save¹² them

عَذَابٍ from the punishment



الْحَمِيمِ of the blazing fire."

1. 'iqâbî (originally 'iqâbî): عِقَابُ 'iqâb = infliction of punishment, punishment, penalty, retribution. See at 40:3, p. 1509, n. 8.

2. i.e., because of such persistent disbelief as was on the part of the previously punished nations.

3. حَقَّتْ haqqat = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from haqqa. See at 39:71, p. 1506, n. 10).

4. كَلِمَةٌ kalimah (pl. kalimât) = word, speech, saying, maxim, formula, brief statement, sentence. See at 39:71, p. 1506, n. 11.

5. أَصْحَابُ 'as-hâb (pl.; sing. سَاحِبٌ shâhib) = inmates, dwellers, companions, associates, followers, owners. See at 39:8, p. 1484, n. 11).

6. i. e., those angels who bear. يَحْمِلُونَ yahmilûna = they carry, bear, take the load (v. iii. m. pl. impfct. from hamala [haml], to carry. See at 6:31, p. 403, n. 2).

7. عَرْشٌ 'arsh = throne. See at 59:75, p. 1508, n. 4.

8. يَسُبِّحُونَ yusabbihûna = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from sabbaḥa form II of sabaha [sabaḥ/sibāḥah] to swim, to float. See at 39:75, p. 1508, n. 5).

9. يَسْتَغْفِرُونَ yastaghfirûna = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from istaghfara, form X of ghaḥara [ghaḥr /maghfirah /ghufrân], to forgive. See at 8:33, p. 558, n. 7).

10. وَسِعْتَ wasi'ta = you encompassed, enclosed, held, accommodated, contained, (v. ii. m. s. past from wasi'a [wasâ'h/sa'h], to be wide. See wasi'a at 7:89, p. 501, n. 2).

11. تَابُوا tâbû = they returned, turned in repentance (v. iii. m. pl. past from tâba [tawb/ tawbah / matâb]. Technically tawbah means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness. See at 24:5, p. 1107, n. 6).

12. اتَّبَعُوا ittaba'û = they pursued, went after, followed, obeyed (v. iii. m. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See at 9:117, p. 629, n. 1).

13. قِيَّ qî = (you) save, protect, guard (v. ii. m. s. imperative form waqâ [waqy/wiqâyah], to protect. See at 3:101, p. 231, n. 13).

- رَبِّنا وَأَدْخِلْهُمْ 8. "Our Lord, and admit¹ them
جَنَّاتِ عَدْنٍ in the Gardens of Eternity²
الَّتِي وَعَدْتَهُمْ which You have promised them,
وَمَنْ and those who were
صَالِحٍ righteous³
مِنْ آبائِهِمْ of their fathers
وَأَزْوَاجِهِمْ and their consorts⁴
وَذُرِّيَّتِهِمْ and their progeny.⁵
إِنَّكَ أَنْتَ Verily You are the
الْعَزِيزُ الْحَكِيمُ All-Mighty, the All-Wise."
﴿٨﴾
- وَقِهِمُ السَّيِّئَاتِ 9. "And save⁶ them the evils;⁷
وَمَنْ نَقِ and any whom You save
السَّيِّئَاتِ يَوْمَئِذٍ the evils on that day,
فَقَدْ رَحِمْتَهُ him You indeed do grace.
وَذَلِكَ هُوَ And that is the
الْفَوْزُ الْعَظِيمُ success⁸ most magnificent."⁹

Section (Rukû') 2

- إِنَّ الَّذِينَ كَفَرُوا 10. Those who disbelieve
يُنَادُونَ will be addressed:¹⁰
لَمَقْتُ "Indeed the aversion¹¹ of
اللَّهِ أَكْبَرُ Allah was more enormous¹²
مِنْ مَقْتِكُمْ than the aversion of yours

1. أدخل *'adkhal* = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [dukhûl], to enter. See at 27:19, p. 1208, n. 6).
2. جَنَّاتِ عَدْنٍ *'adn* = Eden, eternity, paradise. *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 38:50, p. 1432, n. 4.
3. صَالِحٍ *ṣālahā* = he or it became right, was good, proper, righteous (v. iii. m. s. past from *ṣalāh/ṣulūh/maṣlahah*. See at 13:23, p. 774, n. 8).
4. أَزْوَاجٍ *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 38:58, p. 1473, n. 12.
5. ذُرِّيَّاتٍ *dhurriyât* (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See at 13:23, p. 774, n. 9.
6. قِ *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqû* [waqy/wiqāyah], to protect. See at 40:7, p. 1511, n. 12).
7. i. e., the punishment for their bad deeds. سَيِّئَاتٍ *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 39:51, p. 1499, n. 10.
8. i. e., to be saved from the punishment and to get Allah's mercy is the success. فَوْزٍ *fawz* = success, triumph, victory, achievement. See at 37:60, p. 1440, n. 2.
9. عَظِيمٍ *'aẓim* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 39:13, p. 1486, n. 6).
10. يُنَادُونَ *yunâdawna* = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nadâ* [nadw], to call. See *nâdâ* at 37:75, p. 1442, n. 5).
11. مَقْتٍ *maqt* = abomination, hateful, aversion, detestation, odious. See at 35:39, p. 1404, n. 7.
12. When faced with the reality of punishment for their unbelief the unbelievers will be full of aversion towards themselves and their deeds in the world. Hence they will be addressed and told that Allah's aversion was more enormous at their rejection of the truth when it was presented to them in the world. أَكْبَرُ *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (relative of *kabîr*, big, great. See at 39:26, p. 1491, n. 4).

أَنْفُسَكُمْ towards yourselves,
 إِذْ تُدْعَوْنَ when you were called¹
 إِلَى الْإِيمَنِ to the faith
 فَتَكْفُرُونَ but you disbelieved."²

قَالُوا 11. They will say:

رَبَّنَا "Our Lord,

أَمَتْنَا اثْنَيْنِ You put us to death³ twice⁴

وَأَحْيَيْتَنَا اثْنَيْنِ and gave us life⁵ twice;⁶

فَاعْتَرَفْنَا بِذُنُوبِنَا and we confess⁷ our sins.⁸

فَهَلْ إِلَى خُرُوجٍ So is there to an exit⁹

مِنْ سَبِيلٍ any way?"¹⁰

ذَلِكُمْ بِأَنَّهُ إِذَا 12. "This¹¹ is because when

دُعِيَ اللَّهُ وَحْدَهُ Allah was invoked¹² Alone¹³

كَفَرْتُمْ you did disbelieve;

وَإِنْ يُشْرَكَ and if partners¹⁴ were set

بِهِ تَوَسَّلُوا with Him, you believed.

فَالْحُكْمُ But the Decree belongs to

لِلَّهِ الْعَلِيِّ Allah, the All-Exalted,¹⁵

الْكَبِيرِ the All-Great."

هُوَ الَّذِي 13. He it is Who

1. تدعون *tud'awna* = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [du'â'], to call. See *yud'awna* at 3:23, p. 163, n. 10).

2. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufra], to disbelieve. See at 36:64, p. 1424, n. 3).

3. أمت *'amatta* = you put to death, made die (v. ii. m. s. past from *'amâta*, form IV of *mâta* [mawt], to die. See *yumîtu* at 30:40, p. 1304, n. 3).

4. i. e., once in the mother's womb before the blowing in of the spirit of life and again at the end of the worldly life.

5. أحييت *'ahyahta* = you gave life, brought to life (v.ii. m. s. past from *'ahyâ*, form IV of *hayiya* [hayah], to live. See *'ahyaynâ* at 36:33, p. 1416, n. 9).

6. i. e., at birth in the world and at resurrection.

7. اعترفنا *i'tarafnâ* = we admitted, confessed, acknowledged, avowed, recognized (v. i. pl. past from *i'tarafa*, form VIII of *'arafa* [ma'rifah/irfân], to know, to recognize. See *i'tarafû* at 9:102, p. 621, n. 14).

8. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 33:71, p. 1365, n. 4.

9. خروج *khurûj* = exit, to go out (verbal noun of *kharaja*. See *'akhrajnâ* at 36:33, p. 1416, n. 10.).

10. i. e., they prayed for their return to worldly life again so they could do righteous deeds. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 33:67, p. 1364, n. 7.

11. i. e., this punishment is given.

12. دعى *du'îya* = he was invoked, called, invited, summoned, implored (v. iii. m. s. past passive from *da'â* [du'â'], to call, to summon. See *da'â* at 39:8, p. 1484, n. 3).

13. i. e., without setting any partners with Him.

14. يشرك *yushrak(u)* = he is associated, set as a partner, given share to (v. iii. m. s. impfct. passive from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *yushriku* at 18:26, p. 920, n. 8).

15. علي *'alîy* = high, exalted, lofty, elevated, sublime, All-Exalted. See at 34:23, p. 1376, n. 12.

يُرِيكُمْ آيَاتِهِ shows¹ you His signs²
وَيَنْزِلُ لَكُمْ and sends down³ for you
مِنَ السَّمَاءِ رِزْقًا from the sky provision;⁴
وَمَا يَذَّكَّرُ إِلَّا but none takes heed⁵ except
مَنْ يُنِيبُ he that turns in repentance.⁶

فَادْعُوا اللَّهَ 14. So invoke Allah
مُخْلِصِينَ لَهُ making exclusive⁷ for Him
الَّذِينَ the worship,
وَلَوْ كَرِهَ even if there detest⁸
الْكَافِرُونَ the unbelievers.

رَفِيعُ الدَّرَجَاتِ 15. Exalted⁹ in State,¹⁰
ذُو الْعَرْشِ Lord of the Throne.
يُلْقِي الرُّوحَ He casts¹¹ the spirit¹²
مِنْ أَمْرِهِ of His command
عَلَى مَنْ يَشَاءُ on whomsoever He wills
مِنْ عِبَادِهِ of His servants
لِيُنذِرَ that he may warn
يَوْمَ التَّلَاقِ about the Day of the Meeting.¹³

يَوْمَ تُمُوتُ 16. The day they shall be
بَرَزُونَ exposed.¹⁴

1. يري *yurî* = he shows, makes see (v. iii. m. s. impfct. from 'arâ, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 30:24, p. 1297, n. 2).

2. i. e., of His Power of creation and sustenance.

3. ينزل *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzâl*], to come down. See at 31:34, p. 1323, n. 7).

4. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

5. يذکر *yata dhakkaru* = he takes heed, bears in mind, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 39:9, p. 1485, n. 2).

6. ينیب *yunību* = he turns in repentance, deposes (v. iii. m. s. impfct. from 'anâba, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return often. See 'anâbû at 39:17, p. 1487, n. 7).

7. مخلصین *mukhlisîn* (pl.; acc./gen. of *mukhlisîn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of *khalāṣa* [*khuḷûṣ*], to be pure. See at 39:2, p. 1480, n. 5).

8. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from *karha/kurh/karâhah/karâhiyah*, to detest. See at 10:82, p. 666, n. 12).

9. رفیع *rafi'* = high, exalted, lofty, sublime (a.t. participle in the scale of *fu'il* from *rafa'a* [*raf*], to raise. See *rafa'nâ* at 19:56, p. 965, n. 2).

10. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 20:75, p. 993, n. 4).

11. يلقي *yulqî* = he throws, casts, flings (v. iii. m. s. impfct. from 'alqâ, form IV of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*] to meet. See *yulqâ* at 28:86, p. 1263, n. 7).

12. i. e., wahy. روح *rûḥ* (s.; pl. 'arwâḥ) = breath of life, soul, spirit, life-giving spirit, wahy, Jibril. See at 38:32, p. 1476, n. 6).

13. تلاق *talâqin* = meeting, encounter.

14. بارزون *bârizân* (pl.; s. *bâriz*) = those that are distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [*burâz*], to come into view. See *bârizah* at 18:47, p. 928, n. 6).

لَا يَخْفَى^١ There shall not hide¹
 عَلَى اللَّهِ مِنْ شَيْءٍ^٢ from Allah anything of them.
 لِمَنِ الْمُلْكُ الْيَوْمَ^٣ Whose is the dominion² today?
 لِلَّهِ الْوَاحِدِ It is Allah's, the One,
 الْقَهَّارِ^٤ the All-Subduer.³
 الْيَوْمَ يُجْزَى^٥ 17. Today requited will be⁴
 كُلُّ نَفْسٍ every person
 بِمَا كَسَبَتْ^٦ for what he acquired.⁵
 لَا ظُلْمَ No injustice will be there
 الْيَوْمَ today.
 إِنَّ اللَّهَ Verily Allah is
 سَرِيعُ الْحِسَابِ Prompt⁶ in taking account.
 وَأَنْذَرَهُمْ^٧ 18. And warn⁷ them
 يَوْمَ الْآزِفَةِ^٨ of the Day Imminent⁸
 إِذِ الْقُلُوبُ when the hearts will be
 لَدَى الْحَنَاجِرِ^٩ by the throats⁹
 كَظْمِينَ^{١٠} choking.¹⁰
 مَا لِلظَّالِمِينَ^{١١} The transgressors shall not
 مِنْ حَمِيمٍ have any close friend¹¹
 وَلَا شَفِيعٍ nor any intercessor
 يُطَاعُ^{١٢} to be heeded.¹²

1. يَخْفَى *yakhfâ* = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ* / *khifyah* / *khufyah*], to be hidden. See at 3:4, p. 155, n. 6).

2. i. e., sovereignty and absolute possession and authority. مَلِكٌ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 39:44, p. 1497, n. 2.

3. قَهَّارٌ *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the scale of *fa''âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 39:44, p. 1481, n. 11).

4. تُجْزَى *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ*'], to recompense. See at 20:15, p. 979, n. 4).

5. i. e., of good deeds and sins and misdeeds, كَسَبَتْ *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 30:42, p. 1303, n. 11).

6. سَرِيعٌ *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 24:39, p. 1122, n. 11.

7. أَنْذِرْ *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhâr*], to dedicate, to make a vow. See at 26:214, p. 1199, n. 1).

8. i. e., the Day of Resurrection and Judgement. آزِفَةٌ *'âzifah* = that which is very near, imminent (act. participle from *'ajifa* [*'azaff* / *uzâf*], to come, to draw near, to approach).

9. i. e., because of panic and consternation. حَنَاجِرٌ *hanâjir* (pl.; s. *hanjarah*) = throats, larynxes. See at 33:10, p. 1338, n. 10.

10. كَاطِمِينَ *kâzimîn* (acc./gen. of *kâzimûn*, sing. *kâzim* = those who keep calm (in anger), are in control (of anger), suppressing, choking (active participle from *kazama* [*kazm* / *kuẓâm*], to conceal or suppress. See at 3:134, p. 207, n. 13).

11. حَمِيمٌ *hamîm* = boiling water, close friend, intimate friend (act. participle in the scale of *fa''il* from *hamma* [*hamm*], to heat, make hot. See at 37:67, p. 1442, n. 4).

12. يُطَاعُ *yutâ'u* = he is obeyed, followed, heeded to (v. iii. m. s. impfct. passive from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. See *yutâ'a* at 4:64, p. 269, n. 3).

يَعْلَمُ 19. He knows
خَائِنَةَ الْأَعْيُنِ وَ the betrayer¹ of eyes² and
مَا تَخْفَى الْأُصْدُورُ all that the hearts conceal.³



وَاللَّهُ يَقْضِي 20. And Allah decrees⁴
بِالْحَقِّ with justice.
وَالَّذِينَ يَدْعُونَ And those whom they invoke⁵
مِنْ دُونِهِ besides Him
لَا يَقْضُونَ شَيْئًا decree⁶ not anything.
إِنَّ اللَّهَ هُوَ Verily Allah, He is the
السَّمِيعُ الْبَصِيرُ All-Hearing, the All-Seeing.



Section (Rukû') 3

أَوَلَمْ يَسِيرُوا 21. Do they not travel⁷
فِي الْأَرْضِ فَيَنْظُرُوا in the earth and see⁸
كَيْفَ كَانَ عَاقِبَةُ how was the end⁹ of
الَّذِينَ كَانُوا those that had been
مِنْ قَبْلِهِمْ before them?
كَانُوا أَهْمَ أَشَدَّ They had been those stronger¹⁰
مِنْهُمْ قُوَّةً than them in power
وَأَنَّا رَأَى الْأَرْضَ and in vestiges¹¹ in the land.
فَأَخَذَهُمُ اللَّهُ But Allah seized them
يَذُوبِهِمْ because of their sins.

1. i. e., the eyes that betray and stealthily glance at that which is forbidden to look at. خَائِنَةَ *khâ'inah* (f.; s.; m. *khâ'in*; pl. *khawwân*) = traitor, treacherous, betrayer, perfidious (act. participle from *khâna* [kahwn/khiyanah], to be disloyal, to betray. See *khawwân* at 22:38, p. 1059, n. 10).

2. أعين *'a'yun* (f.; pl.; s. *'ayn*) = eyes. See *'ayûn* at 36:34, p. 1417, n. 6).

3. تَخْفَى *tukhfi* = she conceals, secretes, hides (v. ii. f. s. impfct. from *'akhfâ*, form IV of *khafiya* [khafâ'/khifâh/khufyah], to be hidden. See at 33:37, p. 1351, n. 1).

4. يَقْضِي *yaqḍî* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [qaḍâ'], to settle, to decide. See at 27:78, p. 1225, n. 7).

5. i. e., of the imaginary gods and goddesses. يَدْعُونَ *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See at 38:51, p. 1472, n. 8).

6. يَقْضُونَ *yaqḍûna* = they spend, settle, conclude, decide, decree (v. iii. m. pl. impfct. from *qaḍâ* [qaḍâ'], to settle, to decide. See n. 4 above).

7. يَسِيرُوا *yasîrû(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [sayr /sayrûrah /masîr /masîrah /tasyâr], to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 35:44, p. 1407, n. 1).

8. يَنْظُرُوا *yanẓurû(na)* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [naẓr/manẓar], to see, view, look at. The terminal *nûn* is dropped because of an implied *'an* in the causal *fâ'* coming before the verb. See *yanẓurûna* at 39:68, p. 1505, n. 5).

9. عَاقِبَةُ *'âqibah* (s.; pl. عَاقِبَاتُ *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 37:73, p. 1442, n. 2.

10. أَشَدَّ *ashadd* = more/most intense, stronger/strongest, severer/severest, fiercer/fiercest, sterner/sternest, tougher/toughest, (relative of *shadîd*). See at 35:44, p. 1407, n. 3.

11. أَثَارَ *'âthâr* (pl.; s. أَثَرٌ *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 37:70, p. 1441, n. 8.

وَمَا كَانَ لَهُمْ
مِّنَ اللَّهِ
مِن وَّاقٍ ﴿٦٩﴾ And they could not have for
them against Allah
any protector.¹

ذَٰلِكَ
بِأَنَّهُمْ
كَانَتْ تَأْتِيهِمْ
رُسُلُهُمْ
بِالْبَيِّنَاتِ
فَكَفَرُوا 22. That was so
because they were such as
there used to come to them
their Messengers²
with the clear evidences³
but they disbelieved.⁴

فَاحْذَرُوا
إِنَّهُ قَوِيٌّ
سَدِيدُ الْعِقَابِ ﴿٧٠﴾ So Allah seized⁵ them.
Verily He is All-Powerful,
Severe⁶ in retribution.⁷

وَلَقَدْ أَرْسَلْنَا
مُوسَىٰ بِآيَاتِنَا
وَسُلْطٰنٍ
مُّبِينٍ ﴿٧١﴾ 23. And indeed We had sent⁸
Mûsâ with Our signs⁹
and an authority¹⁰
quite clear,¹¹

إِلَىٰ فِرْعَوْنَ
وَهَامَانَ وَقَارُونَ ﴿٧٢﴾ 24. To Fir'aun
and Hâmân and Qârûn.¹²
فَقَالُوا سَحَرُ
كَذَّابٍ ﴿٧٣﴾ But they said: "A sorcerer,¹³
a liar."¹⁴

1. وَّاقٍ *wâqin* = protector, guard, preserver (act. participle from *waqû* [*waqy/wiqâyah*], to guard, to protect. See at 13:37, p. 781, n. 5).

2. رُسُلٍ *rusul* (pl.; s. رَسُول *rasûl*) = messengers, envoys, emissaries, delegates. See at 35:1, p. 1389, n. 3.

3. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:47, p. 1305, n. 11).

4. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 39:63, p. 1503, n. 6).

5. i. e., punished them: أَخَذَ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 26:189, p. 1194, n. 13).

6. شَدِيدٍ *shadîd* (pl. أَشْدَادٍ *'ashiddâ'*/شَدِيدٍ *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:3, p. 1509, n. 7).

7. عِقَابٍ *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 40:5, p. 1511, n. 1.

8. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:147, p. 1453, n. 1).

9. آيَاتٍ *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 39:59, p. 1502, n. 3.

10. سُلْطَانٍ *sulţân* = authority, power, mandate, rule, sanction. See at 37:156, p. 1454, n. 4.

11. مُبِينٍ *mubîn* = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 39:22, p. 1489, n. 11).

12. They were respectively the minister and treasurer of Fir'aun.

13. سَاحِرٍ *sâhir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*sihr*], to enchant. See at 38:4, p. 1460, n. 3).

14. كَذَّابٍ *kadhḥâb* = a liar, untruthful (act. participle in the intensive scale of *'fa'âl* from *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:4, p. 1460, n. 4).

فَلَمَّا جَاءَهُمْ 25. So when he came to them
بِالْحَقِّ مِنْ عِنْدِنَا with the truth from Us
قَالُوا أَأَقْتُلُوا أَبْنَاءَ they said: "Kill¹ the sons² of
الَّذِينَ آمَنُوا مَعَهُ those who believe with him
وَأَسْتَحْيُوا and keep alive³
نِسَاءَهُمْ their womenfolk;"⁴
وَمَا كَيْدُ but the scheme⁵ of
الْكَافِرِينَ the unbelievers was nought
إِلَّا فِي ضَلَالٍ but in vain.⁶

وَقَالَ فِرْعَوْنُ 26. And Fir'aun said:
دُرُونِي أَقْتُلْ مُوسَى "Leave⁷ me, I shall kill Mûsa,
وَلْيَدْعُ رَبَّهُ and let him call⁸ his Lord.
إِنِّي أَخَافُ أَنْ I indeed apprehend⁹ that
يُبَدِّلَ دِينَكُمْ he will change¹⁰ your religion
أَوْ أَنْ يُظْهِرَ or that he will make prevail¹¹
فِي الْأَرْضِ الْفَسَادَ in the land all the mischief.

وَقَالَ مُوسَى 27. And Mûsa said:
إِنِّي عِذْتُ بِرَبِّي "I take refuge¹² in my Lord
وَرَبِّكُمْ and the Lord of you all
مِنْ كُلِّ مُتَكَبِّرٍ against everyone arrogant¹³
لَا يُؤْمِنُ that believes not
بِيَوْمِ الْحِسَابِ in the Day of Reckoning."

1. اقتلوا *uqtulû* = you (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 4:89, p. 281, n. 3).
2. استحيوا *istahyû* = you (all) keep alive (v. ii. m. pl. imperative from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live. See *yastahyî* 33:53, p. 1358, n. 12).
3. نساء *nisâ'* (sing. *imra'ah*) = women, wives. See at 33:55, p. 1360, n. 3.
4. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 37:98, p. 1415, n. 8.
5. ضلال *ḍalâl* = error, straying from the right path. *fî ḍalâl* = in vain. See at 39:22, p. 1489, n. 10.
6. i. e., he said to his chiefs and nobles. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See at 11:64, p. 701, n. 6).
7. يدع *li yad'u (û)* = let him call/ pray, invoke, invite (v. iii. m. s. imperative from *da'a* [*du'a*], to call. See *yad'u* at 23:117, p. 1103, n. 8).
8. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 39:13, p. 1486, n. 4).
9. يبدل *yubaddila(u)* = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yubaddilu* at 25:70, p. 1159, n. 5).
10. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara* [*zuhâr*], to be visible. The final letter takes *fathah* for the reason mentioned in the previous note. See at 9:33, p. 590, n. 10).
11. عذت *'udhtu* = I took refuge, sought protection (v. i. s. past from *'ādha* [*'awdh*/ *'iyādhi/ ma'ādhi*], to take refuge, to seek protection. See *'a'ādhu* at 23:97, p. 1098, n. 10).
12. متكبر *mutakabbir* (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

Section (Rukû') 4

وَقَالَ رَجُلٌ مُؤْمِنٌ 28. And there said a believing

مِّنْ آلِ فِرْعَوْنَ man of Fir'aun's family

يَكْتُمُ إِيمَانَهُ who concealed¹ his faith:

أَنْتَقِلُونَ رَجُلًا "Will you kill² a man

أَنْ يَقُولَ because he says:

رَبِّيَ اللَّهُ My Lord is Allah,

وَقَدْ جَاءَكُمْ and he has brought you

بِالْبَيِّنَاتِ the clear evidences³

مِّنْ رَبِّكُمْ from the Lord of you all?

وَإِنْ يَكُ كَذِبًا And if he is a liar⁴

فَعَلَيْهِ كَذِبُهُ on him will be his lie;⁵

وَإِنْ يَكُ صَادِقًا but if he is truthful⁶

يُصِيبْكُمْ there will befall⁷ you

بَعْضُ الَّذِي some of that which

يَعِدْكُمْ he threatens⁸ you with.

إِنَّ اللَّهَ لَا يَهْدِي one who is a transgressor,⁹

مَنْ هُوَ مُسْرِفٌ a liar."¹⁰

كَذَابٌ

يَقُولُ 29. "O my people,

لَكُمْ الْمُلْكُ الْيَوْمَ yours is the dominion¹¹ today,

ظَاهِرِينَ you being triumphant¹¹

فِي الْأَرْضِ in the land.

1. يَكْتُمُ *yaktumu* = he conceals, hides, secretes (v. iii. m. s. impfct from *katama* [katm / kitmân], to hide. See *taktumûna* at 24:29, p. 1116, n. 3).

2. تَقْتُلُونَ *taqtulûna* = they kill, slay, murder, assassinate (v. ii. m. pl. impfct. from *qatala* [qatl], to kill. See *yaqtulûna* at 26:14, p. 1164, n. 2).

3. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:2, p. 1517, n. 3).

4. كَاذِبٍ *kâdhîb* (s.; pl. *kâdhîbûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [kidhb/ kadhîb/ kadhbah/ kidhbah], to lie. See at 11:93, p. 711, n. 11).

5. i. e., the consequences of his lie.

6. صَادِقٍ *ṣâdiq* (s.; pl. *ṣâdiqûn*) = truthful, he who speaks the truth, is true to his word (act. participle from *ṣadaqa* [ṣadq/ ṣidq], to speak the truth. See at 19:54, p. 964, n. 6).

7. يَصِيبُ *yusîb* (s.; pl. *yusîbûn*) = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣaba*. See n. 2 above. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *tusîb* at 30:36, p. 130, n. 11).

8. i. e., of Allah's retribution with which he threatens you. يَعِدُ *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [wa'd], to make a promise. See at 35:40, p. 1405, n. 4).

9. مُسْرِفٍ *musrif* (s.; pl. *musrifûn*) = he who commits excesses, exceeds all bounds, transgressor, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See *musrifûn* at 36:19, p. 1413, n. 9).

10. كَاذِبٍ *kadhîb* = a liar, untruthful (act. participle in the intensive scale of *fa'âl* from *kadhaba* [kidhb /kadhîb /kadhbah / kidhbah], to lie. See at 40:24, p. 1517, n. 14).

11. مُلْكٍ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 40:16, p. 1515, n. 2.

12. ظَاهِرِينَ *ẓâhirîn* (pl.; acc./gen. of *ẓâhirûn*; s. *ẓâhir*) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *ẓahara* [ẓuhûr], to be visible, to triumph. See *ẓâhir* at 30:7, p. 1291, n. 8).

- فَمَنْ يَنْصُرُنَا But who will help¹ us
 مِنْ بَأْسِ اللَّهِ against Allah's punishment²
 إِنْ جَاءَنَا if it comes on us?"
 قَالَ فِرْعَوْنُ Fir'aun said:
 مَا أُرِيكُمْ "I show³ you not
 إِلَّا مَا أَرَى but what I see;⁴
 وَمَا أَهْدِيكُمْ and I guide⁵ you not but
 إِلَّا سَبِيلَ الرَّشَادِ to the way⁶ of good sense."⁷
- ﴿٣٠﴾
- وَقَالَ 30. And there said
 الَّذِي آمَنَ the one who believed:
 يَا قَوْمِ "O my people,
 إِنِّي أَخَافُ عَلَيْكُمْ Indeed I fear⁸ against you the
 مِثْلَ يَوْمِ الْأَحْزَابِ like of the day of the hosts."⁹
- ﴿٣١﴾
- مِثْلَ دَابِ 31. "Like the practice¹⁰ in
 قَوْمِ نُوحٍ respect of the people of Nuh
 وَعَادِ وَثَمُودَ and the 'Âd and the Thamûd
 وَالَّذِينَ مِنْ بَعْدِهِمْ and those after them.
 وَمَا اللَّهُ يُرِيدُ And Allah is not to intend¹¹
 ظُلْمًا لِّلْعِبَادِ any wrong to the servants."¹²
- ﴿٣٢﴾
- وَيَنْقُومِ 32. And O my people,

1. يَنْصُرُ *yanṣuru* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr* / *nuṣûr*], to help. See at 30:5, p. 1291, n. 4).
2. بَأْسٌ *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 33:18, p. 1341, n. 8.
3. أَرَى *'uri* = I show, make see (v. i. s. impfct. from *'arâ*, form IV of *ra'y/ru'yah*], to see. See *yurî* at 40:13, p. 1514, n. 1).
4. i. e., what I consider right and proper.
5. أَهْدَى *'ahdî* = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).
6. سَبِيلٌ *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 40:11, p. 1513, n. 10.
7. رَشَادٌ *rashâd* = good sense, integrity of conduct, reason, maturity.
8. أَخَافُ *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:26, p. 1518, n. 8).
9. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Nûh and Lût. See the next *'âyah* and 38:11,13 at pp. 1461-62. أَحْزَابٌ *'ahzâb* (pl. ; s. *ḥizb*) = groups, bands, parties. See at 40:5, p. 1510, n. 7.
10. دَابٌ *da'b* = habit, wont, usual practice, persistence, eagerness. See at 8:54, p. 567, n. 6.
11. يُرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 35:10, p. 1393, n. 1).
12. i. e. Allah does not punish without just cause. عِبَادٌ *'ibâd* (sing. *abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 39:46, p. 1497, n. 11).

إِنِّي أَخَافُ عَلَيْكُمْ
يَوْمَ التَّنَادِ indeed I fear¹ against you
the day of mutual calling.²

يَوْمَ تَوَلَّوْنَ 33. "The day you will flee
مُذِبِرِينَ away³ turning your back.⁴

مَا لَكُمْ You shall not have
مِنَ اللَّهِ مِنْ عَاصِمٍ against Allah any defender.⁵
وَمَنْ And whoever

يُضِلِلَ اللَّهُ Allah makes go astray,⁶
فَإِنَّهُم مِّنْ هَادٍ he cannot have any guide."⁷

وَلَقَدْ 34. And there had indeed

جَاءَكُمْ come to you
يُوسُفُ مِنْ قَبْلُ Yûsuf before
بِالْبَيِّنَاتِ with the clear evidences,⁷

فَمَا زِلْتُمْ فِي but you ceased⁸ not to be in
شَكٍّ مِّمَّا doubt⁹ about what

جَاءَكُمْ بِهِ he had brought to you,¹⁰
حَتَّىٰ إِذَا هَلَكَ till when he died¹¹

قُلْتُمْ you said:

لَنَبْعَثَ اللَّهُ "Allah will not send out¹²
مِّنْ بَعْدِهِ رَسُولًا after him any Messenger."

كَذَٰلِكَ Thus

1. أَخَافُ 'akhâfu = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [khawf], to fear. See at 40:30, p. 1520, n. 8).

2. i. e., the Day of Resurrection when everyone will call the other out of panic and anxiety. تَنَادٍ *tanâdin* = mutual calling, meeting one another, getting together (verbal noun in form VI of *nadâ* [nadw], to call. to convene. See *yunâdawna* at 40:10, p. 1512, n. 10).

3. i. e., you will try to flee. تَوَلَّوْنَ *tuwallûna* = you turn, turn away, go away, avoid, flee (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *yuwallûna* at 33:15, p. 1340, n. 8).

4. مُذِبِرِينَ *mudbirîn* (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from '*adbara*, form IV of *dabara* [dubûr], to turn one's back. See at 37:90, p. 1444, n. 6).

5. عَاصِمٍ '*âsim* = protector, defender (act. participle from '*aşama* ['aşm], to restrain, to defend, to hold back. See at 11:43, p. 693, n. 4).

6. i. e., because of his unbelief and rejection of the truth. يَضِلُّ *yuḍlil* (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from '*aḍalla*, form IV of *ḍalla* [ḍalâl/ḍalâlah], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).

7. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:28, p. 1519, n. 3).

8. زِلْتُمْ *ziltum* = you ceased, discontinued to be (v. ii. m. pl. past from *zâla* [zawâl], to go away, disappear. See *mâ zâlat* at 21:15, p. 1016, n. 3).

9. شَكٍّ *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 34:54, p. 1388, n. 6.

10. i. e., about his mission and message.

11. هَلَكَ *halaka* = he died, perished, was destroyed (v. iii. m. s. past from *halk*/ *hulk*/ *halâk*/ *tahlukah*. See at 4:176, p. 324, n. 3).

12. يَبْعَثُ *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:59, p. 1253, n. 4).

يُضِلُّ اللَّهُ
مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ ٣٥

Allah makes go astray¹ the
one who is a transgressor,²
a skeptic.³

الَّذِينَ يَحْدِلُونَ
فِي آيَاتِ اللَّهِ
بِعِزِّ سُلْطَانٍ
أَنْتَهُمْ
كَرِهَتْهُمْ ٣٦

35. Those who dispute⁴
about the signs of Allah
without any authority⁵
having come to them,
grave it is in detestation⁶

عِنْدَ اللَّهِ وَعِنْدَ
الَّذِينَ آمَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ
عَلَى كُلِّ قَلْبٍ
مُنْكَرٍ جَبَّارٍ ٣٧

to Allah and to
those who believe.
Thus Allah puts a seal⁷
on the heart of everyone
arrogant,⁸ tyrant.⁹

وَقَالَ فِرْعَوْنُ
يَنْهَكُنْ أَبْنِي
صَرَخًا لَعَلِّي
أَتَّبِعُ الْأَسْبَابَ ٣٨

36. And Fir'aun said:
"O Hâmân, build¹⁰ for me
a tower¹¹ that I may
reach the ways"¹² —

أَسْبَابَ السَّمَوَاتِ ٣٩
فَأَطَاعَ إِلَهُ
إِلَهُ مُوسَى

37. "The ways of the heavens
and then look into"¹³
the god of Mûsâ;

1. i. e., because of his transgression and unbelief. يضلُّ *yudillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of ḍalla [ḍalāl/ḍalālah], to go astray. See at 35:8, 1392, n. 2).

2. مسرف *musrif* (s.; pl. *musrifūn*) = he who commits excesses, transgressor, extravagant, prodigal, wasteful (act. participle from 'asrafa, form IV of sarafa/sarifa [sarf/ saraf], to corrode, to spoil, to neglect. See at 40:28, p. 1519, n. 9).

3. مرتاب *murtāb* = one who doubts, skeptic (act. participle from *irtāba*, form VIII of *rāba* [rayb], to doubt. See *irtābū* at 24:50, p. 1127, n. 2).

4. يجادلون *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [jadl], to tighten. See at 13:13, p. 769, n. 4).

5. سلطان *sulṭān* = authority, power, mandate, rule, sanction. See at 40:23, p. 1517, n. 10.

6. مقت *maqt* = abomination, hateful, aversion, detestation, odious. See at 40:10, p. 1512, n. 11.

7. i. e., makes impervious to the truth. يطبع *yaṭba'u* = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [ṭab'], to impress, to set a seal. See at 7:101, p. 505, n. 6).

8. متكبر *mutakabbir* (s.; pl. *mutakabbirūn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura* [kabara [kabr/ kibar/ kabārah/kabr], to become great, to be older. See at 40:27, p. 1518, n. 12).

9. جبار *jabbār* (s.; pl. *jabbārūn/ jabbābir/ jabābirah*) = of overwhelming power, tyrant, oppressor. See at 28:19, p. 1237, n. 12).

10. ابن *ibni* = build, construct, erect, set up (v. ii. m. s. imperative from *banā* [binā/ bunyān], to build, to erect. See *ibnū* at 37:97, p. 1445, n. 3).

11. صرح *ṣarḥ* (s.; pl. *ṣurūḥ*) = palace, edifice, lofty structure, castle, tower. See at 28:38, p. 1245, n. 11.

12. أسباب *asbāb* (sing. *sabab*) = ties, connections (between people), means, reasons, ways. See at 38:10, p. 1461, n. 8.

13. أطلع *'aṭṭali'u* = I look into, am acquainted with, come to know, have access to, ascend (v. i. s. impfct. from *ittala'a*, form VIII of *ṭala'a* [ṭulā'), to rise. See *ittala'a* at 19:78, p. 971, n. 3).

وَأِنِّى لَظَنُّهُ and indeed I consider¹ him
كَذِبًا a liar."²

وَكَذَلِكَ And thus
زُيِّنَ لِفِرْعَوْنَ was embellished³ to Fir'un
سُوْءَ عَمَلِهِ the evil⁴ of his deed;

وَصَدَّ and he was barred⁵
عَنِ السَّبِيلِ from the way.⁶

وَمَا كَيْدُ And the plot⁷ of
فِرْعَوْنَ Fir'aun did naught

إِلَّا فِى تَبَابٍ but end in ruin.⁸

Section (Rukû') 5

وَقَالَ الَّذِى 38. And there said the one
ءَامَنَ يَقُوْمُ who believed: "O my people,
اَتَّبِعُوْنِ follow⁹ me,

اَهْدِكُمْ I shall guide¹⁰ you to
سَبِيْلَ الرِّشَادِ the way of good sense."¹¹

يَقُوْمُ 39. "O my people,
اِنَّمَا هٰذِهِ verily this
اَلْحَيٰوةُ الدُّنْيَا worldly life is but
مَتَاعٌ an enjoyment¹²
وَإِنَّ اٰلَاٰخِرَةَ while indeed the hereafter
هِيَ دَارُ الْقَرَارِ is the abode of stability."¹³

1. اظن 'azunnu = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. See at 28:38, p. 1245, n. 13).

2. كاذب *kādhīb* (s.; pl. *kādhībūn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [kidhb/ kadhīb/ kadhbah/ kidhbah], to lie. See at 40:28, p. 1519, n. 4).

3. زين *zayyina* = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [zayn], to adorn. See at 35:8, p. 1392, n. 1).

4. سوء *sā'ū* (s.; pl. 'aswā') = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 39:61, p. 1503, n. 1).

5. صد *ṣadda* = he was prevented, hindered, barred, repulsed, obstructed, resisted (v. iii. m. s. past passive from *ṣadda* [ṣadd/ṣudūd], to turn away, debar. See *ṣadda* at 27:24, p. 1209, n. 10).

6. i. e., the way of the truth. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 40:29, p. 1520, n. 6.

7. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 40:25, p. 1418, n. 4.

8. تباب *tabāb* = to perish, be ruined, be destroyed. (verbal noun of *tabba*).

9. اَتَّبِعُوا *ittabi'ū* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [taba'/ tabā'ah], to follow. See at 39:55, p. 1501, n. 1).

10. اهد *'ahdī* (i) = I guide, show the way, lead (v. i. s. impfct. from *hadā* [hady/ hudan/ hidāyah], to guide, to lead. The final *yā* is dropped because the verb is conclusion of a conditional clause. See *'ahdī* at 40:29, p. 1520, n. 5).

11. رشاد *rashād* = good sense, integrity of conduct, maturity. See at 40:29, p. 1520, n. 7.

12. متاع *matā'* (pl. 'amti'ah) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 36:44, p. 1419, n. 6.

13. i. e., the place to settle down and stay for ever. قرار *qarār* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 38:60, p. 1474, n. 3.

40. "Whoever does a bad deed¹
 فَلَا يُجْزَى will not be requited²
 إِلَّا بِمِثْلِهَا وَ except its equivalent;³ and
 مَنْ عَمِلَ صَالِحًا whoever does a good deed,⁴
 مِنْ ذَكَرٍ أَوْ أُنْثَى of male⁵ or female⁶
 وَهُوَ مُؤْمِنٌ and he is a believer,
 فَأُولَئِكَ such ones
 يَدْخُلُونَ الْجَنَّةَ will enter⁷ the garden,⁸
 يُرْزَقُونَ فِيهَا wherein they will be given
 بِغَيْرِ حِسَابٍ provision⁹ without calculation."

41. "And O my people,
 مَا لِي أَدْعُوكُمْ how is it that I call¹⁰ you
 إِلَى النَّجْوَةِ towards salvation¹¹
 وَتَدْعُونَنِي إِلَى النَّارِ while you call me to the fire?"

42. "You call me
 لِأَكْفُرَ بِاللَّهِ that I be ungrateful¹² to Allah
 وَأُشْرِكَ بِهِ and associate¹³ with Him
 مَا لَيْسَ لِي بِهِ that of which I have no
 عِلْمٌ knowledge;
 وَأَنَا أَدْعُوكُمْ but I call you
 إِلَى الْعَزِيزِ to the All-Mighty,
 الْغَفَّارِ the Most Forgiving."¹⁴

1. سَيِّئَةٌ *sayyi'ah* (pl. سَيِّئَاتٍ *sayyi'ât*) = sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.

2. يُجْزَى *yujzâ* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [jazâ]), to repay, to reward. See at 6:160, p. 462, n. 4).

3. مِثْلٌ *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 39:47, p. 1498, n. 2.

4. i. e., deed approved by the Qur'ân and *sunnah*. *âlih* = good, right, proper (act. participle from *ṣalaha/saluha* [ṣalâh/ṣulûh/maṣlahah], to be good, right. See at 35:37, p. 1403, n. 7).

5. ذَكَرٌ *dhakar* (s.; pl. dhukâr/dhukûrah/dhukrân) = male. See at 16:97, p. 860, n. 9.

6. أُنْثَى *'unthâ* (s.; pl. 'inâth/'anâthâ) = female, feminine. See at 16:97, p. 860, n. 10.

7. يَدْخُلُونَ *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [dukhâl], to enter. See at 16:32, p. 837, n. 4).

8. جَنَّةٌ *jannah* (s.; pl. jannât) = orchard, garden, paradise. See *jannât* at 36:34, p. 1417, n. 2.

9. يُرْزَقُونَ *urzaqûna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [rizq], to give the means of subsistence. See at 3:169, p. 222, n. 8).

10. أَدْعُوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [du'â]), to call, to summon. See *'ad'û* at 19:48, p. 963, n. 1).

11. نَجَاةٌ *najâh* = escape, deliverance, salvation. See *najjaynâ* at 37:134, p. 1451, n. 3.

12. أَكْفُرُ *'akfura(u)* = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [kufr], to cover. The final letter takes *fathah* because of an implied 'an in *li* (of motivation) coming before the verb. See *'akfuru* at 27:40, p. 1214, n. 6).

13. أَشْرِكُ *'ushrika(u)* = I set a partner, associate, give a share (v. i. s. impfct. from *ashraka*, form IV of *sharika* [shirk / sharikah], to share. The final letter takes *fathah* because the verb is conjunctive to the previous verb governed by an implied 'an. See at 13:35, p. 780, n. 11).

14. غَفَّارٌ *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghufara* [ghufr / maghfirah / ghufirân], to forgive. See at 39:5, p. 1482, n. 7).

لَا جَرَمَ 43. "No doubt,¹

أَمَّا تَدْعُونِي إِلَيْهِ that to which you call² me
لَيْسَ لَهُ دَعْوَةٌ deserves no invocation³

فِي الدُّنْيَا in the world

وَلَا فِي الْآخِرَةِ nor in the hereafter,

وَأَنْ مَرَدَّنَا and that our return⁴ shall be

إِلَى اللَّهِ to Allah

وَأَنَّ الْمُسْرِفِينَ and that the transgressors⁵

هُمْ shall be the ones

أَصْحَابُ النَّارِ to be inmates⁶ of the fire."

﴿٤٣﴾

فَسَتَذْكُرُونَ 44. "And soon you will recall⁷

مَا أَقُولُ لَكُمْ what I say to you.

وَأَفْوضُ أَمْرِي And I entrust⁸ my affair⁹

إِلَى اللَّهِ إِنَّ اللَّهَ to Allah. Verily Allah is

بَصِيرٌ يَأْتِي الْعِبَادَ All-Seeing of His servants."

فَوَقَّاهُ 45. So Allah saved¹⁰ him

مِّنَ السَّيِّئَاتِ from the evils¹¹ of

مَا مَكَرُوا what they schemed;¹²

وَحَاقَ and there encircled¹³

بِغَالِ فِرْعَوْنَ the people of Fir'aun

سَوْءَ الْعَذَابِ the evil of punishment.

1. لا جرم *lâ jaram* = no doubt, surely, certainly, of course. See at 16:109, p. 864, n. 10.

2. i. e., the imaginary gods and goddesses to whom you call me. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â]), to call. See at 39:38, p. 1494, n. 9).

3. دعوة *da'wah* = call, invitation, summons, summoning, claim, demand, invocation, supplication, propagation.

4. i. e., after death and resurrection for final judgement and requital. مرد *maradd* = place of return, return, repulsion, resistance. See at 30:43, p. 1304, n. 8.

5. i. e., those who transgress the limits set by Allah and violate His injunctions. مسرفين *musrifin* (pl.; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [sarf/saraf], to corrode, to spoil, to neglect. See at 26:151, p. 1188, n. 9).

6. أصحاب *aş-hâb* (pl.; sing. صاحب *şâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:6, p. 1511, n. 4).

7. تذكرون *tadhkurûna* = you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [dhikr/ tadhkâr], to remember, to mention. See at 2:235, p. 118, n. 8).

8. أفوض *'ufawwiḍu* = I entrust, commit, consign (v. i. s. impfct. from *fawwada*, form II from the root *fawḍ*).

9. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 33:36, p. 1350, n. 5.

10. وقى *waqâ* = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See at 39:73, p. 1507, n. 5).

11. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 40:9, p. 1512, n. 7.

12. مكروا *makarû* = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [makr], to deceive, to delude. See at 27:50, p. 1217, n. 11).

13. حاق *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 39:48, p. 1498, n. 8).

النَّارِ 46. The fire,
يُعْرَضُونَ عَلَيْهَا they shall be laid¹ on it
عُدُوًا وَعَشِيًّا by morning² and evening.³
وَيَوْمَ And the day
تَقُومُ السَّاعَةُ the Hour shall take place:
أَدْخِلُوا آلَ فِرْعَوْنَ "Enter⁴ the people of Fir'aun
أَشَدَّ الْعَذَابِ in the severest⁵ of punishment."

وَأَذِيحًا 47. And lo, they will quarrel⁶
فِي النَّارِ in the fire.
فَيَقُولُ الضُّعَفَاءُ The weak ones⁷ will say
لِلَّذِينَ to those who
أَسْتَكْبَرُوا had turned arrogant:⁸
إِنَّا كُنَّا لَكُمْ "Indeed we had been of you
بَعَا the followers.⁹
فَهَلْ أَنْتُمْ So will you be
مُعْتُونَ relieving¹⁰ us
نَصِيبًا مِنَ النَّارِ of a portion¹¹ of the fire?"

قَالَ الَّذِينَ 48. There will say those
أَسْتَكْبَرُوا who had turned arrogant:
إِنَّا كُلٌّ فِيهَا "Indeed we all are in it.
إِنَّ اللَّهَ قَدْ حَكَمَ Verily Allah has decided¹²
بَيْنَ الْعِبَادِ between the servants."

1. يعرضون *yu'raḍūna* = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from 'araḍa/aruḍa ['ard], to become visible, to be wide. See at 11:18, p. 684, n. 8).
2. غدو *ghudūw* = morning, coming /running in the morning. See at 34:12, p. 1371, n. 10.
3. عشي *'ashīy* = evening, early night. See at 38:18, p. 1463, n. 8.
4. i. e., it will said. أدخلوا *'adkhilū* = you (all) enter (in the transitive sense), insert, put in, admit (v. ii. m. pl. imperative from 'adkhala, form IV of dakhala [dakhāl], to enter. See 'adkhil at 40:18 p. 1512, n. 1).
5. أشد *ashadd* = more/most intense, strongest/strongest, severer/severest, fiercest/fiercest, sterner/sternest, tougher/toughest, (relative of shadid). See at 40:21, p. 1516, n. 10.
6. يتحاجون *yataḥājjūna* = they quarrel, dispute, argue, debate (v. iii. m. pl. impfct. from taḥājjā, from VI of ḥajja [ḥijj/ḥajji], to aim at, to overcome. See taḥājjūna at 6:79, p. 423, n. 7).
7. الضعفاء *ḍu'afā'* (pl.; s. ḍa'if) = the weak, frail, feeble, debilitated, deficient (act. participle in the scale of fa'il from ḍa'ufa [ḍu'/ḍa'f], to be weak. See at 14:21, p. 794, n. 3).
8. i. e., the leaders who had misguided them. استكبروا *istakbarū* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabura/kabara [kubr/ kibar/ kabārah/kabr], to become great, to be older. See at 25:21, p. 1144, n. 9).
9. تبع *taba'* = followers, following, dependency, succession. See at 14:21, p. 794, n. 5.
10. مغنون *mughnūn* (pl., s. مَغْنَى *mughnā*) = those who avail, make free from want, enrich, suffice, relieve, be of use (act. participle from 'aghna, form IV of ghaniya [ghinan/ghanā], to be free from want, to be rich. See 'aghnat at 14:21, p. 794, n. 6).
11. نصيب *naṣīb* (s.; pl. nuṣub /anṣībā' /anṣibah) = share, portion, luck, chance, fate, dividend. See at 28:77, p. 1259, n. 10.
12. حكَمَ *ḥakama* = he decided, adjudged, passed judgement (v. iii. m. s. past from ḥukm, to pass judgement. See taḥkumu at 39:46, p. 1497, n. 10).

وَقَالَ الَّذِينَ فِي النَّارِ 49. And those in the fire will
لِحَرَزَةٍ جَهَنَّمَ say to the keepers¹ of hell:

أَدْعُوا رَبَّكُمْ "Pray² your Lord
يُخَفِّفْ عَنَّا that He lighten³ for us
يَوْمَ مِنَ الْعَذَابِ a day of the punishment."

﴿٤٩﴾

قَالُوا 50. They will say:

أَوَلَمْ تَكُ 1 "Did there not use to
تَأْتِيكُمْ come to you
رُسُلُكُمْ your Messengers⁴
بِالْبَيِّنَاتِ with the clear evidences?"⁵

قَالُوا بَلَى They will say: "Yes."

قَالُوا أَكَادْعُوا They will say: "Then pray."

وَمَا دَعَوْنَا But the prayer

الْكَافِرِينَ of the unbelievers will not be

﴿٥٠﴾ إِلَّا فِي ضَلَالٍ but in vain.⁶

Section (Rukû') 6

إِنَّا لَنَنْصُرُ 51. Verily We will help⁷

رُسُلَنَا Our Messengers

وَالَّذِينَ آمَنُوا and those who believe

فِي الْحَيَاةِ الدُّنْيَا in the worldly life

وَيَوْمَ and on the day

﴿٥١﴾ يَقُومُ الْأَشْهَادُ the witnesses⁸ will come up.

1. خزنة *khazanah* (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:73, p. 1507, n. 7).

2. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'd* [*du'â*], to call. See at 34:22, p. 1376, n. 1).

3. يخفف *yukhaffif(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifu* at 4:28, p. 252, n. 12).

4. رسل *rusul* (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates. See at 40:22, p. 1517, n. 2.

5. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:22, p. 1517, n. 3).

6. No believing and praying will avail when faced with the punishment (see the last *âyah* of this *sûrah*). ضال *ḡalâl* = error, straying from the right path. *fî ḡalâl* = in vain. See at 39:22, p. 1489, n. 10.

7. نصر *naṣuru* = we help, assist, give victory (v. i. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *naṣarnâ* at 37:116, p. 1448, n. 8).

8. i. e., on the Day of Judgement when the angels, the Messengers and the believers will testify against the nations that disbelieved their respective Messengers and to the effect that the Messengers had duly delivered the message to their respective peoples. أشهاد *'ashâd* (pl.; s. *shâhid*) = witnesses. See at 11:18, p. 684, n. 9.

- يَوْمَ 52. That day
لَا يَنْفَعُ there will avail¹ not
الظَّالِمِينَ the transgressors²
مَعْذِرَتُهُمْ their excuse;³
وَلَهُمُ اللَّعْنَةُ and they will have the curse⁴
وَلَهُمْ and they will have
سُوءُ الدَّارِ the evil⁵ of the abode.⁶
- وَلَقَدْ آتَيْنَا مُوسَى 53. And We had given Mûsâ
الْهُدَى the guidance
وَأَوْثَرْنَا and gave as inheritance⁷ to
بَنِي إِسْرَءِيلَ the Children of Isrâ'îl
الْكِتَابَ the Book,
- هُدًى 54. As guidance and
وَذِكْرً reminder⁸
لِأُولِي الْأَلْبَابِ to those having intelligence.⁹
- فَاصْبِرْ 55. So have patience.¹⁰
إِنَّ وَعْدَ اللَّهِ Verily Allah's promise¹¹
حَقٌّ is true.
وَأَسْتَغْفِرْ And seek forgiveness¹²
لِدُنْيِكَ of your sin;

1. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naʿa*]), to be useful, be of use. See at 32:29, p. 1332, n. 13).
2. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*).
3. الظَّالِمِينَ *ẓālimîn* (acc./gen. of *ẓālimân*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*zulm*], to transgress, do wrong. See at 35:40, p. 1405, n. 5).
4. معذرة *ma'dhirah* (s.; pl. *ma'adhir*) = excuse, pardon, forgiveness. See at 30:57, p. 1309, n. 7.
5. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 38:78, p. 1477, n. 8.
6. سوء *sâ'* (s.; pl. *'aswâ'*) = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 40:37, p. 1523, n. 4).
7. i. e., the abode of the hereafter. دار *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 38:47, p. 1471, n. 9.
8. أَوْثَرْنَا *'awrathnâ* = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irih/ 'irihah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 39:74, p. 1507, n. 10).
9. ذِكْرً *dhikrâ* = recollection, remembrance, memory, reminder. See at 39:21, p. 1489, n. 4.
10. أَلْبَابٍ *'albâb* (pl.; sing. *lubb*) = heart, acumen, intelligence, understanding. See at 39:18, p. 1487, n. 14).
11. i. e., have patience over the unbelievers' opposition and ridiculing. اصْبِرْ *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 38:17, p. 1463, n. 3).
12. وَعْدٍ *wa'd* (s.; pl. *wu'ūd*) = promise. See at 36:48, p. 1420, n. 7.
13. اسْتَغْفِرْ *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghufara* [*ghafr/ maghfirah/ ghufirân*], to forgive. See at 24:62, p. 1135, n. 1).

وَسَبِّحْ And proclaim the sanctity¹
بِحَمْدِ رَبِّكَ with the praise² of your Lord
بِالْعَشِيِّ by the evening³
وَالْإِكْبَارِ and the morning.⁴

إِنَّ الَّذِينَ 56. Verily those who
يُحَادِلُونَ dispute⁵
فِي آيَاتِ اللَّهِ about the signs of Allah
بِغَيْرِ سُلْطَانٍ without any sanction⁶
أَتَتْهُمْ having come to them,
إِنْ فِي صُدُورِهِمْ there is naught in their hearts⁷
إِلَّا كِبْرٌ except arrogance.⁸
مَاهُمْ بِبَالِغِيهِ They shall not attain⁹ it.
فَاسْتَعِذْ بِاللَّهِ So seek refuge¹⁰ with Allah.
إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,
الْبَصِيرُ the All-Seeing.

لَخَلْقُ 57. Surely the creation¹¹ of
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
أَكْبَرُ مِنْ is greater than
خَلْقِ النَّاسِ the creation of man;
وَلَكِنْ but
أَكْثَرُ النَّاسِ most men
لَا يَعْلَمُونَ do not know.¹²

1. سَبِّح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibāḥah*] to swim, to float. See at 25:58, p. 1155, n. 8).

2. حَمْد *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 6:1, p. 391, n. 1.

3. عَشَى *'ashiy* = evening, early night. See at 40:46, p. 1526, n. 3.

4. اِكْبَار *'ibkār* = morning (before sunrise). See *bukrah* at 33:42, p. 1353, n. 2.

5. يُحَادِلُونَ *yujādillūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:35, p. 1522, n. 4).

6. سُلْطَان *sulṭān* = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

7. صُدُور *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 35:38, p. 1404, n. 1.

8. i. e., arrogance which prevents them from recognizing the truth and accepting the Prophethood of Muḥammad, peace and blessings of Allah be on him. كِبْر *kibr* = bigness, magnitude, pride, arrogance, leading part, major role. See at 24:11, p. 1109, n. 7.

9. i. e., the unbelievers shall never attain that position of special favour, Prophethood, which Allah bestows only on His chosen one. بِالْغِي *bālighī(n)* (pl.; acc./gen. of *bālighūn*; s. *bāligh*) = those who reach, attain (act. participle from *balagha* [*bulāgh*], to reach. The terminal *nūn* is dropped because of the genitive construction. See at 16:7, p. 829, n. 9).

10. اسْتَعِذْ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'adha* [*awdh/iyādh / ma'ādha*], to seek protection. See at 16:98, p. 861, n. 3).

11. خَلَقَ *khalq* = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

12. i. e., most men do not know that everything, including their recreation and resurrection, is easy for Allah.

وَمَا يَسْتَوِ 58. And there equalize¹ not
 الْأَعْمَى وَالْبَصِيرُ the blind² and the seeing one³
 وَالَّذِينَ آمَنُوا and those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,⁴
 وَلَا الْمُسِيءُ nor the one doing evil.⁵
 قَلِيلًا Little is that
 تَذَكَّرُونَ you bear in mind.⁶

إِنَّ السَّاعَةَ 59. Verily the Hour⁷
 لَأَيُّهُ is sure to come.
 لَا رَيْبَ فِيهَا There is no doubt⁸ in it.
 وَلَكِنْ But
 أَكْثَرُ النَّاسِ most men
 لَا يُؤْمِنُونَ believe not.

وَقَالَ رَبُّكُمْ 60. And your Lord says:
 ادْعُونِي "Call⁹ Me,
 أَسْتَجِبْ لَكُمْ I shall respond¹⁰ to you.
 إِنَّ الَّذِينَ Verily those
 يَسْتَكْبِرُونَ who turn arrogantly¹¹
 عَنْ عِبَادَتِي from worshipping Me
 سَيَدْخُلُونَ جَهَنَّمَ shall enter hell
 دَاخِرِينَ in disgrace.¹²

1. يستوى *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).

2. 'أعمى' *'a'mâ* (s.; pl. *'umy*) = blind. See at 35:19, p. 1397, n. 8.

3. بصير *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 35:45, p. 1408, n. 1.

4. صالحات *ṣâliḥât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 38:24, p. 1465, n. 5.

5. مسيء *musî'* = one who does evil, evil-doer (act. participle from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asâ'û* at 30:10, p. 1293, n. 3).

6. تذكر *tatadhakkarrûna* = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 32:4, p. 1325, n. 6).

7. i. e., the hour of resurrection and judgement. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 30:14, p. 1293, n. 10.

8. ريب *rayb* = doubt, suspicion, misgivings. See at 32:2 p. 1324, n. 3.

9. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'd* [*du'd*], to call. See at 40:49, p. 1527, n. 2).

10. استجب *'astajib(jibu)* = I respond, answer (v. i. s. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel. The final letter is vowelless (hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *yastajibû* at 28:64, p. 1255, n. 5.

11. يستكبرون *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*], to become big, large, great. See at 37:35, p. 1436, n. 2).

12. داخريين *dâkhirîn* (pl.; acc./gen. of *dâkhirîn*; s. *dâkhir*) = those who become small, humble, lowly, are humiliated, are in disgrace (act. participle from *dakhara* [*dkhar/dukhâr*], to be small, humble. See at 27:87, p. 1228, n. 7).

Section (Rukû') 7

61. Allah is He Who
 جَعَلَ لَكُمُ اللَّيْلَ has made¹ for you the night
 لِتَسْكُنُوا فِيهِ that you may repose² therein,
 وَالتَّهَارُ مَبْصُرًا and the day giving visibility.³
 إِنَّ اللَّهَ لَذُو فَضْلٍ Verily Allah is Full of Grace⁴
 عَلَى النَّاسِ on man, but
 أَكْثَرُ النَّاسِ most men
 لَا يَشْكُرُونَ do not express gratitude.⁵

62. Such is Allah,
 رَبُّكُمْ your Lord,
 خَلِقُ كُلِّ شَيْءٍ Creator⁶ of everything.
 لَا إِلَهَ إِلَّا هُوَ There is no deity except He.
 فَأَنَّى تُؤْفَكُونَ Then how are you deluded?⁷

63. Thus were deluded⁸
 الَّذِينَ كَانُوا those who had been
 بِآيَاتِ اللَّهِ at the signs⁹ of Allah
 يَجْحَدُونَ hurling rejection.³

64. Allah is He Who
 جَعَلَ لَكُمُ has made for you

1. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 80, p. 1428, n. 5).

2. تسكنوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukân*], to be calm, still. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 30:31, p. 1296, n. 4).

3. So you may work and earn livelihood. مبصر *mubşir* (s.; pl. *mubşirûn*) = one who sees through/perceives/ discerns, gives visibility, (act. participle from 'abşara, form IV of *başura/ başira* [*başar*], to see, to understand. See at 10:67, p. 661, n. 8).

4. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 34:10, p. 1371, n. 1.

5. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:73, p. 1426, n. 11).

6. خالق *khâliq* = Creator, Maker (act. participle from *khalqa* [*khalq*], to create. See *khalqa* at 39:62, p. 1523, n. 3).

7. i. e., into worshipping others who are only created beings, in lieu of Allah. تؤفكون *tu'fakûna* = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from 'afaka [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See at 35:3, p. 1390, n. 9).

8. i. e., just as many of you do not heed the signs of Allah and express gratitude for His graces and thus be deluded, likewise others before you were deluded. يؤفك *yu'faku* = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from 'afaka. See n. 7 above).

9. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations. See at 40:23, p. 1517, n. 9.

10. يجهلون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd/ juhûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

الْأَرْضَ فَرَازًا the earth as a resting place¹
 وَالسَّمَاءَ بِنَاءً and the sky as a setup;²
 وَصَوَّرَكُمْ and He has shaped³ you
 فَأَحْسَنَ and has perfected⁴
 صُورَكُمْ your makes;⁵
 وَرَزَقَكُمْ and He has provided⁶ for you
 مِنَ الطَّيِّبَاتِ of the good things.⁷
 ذَلِكَمُ اللَّهُ Such is Allah,
 رَبُّكُمْ your Lord.
 فَتَبَارَكَ اللَّهُ So Blessed⁸ is Allah,
 رَبُّ الْعَالَمِينَ Lord of all beings.⁹



هُوَ الْحَيُّ 65. He is the Ever-Living.
 لَا إِلَهَ إِلَّا هُوَ There is no deity except He.
 فَادْعُوهُ So invoke¹⁰ Him,
 مُخْلِصِينَ لَهُ making exclusive¹¹ for Him
 الدِّينَ the worship.
 الْحَمْدُ لِلَّهِ All the praise is for Allah,
 رَبِّ الْعَالَمِينَ Lord of all beings.



قُلْ إِنِّي 66. Say: "Indeed I have been
 نُهَيْتُ forbidden¹²
 أَنْ أَعْبُدَ الَّذِينَ to worship those whom

1. فرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:39, p. 1523, n. 13.

2. بناء *binâ* (s.; pl. *bannâ'ûn*) = building, setup, structure, edifice also verbal noun of *banâ*, to build. See at 2:21, p. 11, n. 8)

3. صور *ṣawwara* = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in, form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 7:11, p. 468, n. 3).

4. أحسن *aḥsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 32:7, p. 1326, n. 1).

5. صور *ṣuwar* (pl., s. *ṣûrah*) = shapes, makes, forms, figures, pictures, statues, copies.

6. i. e., with the means of subsistence, nourishment and wellbeing. رزق *razaqa* = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See at 16:114, p. 866, n. 13).

7. طيبات *ṭayyibât* (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 24:26, p. 1114, n. 9.

8. تبارك *tabâraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 25: 61, p. 1156, n. 6).

9. عالمين *'âlamîn* (acc./gen. of *عالمون* *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).

10. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'û* [*du'â*'], to call. See at 40:60, p. 1530, n. 9).

11. i. e., without associating anyone with Him. مخلصين *mukhlisîn* (pl.; acc./gen. of *mukhlisûn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, (act. participle from *'akhlasha*, form IV of *khalasha* [*khulâṣ*], to be pure. See at 40:14, p. 1514, n. 7).

12. نهيت *nuhîtu* = I was forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahâ* [*nahy*], to forbid).

تَدْعُونَ مِنْ دُونِ اللَّهِ you invoke¹ besides Allah,
لَمَّا جَاءَنِي since there has come to me
الْبَيِّنَاتُ the clear evidences²
مِنْ رَبِّي from my Lord
وَأُمِرْتُ and I have been commanded³
أَنْ أَسْلِمَ that I surrender⁴
رَبِّ الْعَالَمِينَ to the Lord of all beings.

هُوَ الَّذِي 67. He it is Who
خَلَقَكُمْ مِنْ تُرَابٍ created you of dust;⁵
ثُمَّ مِنْ نُطْفَةٍ then out of a drop,⁶
ثُمَّ مِنْ عَلَقَةٍ then of a sticking clot,⁷
ثُمَّ يَخْرِجُكُمْ then He produces⁸ you
طِفْلًا as a baby;⁹
ثُمَّ لِيَتَّبِعُوا then that you may attain¹⁰
أَشْدَكُمْ your maturity,¹¹

ثُمَّ لِيَكُونُوا شُيُوخًا then that you become old;
وَمِنْكُمْ مَنْ and among you are those
يُتَوَفَّى that are made to die¹²
مِنْ قَبْلٍ earlier;
وَلِيَلْبِغُوا and that you may reach
أَجَلًا مُّسَمًّى a term specified¹³
وَلَعَلَّكُمْ and in order that you may
تَعْقِلُونَ undersand.

1. i. e., worship. تَدْعُونَ *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'a* [du'â]), to call. See at 40:42, p. 1525, n. 2).

2. بَيِّنَاتُ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:50, p. 1527, n. 5).

3. أُمِرْتُ *'umirtu* = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* ['amr]), to command. See at 39:12, p. 1486, n. 1).

4. i. e., completely and with undivided loyalty, shunning all imaginary gods and goddesses. أَسْلَمَ *'uslima(u)* = I surrender, submit, commit myself, resign myself (v. i. s. impfct. from *'aslama*, from IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslantu* at 27:44, p. 1215, n. 13).

5. تُرَابٍ *turâb* (s.; pl. *atirabah/tirbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.

6. i. e., of the parents. نُطْفَةٍ *nutfah* (s.; pl. *nutfat*) = drop, sperm. See at 36:77, p. 1427, n. 10.

7. i. e., as the next stage in the development. عَلَقَةٍ *'alaqah* = sticking clot. See at 23:14, p. 1077, n. 12.

8. يَخْرِجُ *yukhriju* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out, to leave. See at 30:19, p. 1295, n. 6).

9. طِفْلٍ *tifl* (s.; pl. *'atfal*) = infant, baby, child. See at 24:31, p. 1117, n. 13.

10. Then Allah makes you grow. تَلْبِغُوا *tablughû* (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulâgh*], to reach, to attain. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 22:5, p. 1046, n. 11).

11. أَشَدَّ *'ashudd* = physical maturity, virility, majority. See at 28:14, p. 1235, n. 7.

12. يُتَوَفَّى *yutawaffâ* = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. See at 22:5, p. 1046, n. 13).

13. مُّسَمًّى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ*]), to be high. See at 39:42, p. 1496, n. 10).

هُوَ الَّذِي يُحْيِي 68. He it is Who gives life¹

وَيُمِيتُ and causes to die.²

فَإِذَا قَضَىٰ أَمْرًا So when He decrees³ a matter

فَأَنَّمَا يَقُولُ لَهُ كُنْ He but say for it "Be"

فَيَكُونُ and it comes into being.

Section (Rukû') 8

أَلَمْ تَرَ إِلَى الَّذِينَ 69. Do you not see those

يُجَادِلُونَ who dispute⁴

فِي آيَاتِ اللَّهِ about the signs of Allah?⁵

أَنَّى يُضَلُّونَ How are they deluded?⁶

الَّذِينَ كَذَّبُوا 70. Those who disbelieve⁷

بِالْكِتَابِ وَبِمَا in the Book⁸ and in that with

أَرْسَلْنَا بِهِ which We have sent out⁹

رُسُلَنَا Our Messengers—

فَسَوْفَ يَعْلَمُونَ but soon they will know.¹⁰

إِذَا الْأَغْلَالُ 71. When the fetters¹¹ will be

فِي أَعْنَاقِهِمْ at their necks,¹²

وَالسَّلْسِلُ and the chains,

يُسْحَبُونَ they will be dragged¹³

1. *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from 'ahyâ, form IV of hayiya [hayah], to live. See at 36:78, p. 1428, n. 1).

2. *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawt], to die. See at 30:40, p. 1304, n. 3).

3. *qadâ* = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from qadâ', to conclude. See at 39:42, p. 1496, n. 8).

4. *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from jâdala, form III of jadala [jadl], to tighten. See at 40:56, p. 1529, n. 5).

5. It is a question of surprise, i. e., how do they dispute about the signs of Allah while they are so obvious?

6. i. e., from the right course of monotheism to the error of polytheism. *yusrafûna* = they are deluded, diverted, turned away (v. iii. m. pl. impfct. passive from šarafa [šarf], to turn, to turn away. See at 39:6, p. 1483, n. 3).

7. *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhhaba, form II of kadhhaba [kidhb /kadhhib /kadhbah / kidhbah], to lie. See at 37:127, p. 1450, n. 4).

8. i. e., the Qur'ân.

9. Allah sent the same message through all the previous Prophets. So a Muslim must believe in all the previous Prophets and the message they delivered. *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 37:147, p. 1453, n. 1).

10. i. e., the consequences of their unbelief and polytheism.

11. *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles. See at 36:8, p. 1410, n. 7.

12. i. e., on the Day of Judgement. *'a'nâq* (pl.; s. *unuq*) = necks. See at 38:33, p. 1468, n. 11.

13. *yushabûna* = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from shababa [shabh], to drag, to trail on the ground).

فِي الْحَمِيمِ 72. Into the boiling water;¹

ثُمَّ فِي النَّارِ then in the fire

يُسْجَرُونَ they will be burned.²

ثُمَّ قِيلَ لَهُمْ 73. Then it will be said to

أَيْنَ مَا them: "Where are those that

كُنْتُمْ تُشْرِكُونَ you used to set as partners³

مِنْ دُونِ اللَّهِ 74. "Besides Allah?"

قَالُوا They will say:

ضَلَّوْا "They have strayed⁴ from us.

بَلْ لَمْ نَكُنْ Nay, we did not use to

نَدْعُو مِنْ قَبْلُ شَيْئًا invoke⁵ afore anything."

كَذَلِكَ يُضِلُّ اللَّهُ Thus Allah makes go astray⁶

الْكَافِرِينَ the unbelievers.⁷

ذَٰلِكُمْ بِمَا 75. That is so because

كُنْتُمْ تَفْرَحُونَ you had been rejoicing⁸

فِي الْأَرْضِ in the earth

بِغَيْرِ الْحَقِّ without justification⁹

وَمَا كُنْتُمْ and because you used to

تَمْرَحُونَ be exultant.¹⁰

1. حميم *hamîm* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hami*], to heat, make hot. See at 40:18, p. 1515, n. 11.

2. يَسْجَرُونَ *yusjarûna* = they are burned, fired up, heated (v. iii. m. pl. impfct. from *sajara*, to fire up).

3. i. e., in your worship. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk*/*sharikah*], to share. See at 11:54, p. 697, n. 6).

4. ضَلُّوا *dallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *dalla* [*dalâl*/*dalâlah*], to loose one's way. See at 20:92, p. 998, n. 9).

5. نَدْعُوا *nad'ua* ('û) = we call, invoke, invite (v. i. pl. impfct. from *da'a* [*du'a*'], to call, to summon. See at 17:71, p. 896, n. 6).

6. i. e., because of their unbelief and setting partners with Allah. يَضِلُّ *yudillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl*/*dalâlah*], to go astray. See *yudilla* at 38:26, p. 1466, n. 6).

7. الْكَافِرِينَ *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufir*/*kufrân* / *kufûr*], to disbelieve, to cover. See at 39:59, p. 1502, n. 6).

8. i. e., at what you did of sins and misdeeds. تَفْرَحُونَ *tafrahûna* = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariha* [*farah*], to be glad. See at 27:36, p. 1212, n. 13).

9. حَقٌّ *haqq* = right, truth, liability, justice, just cause. See at 39:41, p. 1495, n. 11.

10. i. e., at your unbelief and disobedience to Allah. تَمْرَحُونَ *tamrahûna* = you be exultant/ merry/ hilarious (v. ii. m. pl. impfct. from *mariha* [*marah*], to be merry, exultant. See *marah* at 31:18, p. 1317, n. 4).

أَدْخُلُوا 76. Enter you all¹

أَبْوَابَ جَهَنَّمَ the gates² of hell

خَالِدِينَ فِيهَا abiding for ever³ therein.

فَيْئَسَ So bad is⁴

مَثْوَى الْمُتَكَبِّرِينَ the abode⁵ of the arrogant.⁶



فَاصْبِرْ 77. So be patient.⁷

إِنْ وَعَدَ اللَّهُ Verily Allah's promise

حَقٌّ is true.

فَكَيْفَ أَتَرِنَاكَ So whether We show⁸ you

بَعْضَ الَّذِي some of what

وَعَدْنَاهُمْ We have promised⁹ them

أَوْ تَوَفِّيْنَاكَ or We make you die,¹⁰

فَإِلَيْنَا يُرْجَعُونَ to Us they will be returned.¹¹

وَلَقَدْ أَرْسَلْنَا 78. And indeed We had sent

رُسُلًا مِنْ قَبْلِكَ Messengers before you.

مِنْهُمْ مَنْ Of them are those that

قَصَصْنَا عَلَيْكَ We have narrated¹² to you

وَمِنْهُمْ مَنْ and of them are those that

لَمْ نَقْصُصْ عَلَيْكَ We have not narrated to you.

وَمَا كَانَ لِرَسُولٍ And it lies not with a Mes-

سَاجِدٍ أَنْ يَأْتِيَ بِآيَةٍ senger that he brings a sign

1. i. e., it will be said to them. ادخلوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dkhûlû*], to enter. See at 39:72, p. 1506, n. 12).

2. أبواب *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 39:71, p. 1506, n. 4.

3. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 39:72, p. 1506, n. 13).

4. فَيْئَسَ *bi's* = evil, wretched, bad. See at 39:72, p. 1507, n. 1.

5. مَثْوَى *mathwan* (s.; pl. مَثَاوٍ *mathâwîn*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*], to stay, abide). See at 39:72, p. 1507, n. 2.

6. مُتَكَبِّرِينَ *mutakabbirîn* (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabara* [*kubr*/ *kibar*/ *kabârah*/*kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).

7. i. e., have patience over the unbelievers' opposition and ridiculing. اصْبِرْ *ishbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:55, p. 1528, n. 10).

8. نُرِينَا *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 13:40, p. 782, n. 1).

9. i. e., of disgrace and punishment. نَعِدْ *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to promise. See at 23:95, p. 1098, n. 6).

10. تَوَفِّيْنَا *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/*wafy*], to be perfect, to fulfil. See at 13:40, p. 782, n. 3).

11. i. e., after death and resurrection for final judgement and requital. يُرْجَعُونَ *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujâ'*], to return. See at 28:39, p. 1246, n. 4).

12. قَصَصْنَا *qasasna* = we related, narrated, gave an account, told (v. i. pl. past from *qasasa* [*qasas*], to relate, narrate. See at 16:118, p. 868, n. 6).

إِلَّا بِإِذْنِ اللَّهِ except by the leave¹ of Allah.
 فَإِذَا جَاءَ So when there comes
 أَمْرُ اللَّهِ the command² of Allah
 فَصِيَ decree will be given³
 بِالْحَقِّ with justice
 وَخَسِرَ هُنَاكَ and thereat will suffer loss⁴
 الْفَاطِلُونَ the followers of falsehood.⁵

Section (Rukû') 9

اللَّهُ الَّذِي 79. Allah is He Who
 جَعَلَ لَكُمْ has made for you
 الْأَنْعَامَ the grazing livestock⁶ that
 لَرَكَبُوا مِنْهَا you may ride⁷ on some of them
 وَمِنْهَا تَأْكُلُونَ and of some of them you eat.
 وَلَكُمْ فِيهَا 80. And you have in them
 مَنَافِعُ uses;⁸
 وَلِتَبْلُغُوا and that you may reach⁹
 عَلَيْهَا حَاجَةً on them an object¹⁰
 فِي صُدُورِكُمْ you have in your hearts;
 وَعَلَيْهَا and on them
 وَكَلَى الْفُلَى and on the ships¹¹
 تُحْمَلُونَ you are carried.¹²

1. The Messengers have no power to perform a miracle. It is Allah Who causes miracles to happen at their hands. اِذْنٌ 'idhn (pl. اِذْنٌ 'udhûn / اِذْنَاتُ 'udhûnât) = leave, permission. See at 34:12, p. 1372, n. 1).

2. i. e., for the punishment of the disbelievers. أَمْرٌ 'amr (s.; pl. أُمُور 'awâmir / أُمُور 'umûr) = order, command, decree / matter, issue, affair. See at 40:44, p. 1525, n. 9.

3. اُقْضِيَ *quḍiyya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [qaḍâ], to settle, to decide. See at 39:75, p. 1508, n. 6).

4. خَسِرَ *khasira* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khsr* / *khasâr* / *khasârah* / *khusrân*. See at 22:11, p. 1049, n. 4).

5. مُبْطِلُونَ *mubṭilân* (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from 'abṭala, form IV of *baṭala* [buṭl / baṭlân], to be null/ false. See at 30:58, p. 1310, n. 3).

6. أَنْعَامٌ 'an'âm (pl.; s. نَمٌ *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 39:6, p. 1482 n. 10.

7. تَرَكَبُوا *tarkabû*(na) = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakaba* [rukûb], to ride, mount. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 16:8, p. 829, n. 11).

8. i. e., other uses, such as of their wool, hyde, bones, etc. مَنَافِعُ *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 36:73, p. 1426, n. 9.

9. تَبْلُغُوا *tablughû* (na) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [bulûgh], to reach, to attain. The terminal *nûn* is dropped for the reason stated at n. 8 above. See at 40:67, p. 1533, n. 10).

10. i. e., of carrying something to a distant destination. حَاجَةٌ *hâjah* (s.; pl. *hâjât/hawâ'ij*) = need, object, desire, wish, concern. See at 12:68, p. 747, n. 7.

11. فُلُكُ *fulk* (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 35:12, p. 1394, n. 12.

12. تُحْمَلُونَ *tuhmalûna* = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *hamala* [haml], to carry. See at 23:21, p. 1080, n. 6).

وَيُرِيكُمْ 81. And He shows¹ you

ءَايَاتِهِ His signs.

فَأَيُّ ءَايَاتِ اللَّهِ Then which of Allah's signs

تُكْفِرُونَ do you deny?²

أَفَلَمْ يَسِيرُوا 82. Do they not travel³

فِي الْأَرْضِ in the earth

فَيَنْظُرُوا كَيْفَ كَانَ and see⁴ how was

عَاقِبَةُ الَّذِينَ the end⁵ of those

مِنْ قَبْلِهِمْ before them?⁶

كَانُوا They had been

أَكْثَرُ مِنْهُمْ more numerous than they

وَأَشَدُّ قُوَّةً and stronger⁷ in power

وَمَا نَأْتِي فِي الْأَرْضِ and vestiges⁸ in the land;

فَمَا أَغْنَى عَنْهُمْ but there availed⁹ them not

مَا كَانُوا يَكْسِبُونَ what they used to acquire.¹⁰



فَلَمَّا جَاءَتْهُمْ 83. Then when there came to

رُسُلُهُمْ them their Messengers

بِالْبَيِّنَاتِ with the clear evidences

فَرِحُوا بِمَا they rejoiced¹¹ at what

عِنْدَهُمْ they had with them

مِنَ الْعِلْمِ of knowledge;¹²

1. يَرِي *yurî* = he shows, makes see (v. iii. m. s. impfct. from 'arâ, form IV of ra'â [ra'y/ru'yah], to see. See at 40:13, p. 1514, n. 1.

2. تُكْفِرُونَ *tunkirûna* = you disavow, deny, pretend not to know (v. ii. m. pl. impfct. from 'ankara, form IV of nakira [nakar/ nukr/ nukûr/ nakîr], not to know. See *yunkirûna* at 16:83, p. 855, n. 4).

3. i. e., in connection with their trade journeys. يَسِيرُوا *yasîrû(na)* = they travel, go about, journey

(v. iii. m. pl. impfct. from *sâra* [sayr/ sayrûrah/ masîr/ masîrah/ tasyâr] to move, to travel. The terminal *nûn* is dropped for the particle *lam* being before the verb. See at 40:21, p. 1516, n. 7).

4. يَنْظُرُوا *yanẓurû(na)* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [naẓr/ manẓar], to see, view, look at. The terminal *nûn* is dropped because of an implied 'an in the causal *fâ'* coming before the verb. See at 40:21, p. 1516, n. 8).

5. عَاقِبَةُ *'âqibah* (s.; pl. عَوَاقِبُ *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:21, p. 1516, n. 9.

6. i. e., of the disbelieving nations, such as the 'Âd, Thamûd, the people of Lût, etc.

7. أَشَدُّ *ashadd* = more/most intense, stronger/ strongest, severer/ severest, fiercer/ fiercest, sterner/ sternest, tougher/ toughest, (relative of *shadîd*). See at 40:67, p. 1533, n. 11.

8. نَآئِرَاتٍ *'âthâr* (pl.; s. أَثَرٌ *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:21, p. 1516, n. 11.

9. i. e., at the time of Allah's retribution. أَغْنَى *'aghna* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan/ ghanâ], to be free from want, to be rich. See at 39:50, p. 1499, n. 6).

10. i. e., of wealth, power and grandeur. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 39:50, p. 1499, n. 8).

11. فَرِحُوا *fariḥû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [farḥ], to be glad. See 30:36, p. 1301, n. 10).

12. i. e., the knowledge of theirs regarding the conduct of life running counter to the message delivered to them.

وَحَاقَ بِهِمْ and there encircled¹ them
مَا كَانُوا بِهِ that at which which they had

بِئْسَ تَهْزِئُونَ² been mocking.²

فَلَمَّا رَأَوْا 84. So when they saw

بِأَسْنَأَقَالُوا Our punishment³ they said:

ءَامَنَّا بِاللَّهِ وَحْدَهُ "We believe in Allah Alone

وَكَفَرْنَا and we disbelieve⁴

بِمَا كُنَّا in all that we had been

بِهِ مُشْرِكِينَ⁵ with Him setting partners."⁵

فَلَمْ يَك 85. But there was not to

يَنْفَعُهُمْ إِيْنَتُهُمْ benefit⁶ them their believing

لَمَّا رَأَوْا when they had seen

بِأَسْنَأ Our punishment —

سُنَّتَ اللَّهِ the practice⁷ of Allah

الَّتِي قَدْ خَلَتْ which had already passed⁸

فِي عِبَادِهِ regarding His servants.⁹

وَحَسِرَ هُنَالِكَ And thereat suffered loss¹⁰

الْكٰفِرُونَ the disbelievers.

1. حَاقَ *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround. See at 40:45, p. 1525, n. 13).

2. i. e., the punishment of which they had been warned but which they used to mock at. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/ huz'/ huzu'/ huzû'/mahza'ah], to mock, to make fun. See at 39:48, p. 1498, n. 9).

3. بَأْسٌ *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *bâ'sa*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.

4. كَفَرْنَا *kufarnâ* = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kafara* [kuf'r], to cover. See at 14:9, p. 789, n. 5).

5. مُشْرِكِينَ *mushrikîn* (m. pl.; accusative /genitive of *mushrikân*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [shirk/ shirkah/ sharikah], to share. See at 33:73, p. 1366, n. 4).

6. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 40:52, p. 1528, n. 1).

7. i. e., such is the practice of Allah. سُنَّةٌ *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 35:43, p. 1406, n. 11).

8. خَلَتْ *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [khalû'/khalâ']. See at 35:24, p. 1398, n. 7).

9. i. e., the past disbelieving peoples. عِبَادٌ *'ibâd* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 40:31, p. 1520, n. 12).

10. خَسِرَ *khasira* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr* /*khasâr* /*khasârah* /*khasrân*. See at 40:78, p. 1537, n. 5).

41. *Sûrat Fuṣṣilat* (Elucidated)

[Also called *Ḥâ-Mîm al-Sajdah*]

Makkan: 54 'āyahs

This is another Makkan *sûrah* which, like the other Makkan *sûrahs* deals with the fundamentals of the faith — *tawḥîd* (monotheism), Prophethood of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ân, Resurrection, reward and punishment. It starts with an emphasis that the Qur'ân has been sent down by Allah and that its 'āyahs are elucidated and set out in detail. It then refers to the attitude of the unbelievers and draws attention to Allah's creation of the heavens and the earth by way of bringing home the theme of monotheism; and to the fate of the Thamûd and 'Ād peoples who, despite their being the most powerful nations of the time, met with destruction and ruin because of their unbelief and rejection of the truth. It then points out that on the Day of Judgement the eyes, ears and skins of the sinful will bear testimony against them because Allah will enable these to speak out. This is followed by an indication of the fate and position that await the righteous and the believers. The *sûrah* ends by pointing out that Allah will show men His signs in the universe and in themselves and will prove that the Qur'ân is the truth ('āyah 53).

The *sûrah* is named *Fuṣṣilat* (Elucidated) after its second 'āyah which states that the 'āyahs of the Qur'ân have been elucidated and set out in detail. It is also called *Ḥâ-Mîm al-Sajdah* because it starts with the disjointed letters *Ḥâ-Mîm*, the expression *al-Sajdah* being added to distinguish it from the other *sûrahs* that have the same disjointed letters at their respective beginnings.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. *Ḥâ-Mîm*.¹



2. A sent-down² from

الرَّحْمَنِ the Most Compassionate,



الرَّحِيمِ the Most Merciful.



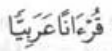
3. A Book,³



فُصِّلَتْ elucidated⁴ have been



آيَاتُهُ its 'āyahs,⁵



قُرْءَانًا عَرَبِيًّا as a Qur'ân in Arabic



لِقَوْمٍ يَعْلَمُونَ for people that know.⁶

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل *tanzîl* = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

3. i. e., the Qur'ân.

4. i. e., its instructions are made clear and distinct; and many a statement or expression is repeated and explained at different places. فُصِّلَتْ

fuṣṣilat = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *fassala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. i. e., the statements and texts of the Qur'ân. آيَاتُ

āyât (sing. *āyah*) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.

6. i. e., those who have understanding and also knowledge of the Arabic language.

بَشِيرًا 4. Conveying good tidings¹

وَنَذِيرًا and giving warning;²

فَأَعْرَضَ أَكْثَرُهُمْ but most of them turn away,³

فَهُمْ لَا يَسْمَعُونَ so they listen not.⁴

وَقَالُوا 5. And they say:

قُلُوبُنَا فِي أَكِنَّةٍ "Our hearts are in coverings⁵

مَمَانِدُنَا وَإِلَيْهِ against what you call us to,

وَفِي آذَانِنَا وَقْرٌ and in our ears is deafness;⁶

وَمِنْ بَيْنِنَا وَبَيْنِكَ and between us and you

حِجَابٌ is a screen."⁷

فَاعْمَلْ So you act;⁸

إِنَّا عَمِلُونَ we indeed are going to act.

قُلْ إِنَّمَا أَنَا 6. Say: "I am but

بَشَرٌ مِّثْلُكُمْ a human being⁸ like you.

يُوحَىٰ إِلَيَّ It is communicated⁹ to me

أَنَّمَا إِلَهُكُمُ that your god is but

إِلَهُ وَاحِدٌ One God.

فَاسْتَقِيمُوا إِلَيْهِ So be upright¹⁰ to Him

وَأَسْتَغْفِرُوا and seek His forgiveness.¹¹

وَوَيْلٌ And woe

لِلْمُشْرِكِينَ to the polytheists.

1. i. e., for the righteous, of bliss and rewards in the hereafter. بَشَرٌ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 39:17, p. 1487, n. 9).

2. i. e., of Allah's displeasure and retribution. نَذِيرٌ *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhr* / *nudhûr*], to vow, to pledge). See at 38:70, p. 1476, n. 1.

3. i. e., most of men. أَعْرَضَ 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past in form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 32:22, p. 1330, n. 1).

4. i. e., do not pay heed to. يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam*' / *samâ*' / *samâ'ah* / *masma'*], to hear. See at 32:26, p. 1332, n. 5).

5. أَكِنَّةٌ 'akinnah (pl.; s. كَانَنٌ *kann/kinnah*) = covers, coverings, shelters, nests, veils. See at 18:57, p. 933, n. 4.

6. وَقْرٌ *waqr* = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

7. حِجَابٌ *hijâb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 38:32, p. 1468, n. 6.

8. This is an instruction to the Prophet, peace and blessings of Allah be on him. بَشَرٌ *bashar* = man, human being. See at 36:15, p. 1412, n. 8.

9. يُوحَىٰ *yûḥî* = it is communicated (v. iii. m. s. impfct. passive from 'awḥâ, form IV of *waḥâ* [*waḥy*], to communicate. See at 33:2, p. 1334, n. 6).

10. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

11. i. e., worship Him Alone and obey His injunctions. اسْتَغْفِرُوا *istaghfirû* = be steadfast, upright, straight, proper (v. ii. m. s. imperative from *istaghfara*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See *istaghfir* at 11:112, p. 717, n. 11).

11. اسْتَغْفِرُوا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 11:61, p. 700, n. 2).

7. Those who pay¹ not
 الَّذِينَ لَا يُؤْتُونَ the *zakâh*,² and they are
 بِالْآخِرَةِ in the hereafter
 هُمْ كَافِرُونَ the ones disbelieving.³
8. Verily those who believe
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 لَهُمْ أَجْرٌ they shall have a reward⁵
 غَيْرُ مَمْنُونٍ without cessation.⁶
- Section (Rukû') 2
9. Say: "Do you then really
 قُلْ أَتَيْتُكُمْ لَتَكْفُرُونَ بِالَّذِي
 لَتَكْفُرُونَ بِالَّذِي created the earth
 خَلَقَ الْأَرْضَ in two days
 فِي يَوْمَيْنِ and set⁷ for Him equals?⁸
 وَتَجْعَلُونَ لَهُ أُنْدَادًا
 ذَلِكَ رَبُّ الْعَالَمِينَ That is the Lord of all beings.⁹



10. And He set therein
 وَجَعَلَ فِيهَا رُءُوسَ firm and high mountains¹⁰
 مِنْ فَوْقِهَا above it¹¹
 وَزَكَرَ فِيهَا and gave blessings in it,
 وَقَدَّرَ فِيهَا and assigned¹² therein

1. يُؤْتُونَ *yu'tûna* = they give, pay, bestow, grant (v. iii. m. pl. impfct. from 'âtâ, form IV of 'atâ [ityân/ ary/ ma'tâh], to come. See at 23:60, p. 1090, n. 1).
2. زَكَاةً *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 27:3, p. 1203, n. 2.
3. i. e., they neither believe in resurrection nor in reward and punishment. كَافِرُونَ *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [kufr / kufrân / kufûr], to disbelieve, to cover. See at 30:8, p. 1292, n. 6).
4. أَجْرًا *âlihât* (f.; sing. *âlihah*; m. *âlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 40:58, p. 1530, n. 4.
5. أَجْرٌ *'ajr* (pl. *'ujûr*) = reward, recompense, remuneration, due. See at 38:87, p. 1479, n. 2).
6. i. e., it will neither be exhausted nor stopped. *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [mann], to be kind, to bestow favour, to cut off, to be weak. See *manannâ* at 37:114, p. 1448, n. 5).
7. تَجْعَلُونَ *taj'alûna* = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [ja'l] to make, to put. See at 6:91, p. 428, n. 1).
8. i. e., by worshipping others as gods and goddesses. أُنْدَادٌ *andâd* (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.
9. i. e., that Creator is the Lord of all beings. عَالَمِينَ *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).
10. i. e., to stabilize the earth's crust. رُءُوسَ *rawâsin* (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 10.
11. i. e., on its surface.
12. قَدَّرَ *qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, assigned. (v. iii. m. s. past in form II of *qadara* [qadr], to estimate, to decree, to have power. See at 25:2, p. 1138, n. 2).

أَقْوَاتَهَا its nutriments¹

فِي أَرْبَعَةِ أَيَّامٍ in four days.

سَوَاءٌ لِّلَّسَّالِينَ This is for those that ask.²

ثُمَّ أَسْتَوَىٰ 11. Moreover He turned His

إِلَى السَّمَاءِ attention³ to the sky

وَجِيءَ دُخَانٌ and it was then smoke,⁴

فَقَالَ لَهَا وَالْأَرْضِ and said to it and the earth:

أَنْتَيْنِ "You two come on

طَوْعًا أَوْ كَرْهًا willingly⁵ or unwillingly."⁶

قَالَتَا They said:

أَنبَا طَائِعِينَ "We come willingly."⁷

فَفَضَّلَهُنَّ 12. Then He decreed⁸ them

سَبْعَ سَمَوَاتٍ into seven skies

فِي يَوْمَيْنِ in two days;

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ and ordered⁹ in every sky

أَمْرَهَا its affair.¹⁰

وَزَيَّنَّا And We adorned¹¹

السَّمَاءَ الدُّنْيَا the nearest sky

بِمَصْبُوحٍ وَحِفْظٍ with lights¹² and as protection.

ذَٰلِكَ تَقْدِيرُ That is the ordaining¹³

الْعَزِيزِ of the All-Mighty,

الْعَلِيمِ the All-Knowing.

1. أَقْوَاتُ 'aqwât (pl.; s. qût) = foods, nutriments, means of subsistence.

2. سَائِلِينَ sâ'ilîn (accusative/genitive of sâ'ilân, sing. sâ'il; active participle from sa'ala [su'âl/mas'alah/tas'âl], to ask) = beggars, petitioners, questioners, enquirers, those that ask. See at 12:7, p. 724, n. 6.

3. اِسْتَوَى istawâ = he became even (i. e., took position), well balanced, straight, equal, regular, upright; followed by 'ilâ this form of the verb means "to intend, to turn attention to" (v. iii. m. s. past in form VIII of sawiya [siwan], to be equal. See at 32:4, p. 1325, n. 2).

4. دُخَانٌ dukhân(s.; pl. 'adkhinah) = smoke, fume, vapour.

5. طَوْعًا taw'an = willingly, obediently (from taw', to obey, be obedient. See at 13:15, p. 770, n. 3).

6. كَرْهًا karhan = against will, unwillingly, grudgingly (from karh, to feel disgust, to hate, to abhor). See at 13:15, p. 770, n. 4.

7. طَائِعِينَ tâ'i'in (pl.; acc./gen. of tâ'i'ûn; s. tâ'i') = obedient, submissive, willing (act. participle from tâ'a {taw'}, to obey. See n. 5 above. Also see yastatî'ûna at 36:75, p. 1427, n. 3).

8. قَضَى qaḍâ = he decreed, decided, judged, executed, fulfilled, terminated, concluded, consummated (v. iii. m. s. past from qaḍâ', to conclude. See at 40:68, p. 1534, n. 3).

9. أَوْحَى 'awḥâ = he communicated, ordered, signalled (v. iii. m. s. past in form IV of waḥâ [waḥy], to communicate. See at 19:11, p. 953, n. 3).

10. أَمْرٌ 'amr (s.; pl. أُمُور 'awâmîr / أُمُور 'umûr) = order, command, decree / matter, issue, affair. See at 40:78, p. 1537, n. 2.

11. زَيَّنَّا zayyannâ = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from zayyana, form II of zâna [zayn], to decorate, adorn. See at 37:6, p. 1431, n. 2).

12. i. e., stars. مَصْبُوحٌ masbûḥ (pl.; s. misbâḥ) = lamps, lights. See misbâḥ at 24:35, p. 1120, n. 4.

13. تَقْدِيرٌ taqdîr = ordaining, determining, estimation, appraisal, decree (verbal noun in form II of qadara [qadr/qadar qudraḥ/maqdurah], to decree, to have power. See at 36:38, p. 1418, n. 3).

- فَإِنْ أَعْرَضُوا 13. So if they turn away¹
 فَقُلْ أَذَرْتَكُمْ then say: "I have warned² you
 صَوْبَةً of a thunderbolt³
 مِثْلَ صَوْبَةٍ like the thunderbolt
 عَادِ وَثَمُودَ 14. When there came to them
 وَإِجَاءَ تَمِيمِ the Messengers
 الرُّسُلِ from their front⁴
 مِنْ بَيْنِ أَيْدِيهِمْ and from their rear⁵
 وَمِنْ خَلْفِهِمْ that you worship not⁶
 أَلَّا تَعْبُدُوا but Allah,
 إِلَّا اللَّهَ they said: "If our Lord willed
 قَالُوا لَوْ شَاءَ رَبُّنَا He would have sent down⁷
 لَأَنْزَلَ angels.⁸
 مَلَائِكَةً So we indeed are in what
 فَأَنَّا بِنَا you have been sent⁹ with
 أَرْسِلْتُمْ بِهِ disbelievers."¹⁰
 كَفَرُونَ 15. Then as regards the 'Âd,
 فَأَمَّا عَادٌ they turned arrogant¹¹
 فَاسْتَكْبَرُوا in the land unjustly
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ and said:
 وَقَالُوا

1. *a'raqû* = they turned away, averted, evaded (v. iii. m. pl. past from 'a'raqa, form IV of 'aruqa ['arq], to be broad, wide, to appear, to show. See at 34:16, p. 1373, n. 10).
 2. The address is to the Prophet, peace and blessings of Allah be on him. *andhartu* = I warned, cautioned (v. i. s. past from 'andhara, form IV of nadhara [nadhr / nudhûr], to dedicate, to vow. In its form IV ('indhâr) the verb means to warn with a mention of the consequences of disregarding the warning. See 'andhartu at 36:10, p. 1411, n. 2).
 3. i. e., a terrible and devastating punishment. *ṣa'iqah* (s.; pl. *ṣawa'iq*) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.
 4. *bayna 'aydihim* [lit. between their hands] is an idiom meaning "before or in front of them". See at 22:76, p. 1073, n. 1.
 5. i. e., from all sides and attempting to guide them to the right way in all possible ways. *khalf* = rear, rear part, behind, successors, those behind. See at 36:45, p. 1419, n. 9.
 6. *lâ ta'budû* = you (all) worship not, never worship (v. ii. m. pl. imperative [prohibition] from 'abada ['ibâdah / 'ubûdah / 'ubûdiyah], to worship, to serve. See at 36:60, p. 1423, n. 5).
 7. *'anzala* = he sent down (v. iii. m. s. past in form IV ['inzâl] of *nazala* [nuzûl], to come down, get down. See at 35:27, p. 1399, n. 3).
 8. This they said because of their peculiar notion that no human being could be a Messenger of Allah. *malâ'ikah* (sing. *malak*) = angels. See at 39:75, p. 1508, n. 1.
 9. *'ursiltum* = you were sent, despatched (v. ii. m. pl. past passive from 'arsala, from IV of *rasila* [rasal], to be long and flowing. See 'arsalnâ at 40:70, p. 1534, n. 9).
 10. *kâfirân* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kufira* [kufr / kufrân / kufrî], to disbelieve, to cover. See at 41:7, p. 1542, n. 3).
 11. *istakbarû* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr / kibar / kabûrah / kabr], to become great, to be older. See at 40:27, p. 1526, n. 8).

مَنْ أَشَدُّ "Who are the stronger¹

مِنَّا قُوَّةً than us in might?"

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ

الَّذِي خَلَقَهُمْ Who created them,

هُوَ أَشَدُّ مِنْهُمْ He is the Stronger than they

قُوَّةً in might?

وَكَانُوا يَنْتَبِهَانَا And they had been at Our

بَحْثُوكَ signs² hurling rejection.³

فَأَرْسَلْنَا عَلَيْهِمْ 16. So We sent⁴ on them a

رِيحًا صَرْصَرًا wind⁵ quite cold and furious⁶

فِي أَيَّامٍ مَجْشَوٰتٍ during days very disastrous,⁷

لِنَذِيْقَهُمْ that We might make them taste⁸

عَذَابَ الْخِزْيِ the punishment of disgrace⁹

فِي الْحَيٰوةِ الدُّنْيَا in the worldly life;

وَلْعَذَابٍ but the punishment

الْآخِرَةِ of the hereafter will be

أَخْزَى more disgraceful;¹⁰

وَهُمْ لَا يَنْصُرُونَ and they will not be helped.¹¹

وَأَمَّا ثَمُودُ 17. And as for the Thamûd,

فَهَدَيْنَاهُمْ we had given them guidance

فَاسْتَحَبُّوا الْعَمَى but they preferred¹² blindness¹³

1. أَشَدُّ *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (relative of *shadîd*). See at 40:82, p. 1538, n. 7.

2. آيَاتٍ *'âyât* (sing. *'ayah*) = signs, miracles, revelations. See at 40:63, p. 1531, n. 9.

3. يَجْحَدُونَ *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd/juhûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

4. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 40:170, p. 1534, n. 9).

5. رِيحٍ *riḥ* (s.; pl. *riyâḥ/arwâḥ/aryâḥ*) = wind, smell, spirit. See at 34:12, p. 1371, n. 9).

6. See 69:6. صَرْصَرٍ *ṣarṣar* = shrill, piercing sound, violently noisy, extremely cold. رِيحٍ صَرْصَرٍ *riḥ ṣarṣar* = icy gale, extremely cold and furious stormy wind.

7. نَحْسَاتٍ *naḥsât* (pl., s. *naḥṣ*) = ominous, luckless, calamitous, disastrous.

8. نَذِيْقٍ *nudhîqa(u)* = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter takes *fathah* because of an implied 'an in li (of motivation) coming before the verb. See *nudhîqu* at 22:9, p. 1045, n. 6).

9. خِزْيٍ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 39:26, p. 1491, n. 3.

10. أَخْزَى *'akhzâ* = more disgraceful/ humiliating/ degrading/ abasing.

11. i. e. none will be able to help them. يَنْصُرُونَ *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr/ nuṣûr*], to help. See at 28:41, p. 1246, n. 10).

12. اسْتَحَبُّوا *istahabbû* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *ḥabba* [*ḥubb*], to love. See at 16:107, p. 864, n. 4).

13. i. e., blindness to the truth and unwilling to see it. عَمَى *'aman* = blindness. See at 27:80, p. 1226, n. 6).

عَلَى الْهُدَى to guidance.

فَاَخَذَتْهُمْ So there siezed¹ them

صَاعِقَةً the thunderbolt² of

الْعَذَابِ الْهُونِ the punishment of ignominy³

بِمَا because of what

كَانُوا يَكْسِبُونَ they had been acquiring.⁴

وَنَجَّيْنَا 18. And We saved⁶⁵

الَّذِينَ آمَنُوا those who believed and

وَكُنَّا بِأَيْنَتِنَا used to be on their guard.⁶

Section (Rukû') 3

وَيَوْمَ 19. And on the day⁷

يُحْشَرُ herded will be⁸

أَعْدَاءُ اللَّهِ the enemies⁹ of Allah

إِلَى النَّارِ towards the fire,

فَهُمْ يُوزَعُونَ then they will be restrained.¹⁰

حَتَّىٰ إِذَا مَا جَاءُوهَا 20. Till when they come to it

شَهِدَ عَلَيْهِمْ there will testify¹¹ against them

سَمْعُهُمْ وَأَبْصَرُهُمْ their ears¹² and their eyes¹³

وَجُلُودُهُمْ and their skins¹⁴

بِمَا كَانُوا يَعْمَلُونَ about what they used to do.

1. أَخَذَتْ 'akhadhat = she took, caught, got hold of, seized (v. iii. f. s. past from 'akhadh, to take. See at 7:78, p. 496, n. 5).

2. i. e., the devastation. صَاعِقَةٌ ṣā'iqah (s.; pl. ṣawa'iq) = thunderbolt, bolt of lightning. See at 41:13, p. 1544, n. 3.

3. هُونٌ hūn = disgrace, degradation, abasement, ignominy. See at 16:59, p. 846, n. 4.

4. i. e., of sins and displeasure of Allah. يَكْسِبُونَ yaksibūna = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 40:82, p. 1538, n. 10).

5. نَجَّيْنَا najjaynā = we rescued, saved, delivered (v. i. pl. past from najjā, form II of najā [najw/najā/najāh], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

6. i. e., by fearing Allah and following His guidance and injunctions. يَتَّقُونَ yattaqūna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqāyah], to guard, to protect. See at 39:28, p. 1491, n. 11).

7. i. e., on the Day of Judgement.

8. يُحْشَرُ yuhsharu = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from hashara [hashr], to gather. See yuhshara at 20:59, p. 988, n. 9).

9. i. e., the sinful disbelievers and polytheists. أَعْدَاءُ 'a'dā' (pl.; s. عَدُوٌّ 'adūw) = enemies, foes, adversaries. See at 7:150, p. 522, n. 1.

10. يُوزَعُونَ yūza'ūna = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from waza'a [waz'], to restrain. See at 27:83, p. 1227, n. 5).

11. شَهِدَ shahida = he bore witness, testified, witnessed (v. iii. m. s. past from shuhūd, to witness. See at 12: 26, p. 731, n. 4).

12. سَمِعَ sam' = hearing, to listen, sense of hearing, ears. See at 32:9, p. 1326, n. 12.

13. أَبْصَارُ 'abṣār (sing. بَصَرٌ baṣar) = visions, sights, eyes, insight, discernment, perception. See at 38:45, p. 1471, n. 6).

14. جُلُودٌ julūd (pl.; s. جِلْدٌ jild) = skins, hides. See at 39:23, p. 1490, n. 2.

وَقَالُوا 21. And they will say

لِجُلُودِهِمْ to their skins:

لِمَ شَهِدْتُمْ "Why did you testify¹

عَلَيْنَا against us?"

قَالُوا They will say:

أَنْطَقَنَا اللَّهُ "There made us speak² Allah

الَّذِي أَنْطَقَ Who gives speech

كُلِّ شَيْءٍ to everything;

وَهُوَ خَلَقَكُمْ and He created³ you

أَوَّلَ مَرَّةٍ وَلَهُ for the first time;⁴ and to Him

تَرْجِعُونَ you were to be taken back."⁵

وَمَا كُنْتُمْ 22. "And you did not use to

تَسْتَعِزُّونَ cover yourselves⁶

أَنْ يَشْهَدَ that there will not testify⁷

عَلَيْكُمْ سَمْعُكُمْ against you your ears,⁸

وَلَا أَبْصَارُكُمْ nor your eyes⁹

وَلَا جُلُودُكُمْ nor your skins;¹⁰

وَلَكِنْ ظَنَنْتُمْ but you thought¹¹

أَنَّ اللَّهَ لَا يَعْلَمُ that Allah knew not

كثيراً مما تعملون much of what you did."



وَذَلِكُمْ 23. "And that is

1. شهدتم *shahidtum* = you bore witness, witnessed, attested, testified (v. ii. m. pl. past from *shahida*, [shuhûd], to witness. See *shahida* at 41:20, p. 1546, n. 11).

2. أنطق *'anṭaqa* = he made (someone) speak, caused to speak, gave the power of speech (v. iii. m. s. past in form IV of *naṭaqa* [nuṭq /nuṭûq /mantiq], to talk, speak, articulate. See *tanṭiqûna* at 37:92, p. 1444, n. 9).

3. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 32:4, p. 1325, n. 1).

4. مرة *marrah* (s.; pl. *marrât/mirâr*) = time, turn, once. See at 36:79, p. 1428, n. 5.

5. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujû], to return. See at 39:44, p. 1497, n. 3).

6. i. e., from your limbs and skins thinking that they cannot speak out and therefore will not testify. تستترون *tastatirûna* = you cover/hide yourselves, be covered/ veiled (v. ii. m. pl. impfct. from *istatara*, form V of *satara* [satr], to cover, to hide. See *mastâr* at 17:45, p. 887, n. 5).

7. يشهد *yash-hada(u)* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhûd], to witness. The final letter takes *fathah* because of the particle '*an* coming before the verb. See n. 1 above and *yashhadu* at 9:107, p. 624, n. 5).

8. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 41:20, p. 1546, n. 12.

9. أبصار *'abṣâr* (sing. *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 40:20, p. 1546, n. 13).

10. جلود *julûd* (pl.; s. *jild*) = skins, hides. See at 41:20, p. 1546, n. 14.

11. ظنتم *ẓanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [ẓann], to firmly believe, to suppose. See *'azunnu* at 40:37, p. 1523, n. 1).

ظَنُّكُمْ الَّذِي the surmise of yours which
 ظَنَنْتُمْ بِرَبِّكُمْ you thought about your Lord
 أَرَدْنَكُمْ ruined¹ you;
 فَأَصْبَحْتُمْ مِنَ so you have become² of
 الْخَاسِرِينَ ١٢ those in loss.³

فَإِنْ يَصْبِرُوا 24. So if they bear calmly,⁴
 فَالْنَّارُ مَثْوًى the fire will be an abode⁵
 لَهُمْ for them;
 وَإِنْ يَسْتَغِيثُوا and if they seek to appease,⁶
 فَهُمْ مِمَّنْ they shall not be of those
 الْمُعْتَدِينَ ١٣ allowed to appease.⁷

وَقَضَّيْنَا 25. And We destined⁸ for
 لَهُمْ قُرْنًا them close associates⁹
 فَزَيَّنَّا لَهُمْ and they decorated¹⁰ for them
 مَا بَيْنَ أَيْدِيهِمْ what was in front of them
 وَمَا خَلْفَهُمْ and what was behind them.
 وَحَقَّ عَلَيْهِمُ And due became against
 الْقَوْلُ them the word¹¹
 فِي أَمْرِ as in regard to the nations
 فَدَخَلَتْ مِنْ قَبْلِهِمْ that had passed before them
 مِنَ الْجِنَّ وَالْإِنْسِ of jinn and men.

1. أَرَدَى 'ardâ = he ruined, destroyed, brought about the fall (v. iii. m. s. past in form IV of radiya [رَدَى radan], to perish, be destroyed. See turdû at 37:56, p. 1439, n. 7).

2. أَصْبَحْتُمْ 'asbahtum = you (all) became, became in the morning (v. ii. m. pl. past from 'asbaḥa, form IV of ṣabaḥa [ṣabḥ], to be in the morning. See at 3:103, p. 196, n. 9).

3. الْخَاسِرِينَ khâsirîn (acc./gen. of khâsirîn, sing. khâsir) = losers, those in loss (active participle from khasara [khusr /khasâr /khasârah /khusrân] to lose. See at 39:65, p. 1504, n. 5).

4. يَصْبِرُوا yaṣbirû (na) = they be patient, persevere, bear calmly (v. iii. m. pl. impfct. from ṣabara [ṣabr], to be patient, to bind. The terminal nûn is dropped because the verb is in a conditional clause preceded by 'in. See iṣbir at 40:77, p. 1536, n. 7).

5. مَثْوًى mathwan (s.; pl. mathâwin) = abode, dwelling place, resting place (noun of place from thawiya [thawâ], to stay, abide). See at 40:76, p. 1536, n. 5.

6. i. e., by being allowed to go back to the worldly life for doing good deeds. يَسْتَغِيثُوا yasta'tibû(na) = they seek to please (after being censured), they seek to make amends, seek to propitiate, seek to appease (v. iii. m. pl. impfct. from ista'taba, form X of 'ataba ['atb/ma'tab], to blame, censure. See yusta'tabûna at 30:57, p. 1309, n. 8).

7. الْمُعْتَدِينَ mu'tabîn (pl.; acc./gen. of mu'tabûn; s. mu'tab) = those allowed to appease/ propitiate/ please (pass. participle from 'a'taba, form IV of 'ataba. See n. 6 above).

8. قَضَّيْنَا qayyaḍnâ = we foreordained, destined (v. i. pl. past from qayyaḍa, form II of qāḍa [qayḍ], to break, to crack).

9. قُرْنًا quranâ' (pl.; s. qarîn) = associates, comrades, consorts, connected, joined (act. participle in the scale of fa'il from qarana [qarn], to connect, to associate. See qarîn at 37:51, p. 1438, n. 9).

10. زَيَّنَّا zayyanâ = they adorned, embellished, decorated, ornamented, beautified (v. iii. m. pl. past from zayyana, form II of zāna [zayn], to decorate, adorn. See zayyanâ at 41:12, p. 1543, n. 11).

11. the word of punishment.

إِنَّهُمْ كَانُوا خَاسِرِينَ Indeed they will be losers.¹

﴿٢٥﴾

Section (Rukû') 4

وَقَالَ الَّذِينَ 26. And there say those who
كَفَرُوا لَا تَسْمَعُوا disbelieve : "Do not lend ear²

لِهَذَا الْقُرْآنِ to this Qur'an

وَالْغَوَا فِيهِ and make noise³ in its midst

لَعَلَّكُمْ تَتْلَبُونَ ﴿٢٦﴾ so that you may subdue."⁴

فَلَنَذِقَنَ 27. So We shall surely give a

الَّذِينَ كَفَرُوا taste⁵ to those who disbelieve

عَذَابًا شَدِيدًا of a punishment very severe

وَلَنَجْزِيَنَّهُمْ and shall surely requite⁶ them

أَسْوَأَ الَّذِي for the worst⁷ of what

كَانُوا يَعْمَلُونَ ﴿٢٧﴾ they use to do.

ذَٰلِكَ جَزَاءُ 28. That is the requital for the

أَعْدَاءِ اللَّهِ النَّارِ enemies⁸ of Allah: the fire.

لَهُمْ فِيهَا They shall have therein

دَارُ الْخُلْدِ the abode⁹ of eternity;¹⁰

جَزَاءً as a requital,

لِمَا كَانُوا for they use to

يَكْفُرُونَ بِآيَاتِنَا مُحَمَّدُونَ ﴿٢٨﴾ deny¹¹ Our signs.

1. حَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 41:23, p. 1548, n. 3).

2. The 'ayah refers especially to the attitude of the Makkan unbelievers. لَا تَسْمَعُوا *lâ tasma'û* = do not hear/ lend ear/ listen/ pay attention (v. ii. m. pl. imperative [prohibition] from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See *yasma'ûna* at 41:4, p. 1541, n. 4).

3. The Makkan unbelieving leaders used to ask their followers to create noise in the midst of the recitation of the Qur'an to prevent its being heard and understood by the audience. الْغَوَا *ilghaw* = make noise, talk nonsense, talk at random (v. ii. m. pl. imperative from *laghiya* [*laghan* /*lâghiyah* /*malghah*], to talk nonsense. See *laghw* at 28:55, p. 1251, n. 9).

4. i. e., subdue the recitation and make yourselves prevail. تَغْلِبُونَ *taghlibûna* = you (all) defeat, overcome, overpower, subdue, conquer, vanquish (v. ii. m. pl. impfct. from *ghalaba* [*ghalab* /*ghalbah*], to conquer, to defeat. See *ghalabû* at 18:21, p. 418, n. 8).

5. نَذِيقَنَ *la nudhiqanna* = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq* /*madhâq*], to taste. See at 32:21, p. 1330, n. 7).

6. نَجْزِيَنَّهُمْ *la najziyanna* = we shall surely award/reward, recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazâ* [*jazâ'*], to recompense. See at 29:7, p. 1267, n. 3).

7. أَسْوَأَ *'aswa'* = worse, worst (relative of *sayyi'*). See *sayyi'* at 39:35, p. 1493, n. 8.

8. أَعْدَاءُ *'a'dâ'* (pl.; s. عَدُوٌّ *'aduww*) = enemies, foes, adversaries. See at 41:19, p. 1546, n. 9.

9. دَارُ *dâr* (s.; pl. دِيَارٌ *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 40:52, p. 1528, n. 6.

10. خُلْدٌ *khuld* = eternity, endless duration, perpetuity. See at 32:14, p. 1328, n. 8.

11. يَكْفُرُونَ *yajhādûna* = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd* /*juhûd*], to reject, to deny. See at 41:15, p. 1545, n. 3).

29. وَقَالَ الَّذِينَ 29. And there will say those
 كَفَرُوا رَبَّنَا who disbelieve: "Our Lord,
 اَرِنَا الَّذِينَ show¹ us those who
 اَضَلَّانَا led us astray²
 مِنَ الْجِنَّ وَالْإِنسِ of *jinn* and men,
 نَجْعَلُهُمْ we shall put them
 تَحْتَ اَقْدَامِنَا under³ our feet⁴
 لِيَكُونَا so that they be
 مِنَ الْاَسْفَلِينَ of the most degraded ones.⁵

30. اِنَّ الَّذِيْنَ قَالُوْا 30. Verily those who say:
 رَبَّنَا اللهُ "Our Lord is Allah"
 ثُمَّ اسْتَقَمُوْا and then remain upright,⁶
 نَتَنَزَّلُ عَلَيْهِمْ there will descend⁷ on to
 الْمَلٰٓئِكَةُ them the angels,
 اَلَّا تَخٰۤفُوْا that you fear not⁸
 وَلَا تَحْزَنُوْا nor grieve⁹
 وَابْشِرُوْا and get the good tidings¹⁰
 بِالْجَنَّةِ الَّتِي of the garden which
 كُنْتُمْ تُوعَدُوْنَ you had been promised.¹¹

31. نَحْنُ اَوَّلٰٓىاُكُمْ 31. "We are your friends
 فِي الْحَيٰوةِ الدُّنْيَا in the worldly life

1. اَرِنَا 'ari + nâ = show + us (v. ii. m. s. imperative from ra'â [ra'y/ru'yah], to see, notice. See at 4:153, p. 312, n. 7).
2. اَضَلَّا 'aḍallâ they (two) led astray, misguided, misled, made go astray (v. iii. m. dual. past from 'aḍalla, from IV of ḍalla [ḍalâl/ ḍalâlah], to go astray. See 'aḍallû at 33:67, p. 1364, n. 5).
3. تَحْتَ taḥt = under, below, beneath, underneath. See at 39:16, p. 1487, n. 2.
4. اَقْدَامِ 'aqdâm (pl.; sing. qadam) = feet, steps. See at 3:147, p. 212, n. 12.
5. اَسْفَلِينَ 'asfalîn (pl.; acc./gen. of 'asfalûn; s. 'asfal) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of sāfil (low/base/mean). See at 37:98, p. 1415, n. 9.
6. i. e., in their faith and deeds استقاموا istaqâmû = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from istaqâma, form X of qâma {qawmah/qiyâm}, to get up, to stand up. See at 9:7, p. 579, n. 8).
7. i. e., at the time of death. تَنَزَّلُ tanazzalu = she descends, gets down, lowers herself, gives up (v. iii. f. s. impfct. from tanazzala, form V of nazala [nuzûl], to come down, get down. See tanazzalat at 26:210, p. 1198, n. 6).
8. i. e., saying that you fear not, etc. لَا تَخٰۤفُوْا lâ takhâfû = you (all) do not fear/ be afraid of/ be frightened of (v. ii. m. pl. imperative {prohibition} from takhâfûna, khâfa {khawf}), to fear. See at 3:175, p. 224, n. 7).
9. لَا تَحْزَنُوْا lâ taḥzanû = (you all) do not grieve, be not sad (v. ii. m. pl. imperative [prohibition] from ḥazina [ḥuzn/ ḥazan], to grieve. See at 29:33, p. 1276, n. 12).
10. اَبْشِرُوْا 'abshirû = (you all) get the good tidings, rejoice, be delighted (v. ii. m. pl. imperative from 'abshara, form IV of basharu/ bashira [bishr /bushr], to rejoice, be happy. See bashshir at 41:4, p. 1541, n. 1).
11. تَوَعَدُوْنَ tâ'adûna = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from wa'ada [also from 'aw'ada, form IV of wa'ada] [wa'd], to make a promise. See at 38:53, p. 1472, n. 12).

وَفِي الْآخِرَةِ and in the hereafter.

وَلَكُمْ فِيهَا And you shall have therein

مَا تَشْتَهُ أَنْفُسُكُمْ whatever your selves desire;¹

وَلَكُمْ فِيهَا and you shall have therein

مَا تَدْعُونَ whatever you ask for."²

تَزْلَمَنَ 32. "As hospitality³ from

الْعَفُورِ the One Most Forgiving,

رَحِيمِ Most Merciful."

Section (Rukû') 5

وَمَنْ أَحْسَنُ 33. And who is the better⁴

قَوْلًا مِّمَّنْ in speech than the one who

دَعَا إِلَى اللَّهِ calls⁵ towards Allah

وَعَمِلَ صَالِحًا and acts rightly⁶

وَقَالَ إِنِّي مِنَ and says: "Verily I am of

الْمُسْلِمِينَ the Muslims."⁷

وَلَا تَسَوَّى 34. And there equalize⁸ not

الْحَسَنَةُ وَالْأَسَنَةُ the good⁹ and the bad.¹⁰

أَدْفَعْ بِأَلَّتِي Repel¹¹ with that which is

هِيَ أَحْسَنُ the better;

فَإِذَا الَّذِي then lo, the one

1. *tashtahî* = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from *ishtahâ*, form VIII of *shahû/ shahiya* [shahw/ shahy/ shahwah], to desire, to wish. See *yashtahûna* at 34:54, p. 1388, n. 5).

2. *tadda'ûna* = you (all) ask for, claim, maintain, allege (v. ii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [du'â]), to call, to summon. See *yadda'ûna* at 36:57, p. 1422, n. 13).

3. *nuzul* = hospitality, food and lodge prepared for guest.. See at 3:198, p. 234, n. 4.

4. *aḥsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 29:7, p. 1267, n. 4.

5. *da'â* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â*, to call, to summon. See at 39:8, p. 1484, n. 3).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. *ḍâliḥ* = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [ṣalāḥ/ ṣulūḥ/ maṣlaḥah], to be good, right. See at 40:40, p. 1524, n. 4).

7. *Muslimin* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = a Muslim is one who surrenders himself completely and exclusively to Allah. (active participle from *'aslama*, form IV of *salima* [salâmah/salâm], to be safe, safe and sound, secure, faultless. See at 39:12, p. 1486, n. 3).

8. *tastawî* = she becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. f. s. impfct. from *istawâ*, form VIII of *sawiya* [siwan], to be equal. See *yastawî* at 40:50, p. 1530, n. 8).

9. *ḥasanah* (f. s.; pl. *ḥasanât*; m. *ḥasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 39:10, p. 1485, n. 6.

10. *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, bad deed, evil. See at 40:40, p. 1524, n. 1.

11. i. e., the evil and wrong. *idfa'* = ward off, repel, defend, push back, drive away, repel; also pay, deliver, make over (v. ii. m. s. imperative from *dafa'a* [daf], to push, push away. See at 23:96, p. 1098, n. 8).

بَيْنَكَ وَبَيْنَهُ between whom and you is
 عَدُوٌّ كَأَنَّهُ enmity¹ has become as if he is
 وَلِيٌّ حَمِيمٌ a friend² most intimate.³
 وَمَا يُلْقِنَهَا 35. And none is granted⁴ it
 إِلَّا الَّذِينَ صَبَرُوا save those who bear calmly⁵
 وَمَا يُلْقِنَهَا إِلَّا and none is granted it save
 ذُو حَظٍّ عَظِيمٍ the one having a great luck.⁶
 وَمَا يَنْزِعُكَ 36. And if ever there urges⁷ on
 مِنَ الشَّيْطَانِ نَزْعٌ you from Satan any prompting,⁸
 فَاسْتَعِذْ بِاللَّهِ seek refuge⁹ with Allah.
 إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,
 الْعَلِيمُ the All-Knowing.
 وَمِنْ آيَاتِهِ 37. And of His signs¹⁰ are
 اللَّيْلُ وَالنَّهَارُ the day and the night,
 وَالشَّمْسُ وَالْقَمَرُ and the sun and the moon.
 لَا تَسْجُدُوا Do not prostrate yourselves¹¹
 لِلشَّمْسِ وَلَا لِلْقَمَرِ to the sun nor to the moon;
 وَاسْجُدُوا but prostrate yourselves
 لِلَّهِ الَّذِي خَلَقَهُنَّ to Allah Who created them,
 إِنْ كُنْتُمْ إِيَّاهُ if it is Him you use to
 تَعْبُدُونَ worship.

1. عداوة 'adâwah = enmity, hostility, animosity, antagonism. See at 5:90, p. 374, n. 14.
2. ولي wafiy (s.; pl. أولياء 'awliyâ') = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 34:41, p. 1383, n. 8.
3. i. e., if you return a bad deed or behaviour on the part of another with good behaviour and kind consideration he will turn your close friend. حميم hamim = boiling water, close friend, intimate friend. (act. participle in the scale of fa'il from hamma [hamm], to heat, make hot. See at 40:72, p. 1535, n. 1).
4. i. e., none is granted such good outcome. يلقى yulaqqâ = he or it is caused to meet/receive, granted, allotted (v. iii. m. s. impfct. passive from laqqâ, form II of laqiya [liqâ' / luqyân/ luqy / luqyah/ luqan] to meet. See at 25:8, p. 1140, n. 1).
5. صبروا şabarâ = they bore calmly, had patience, persevered, endured (v. iii. m. pl. past from şabara [şabr], to be patient. See at 32:24, p. 1331, n. 9).
6. حظّ ḥaẓẓ (s.; pl. ḥuẓûḥ) = portion, share, lot, good luck, good thing, fortune. See at 28:79, p. 1260, n. 13.
7. يَنْزِعُ yanẓaghanna = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from nazagha [nazgh], to incite evil / discord. See at 7:200, p. 543, n. 1).
8. نَزْعٌ nazgh = incitement to evil, evil prompting. See at 7:200, p. 543, n. 2.
9. اسْتَغَاذ ista'idh = seek protection, take refuge (v. ii. m. s. imperative from ista'adha, form X of 'adha [awdh / iyâdh / ma'âdh], to seek protection. See at 40:56, p. 1519, n. 10).
10. آيَات 'âyât (sing. 'âyah) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.
11. This is directed specially to the worshippers of Nature, of the sun, the moon and the stars in general. لَا تَسْجُدُوا lâ tasjudû = do not prostrate yourselves, do not bow respectfully/ pay obeisance (v. iii. m. pl. imperative (prohibition) from sajada [sujûd], to prostrate oneself. See at 38:75, p. 1477, n. 2).

فَإِنْ أَسْتَكْبَرُوا 38. So if they turn arrogant¹

فَالَّذِينَ then those who are

عِنْدَ رَبِّكَ near your Lord²

يُسَبِّحُونَ لَهُ يُسَبِّحُونَ لَهُ proclaim His sanctity³

بِالْأَيْلِ وَاللَّيْلِ by night and day

وَهُمْ لَا يَسْتَمُؤْنَهُمْ and they feel not bored.^{4*}



وَمِنْ آيَاتِهِ 39. And of His signs are

أَنَّكَ تَرَى الْأَرْضَ that you see the earth

خَشِيعَةً dry and barren;⁵

فَإِذَا أَنْزَلْنَا but when We send down⁶

عَلَيْهَا الْمَاءَ on it water⁷

أَفْهَرَتْ وَرَبَتْ it pulsates⁸ and grows.⁹

إِنَّ الَّذِي أَحْيَاهَا Verily He Who gives life¹⁰ to it

لَمْ يَحْيِ الْمَوْتَى can surely make alive the dead.

إِنَّهُ عَلَى كُلِّ شَيْءٍ Verily He is over everything



قَدِيرٌ Omnipotent.

إِنَّ الَّذِينَ يُلْحِدُونَ 40. Verily those who distort¹¹

فِي آيَاتِنَا Our signs

لَا يَخْفَوْنَ عَلَيْنَا cannot hide¹² from Us.

أَفَمَنْ يُلْقَى Is the one who is thrown

فِي النَّارِ خَيْرٌ into the fire better

1. استكبروا *istakbarû* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 41:14, p. 1544, n. 11).

2. i. e., the angels.

3. يسبحون *yusabbiḥûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [sabh/ sibâḥah] to swim, to float. See at 40:7, p. 1511, n. 7).

4. يمتنون *yas'amûna* = they detest, loathe, dislike, be weary of, be fed up, be bored (v. iii. m. pl. impfct. form *sa'ima* [sa'm/ sa'âmah], to be weary, to dislike. See *lâ tas'amû* at 2:282, p. 148, n. 10).

* One should prostrate oneself on reading this 'ayah

5. خاشعة *khâshi'ah* = submissive, humble, dry and barren (active participle from *khasha'a* [khushû'], to be submissive, humble, dry and barren. See *khâshi'in* at 33:35, p. 1349, n. 7).

6. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzâl], to come down. See at 39:41, p. 1495, n. 9).

7. i. e., rains.

8. اهتزت *ihtazzat* = she or it shook up, was agitated/ animated/enlivened, pulsated (v. iii. f. s. past from *ihtazza*, form VIII of *hazza* [hazz], to shake, to rock. See at 22:5, p. 1047, n. 2).

9. i. e., it produces plants and crops. ربت *rabat* = she or it grew, swelled, increased (v. iii. f. s. past from *rabâ* [rabû/rubûw], to increase, to grow. See at 22:5, p. 1047, n. 3).

10. أحيا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [hayah], to live. See at 29:63, p. 1387, n. 6).

11. يلحدون *yulḥidûna* = blaspheme, deviate, digress, pervert, twist, distort, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from *alḥada*, form IV of *laḥada*, [laḥd], to dig a grave, to deviate, to apostatize. See at 16:103, p. 862, n. 8.).

12. يخفون *yukhfawna* = they hide, be concealed, disappear (v. iii. m. pl. impfct. from *khafiya* [khafâ/khifah/khufyah], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

أَمْ مَنْ يَأْتِي آمِنًا or the one who comes safe¹

يَوْمَ الْقِيَمَةِ on the Day of Judgement?

أَعْمَلُوا مَا شِئْتُمْ Do whatever you wish.²

إِنَّهُ يَمَّاَعْمَلُونَ Verily He is of what you do

بَصِيرٌ All-Seeing.³

إِنَّ الَّذِينَ كَفَرُوا 41. Verily those who disbelieve

يَاذِكُر in the Reminder⁴

لَمَّا جَاءَهُمْ when it has come to them —

وَأِنَّهُ لَكِنْدٌ and indeed it is a Book

عَزِيزٌ most distinguished.⁵

لَا يَأْتِيهِ 42. There cannot approach it

الْبَاطِلُ falsehood⁶

مِنْ بَيْنِ يَدَيْهِ from the front of it

وَلَا مِنْ خَلْفِهِ nor from behind⁷ it.

تَنْزِيلٌ مِنْ It is a sent-down⁸ from the

حَكِيمٍ حَمِيدٍ All-Wise, All-Praiseworthy.

مَا يُقَالُ لَكَ 43. Nothing is said to you⁹

إِلَّا مَا قَدْ بَلَغَ save what had been said to

الرُّسُلِ مِنْ قَبْلِكَ the Messengers before you.

إِنَّ رَبَّكَ Verily your Lord is

1. i. e., safe from punishment. آمِنٌ 'āmin (s.; pl. 'āminūn) = peaceful, safe and secure (act. participle from 'āmana, form IV of 'amina ['amn/ 'amān/ 'amānah], to be safe. See at 14:35, p. 800, n. 6).

2. This is a threat to the unbelievers. شِئْتُمْ shi'tum = you (all) wished, wanted (v. ii. m. pl. past from shā'a [mashī'ah], to wish. See at 39:15, p. 1486, n. 8).

3. i. e., of all deeds and events, open or secret. بَصِيرٌ baṣīr = one who sees/observes, All-Seeing (act. participle in the scale of fa'il from baṣura/baṣīra [baṣar], to see). See at 35:45, p. 1408, n. 1.

4. i. e., the Qur'ān. The sense is made further clear in the next clause where it is stated that it is indeed a Book. The Qur'ān is repeatedly referred to as dhikr. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 54:25, 68:51-52 and 81:27. ذَكَرَ dhikr = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ān. See at 39:22, p. 1489, n. 9.

5. عَزِيزٌ 'azīz = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

6. بَاطِلٌ bāṭil = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 38:27, p. 1466, n. 10.

7. i. e., from any direction and in any way.

8. This is a reiteration that the Qur'ān was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تَنْزِيلٌ tanzīl = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of nazala [nuzāl], to come down. See at 32:2, p. 1324, n. 2).

9. This is addressed to the Prophet, peace and blessings of Allah be on him, consoling him that what the unbelievers said about him and his mission was the same as the unbelievers of the past had said about their respective Messengers.

لَذُوْمَغْفِرٍ the Owner of Forgiveness
وَذُوْعِقَابٍ and the Owner of retribution¹
أَلِيبٍ most painful.²

وَلَوْجَعَلْنَاهُ 44. And had We made³ it
قُرْءَانًا أَعْجَمِيًّا a Qur'ân non-Arabic⁴
لَقَالُوا they⁵ would surely have said:
لَوْلَا فَصَّلَتْ "Why are not explained⁶
آيَاتُهُ its 'âyahs?⁷
أَفَعْجَمِيٌّ Is it non-Arabic
وَعَرَبِيٌّ and an Arab?"⁸

قُلْ هُوَ لِلَّذِينَ Say: "It is for those who
آمَنُوا believe
هُدًى وَشِفَاءٌ a guidance⁹ and a remedy.¹⁰

وَالَّذِينَ And those who
لَا يُؤْمِنُونَ do not believe,
فِي آذَانِهِمْ وَقْرٌ in their ears is deafness;¹¹
وَهُوَ عَلَيْهِمْ عَمًى and it is on them blindness.¹²
أُولَئِكَ يُنَادَوْنَ Such ones are called¹³
مِنْ مَّكَانٍ بَعِيدٍ from a place far away.¹⁴

Section (Rukû') 6

وَلَقَدْءَاتَيْنَا 45. And We indeed had given

1. عِقَاب *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 40:22, p. 1517, n. 7.

2. أَلِيم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 34:5, p. 1369, n. 5).

3. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 27:86, p. 1228, n. 1).

4. أَعْجَمِي *'a'jamî* = non-Arabic, non-Arab, foreigner.

5. i. e., the Arabs among whom the Prophet, peace and blessings of Allah be on him, was sent.

6. فَصَّلَتْ *fusṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past passive from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

7. i. e., the texts of the Qur'ân. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations. See at 41:15, p. 1545, n. 2.

8. i. e., they would have expressed their surprise that how could a non-Arabic Qur'ân be given to a Prophet who was an Arab.

9. هُدًى *hudan* = guidance, right way, true religion. See at 34:24, p. 1377, n. 3.

10. i. e., for both physical and spiritual ailment. شِفَاء *shifâ'* = remedy, cure, healing. See at 17:82, p. 900, n. 2.

11. i. e., they are unwilling to listen to the truth. وَقْر *waqr* = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

12. i. e., the Qur'ân is for them blindness, for they shut their eyes at it. عَمًى *'aman* = blindness. See at 41:17, p. 1545, n. 13).

13. i. e., they are like those who are called from a distant place so cannot hear the call. يُنَادَوْنَ *yunâdawna* = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâda*, form III of *nada* [*nadw*], to call. See at 40:10, p. 1512, n. 10).

14. بَعِيد *ba'id* = (s.); pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:52, p. 1387, n. 11).

مَوْسَى الْكِتَابَ Mûsâ the Book;
 فَأَخْتَلَفَ but disagreement arose¹
 فِيهِ about it.
 وَلَوْلَا كَلِمَةٌ And had not a word²
 سَبَقَتْ مِنْ رَبِّكَ preceded³ from your Lord
 لَقَضَى decided would have been⁴
 بَيْنَهُمْ between them.
 وَإِنَّهُمْ And they were indeed
 لَفِي شَكٍّ مِنْهُ in doubt⁵ about it,
 مُرِبِّينَ⁶ arousing suspicion.⁶

مَنْ عَمِلَ صَالِحًا 46. Whoever acts rightly,⁷
 فَلِنَفْسِهِ it is for himself;⁸
 وَمَنْ أَسَاءَ and whoever does evil⁹
 فَعَلَيْهَا it is against himself.¹⁰
 وَمَا رَبُّكَ And your Lord is not
 بِظَالِمٍ لِّلْعَبِيدِ¹¹ unjust to the servants.

PART (JUZ') 25

٭ إِلَيْهِ يُرَدُّ 47. To Him is referred¹²
 عِلْمُ السَّاعَةِ the knowledge of the Hour.¹³
 وَمَا تَخْرُجُ مِنْ And there come out¹⁴ not of
 ثَمَرٍ مِنْ أَكْمَامِهَا fruits from their covers¹⁵
 وَمَا تَحْمِلُ مِنْ أُنْثَى nor there carry¹⁶ of females,

1. اختلف *ukhtulifa* = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 11:110, p. 717, n. 2).

2. i. e., for giving them respite till a time.

3. سبقت *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 37:171, p. 1456, n. 7).

4. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍā* [*qaḍā'*], to settle, to decide. See at 40:78, p. 1537, n. 3).

5. شك *shakk* (s.; pl. *shukūk*) = doubt, uncertainty, suspicion, misgiving. See at 40:34, p. 1521, n. 9.

6. This expression is used to emphasize the fact and intensity of their doubt. مرِبٍ *murib* = that which arouses suspicion, suspicious (act. participle from *'arāba*, form IV of *rāba* [*rayb*], to doubt, disquiet. See at 34:54, p. 1388, n. 7).

7. i. e., does deeds approved by the Qur'ān and *ṣunnah*. صالح *ṣāliḥ* = good, right, proper (act. participle from *ṣalaha/ṣaluḥa* [*ṣālḥ/ṣulḥ/maṣlahah*], to be good, right. See at 41:33, p. 1551, n. 6).

8. i. e., its good effects will be for his benefit.

9. أساء *'asā'a* = he did evil, committed foulness (v. iii. m. s. past from in form IV of *sā'a* [*saw*], to be bad/foul/evil. See *'asā'a* at 30:10, p. 1293, n. 3).

10. i. e., its effects will be to his detriment.

11. ظالِمٍ *ẓallām* = unjust, oppressor (act. participle in the scale of *fa'āl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 22:10, p. 1048, n. 9).

12. i. e., Allah Alone has the knowledge of the hour of Resurrection. يرد *yuraddu* = he or it is repulsed, returned, reverted, referred (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 18:87, p. 942, n. 10).

13. i. e., the Hour of Resurrection.

14. تخرج *takhruju* = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurāj*], to go out, to leave. See at 23:20, p. 1089, n. 9).

15. أكمام *'akmām* (pl.; s. *kumm*) = covers.

16. تحمل *taḥmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥamīl*], to carry. See at 35:11, p. 1393, n. 13).

وَلَا تَضَعُ¹ nor do they give birth to
إِلَّا بِعِلْمِهِ except with His knowledge.

وَيَوْمَ And the day

يُنَادِيهِمْ He will call out² to them:
"Where are My partners?"³

قَالُوا They will say:

"We declare⁴ to You,

there is none among us

مِنْ شَيْءٍ any witness."⁵

وَضَلَّ 48. And there shall get lost⁶

عَنْهُمْ مَا كَانُوا to them all that they used

يَدْعُونَ مِنْ قَبْلُ to invoke⁷ before,

وَعُظُّوا and they will realize⁸

مَا لَهُمْ مِنْ نَجْوَى they have no escape.⁹

لَا يَسْتَمُ الْإِنْسَانُ 49. Man is not weary¹⁰

مِنْ دُعَاءِ الْخَيْرِ of asking for well-being;

وَلِنْ مَسَّهُ but if there afflicts him

الْأَمْرُ the adversity

فَيُئْسِرُ he becomes despaired,¹¹

فَنُوتٌ¹² despondent.

1. تَضَعُ *taḍa'u* = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See at 35:11, p. 1393, n. 14).

2. ينادي *yunādī* = he calls, calls out, summons (v. iii. m. s. impfct. from *nāda*, form III of *nadā* [*nadw*], to call. See at 28:74, p. 1258, n. 4).

3. i. e., the partners you used to set with Me. شركاء *shurakā'* (pl.; s. *sharik*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

4. ماذنا *'ādhannā* = we made known, announced, declared, notified (v. i. pl. past from *'ādhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'ādhantu* at 21:109, p. 1042, n. 8).

5. i. e., none of us now testifies that there is any partner with You. شهيد *shahīd* (s.; pl. *shuhadā'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to see, to witness. See at 29:53, p. 1283, n. 10).

6. i. e., they will not appear to them. ضل *dalla* = he got lost, lost way, went astray, strayed (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 39:41, p. 1495, n. 1).

7. i. e., of imaginary gods and goddesses they used to invoke. يدعون *yad'ūna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'a* [*du'a'*], to call, to summon. See at 40:20, p. 1516, n. 5).

8. ظنوا *ẓannū* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 28:39, p. 1246, n. 3).

9. محيص *maḥiṣ* = escape, flight, place of retreat, sanctuary (verbal noun, also noun of place, of *ḥāsa*, [*ḥays/ḥaysah/maḥiṣ*], to escape, to flee).

10. يئس *yas'amu* = he detests, loathes, dislikes, is weary of, is fed up, is bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm/isa'amah*], to be weary, to dislike. See *ys'amāna* at 41:38, p. 1553, n. 4).

11. يئس *ya'ūs* = despondent, despairing, hopeless. See at 17:84, p. 900, n. 8.

12. قنوت *qanūṭ* = despondent, disheartened, discouraged, despairing. See *lā taqnaṭū* at 39:53, p. 1500, n. 6.

وَلَيْنَ أَذْقَنَهُ 50. And if We give him a
 رَحْمَةً مِنَّا taste¹ of mercy from Us
 مِنْ بَعْدِ ضَرَاءٍ after an adversity²
 مَسَّتْهُ that afflicted³ him,
 لَيَقُولَنَّ he indeed says:
 هَذَا لِي "This is my due;
 وَمَا أَظُنُّ السَّاعَةَ and I do not think⁴ the Hour⁵
 قَائِمَةً shall take place.
 وَلَيْنَ And if indeed
 رُجِعْتُ إِلَىٰ رَبِّي I am taken back⁶ to My Lord
 إِنَّ لِي عِنْدَهُ I shall have for me with Him
 لَلْخَيْرِ indeed the best thing."⁷
 فَلَنُنَبِّئَنَّ But We shall certainly inform⁸
 الَّذِينَ كَفَرُوا those who disbelieve
 بِمَا عَمِلُوا of what they do and shall
 وَلَنَذِقَنَّهُمْ surely make them taste⁹
 مِنْ عَذَابٍ غَلِيظٍ some punishment very tough.¹⁰



وَإِذَا أَنْعَمْنَا 51. And if We bestow grace¹¹
 عَلَىٰ الْإِنْسَانِ on man he turns away¹²
 وَنَاجِيَئِهِ and leans aloof¹³ on his side;
 وَإِذَا مَسَّهُ الشَّرُّ but if the evil afflicts him
 فَذُوِّعَا he is full of supplication
 عَرِيضٍ continuing for long.¹⁴



1. أَذْقَنَ 'adhāqnā = we made (someone) taste, gave taste (v. i. pl. past from 'adhāqa, form IV of dhāqa [dhawq / madhāq], to taste. See at 17:75, p. 897, n. 11).

2. ضَرَاءٌ ḍarrā' = affliction, suffering, illness, distress. See at 11:10, p. 681, n. 2.

3. مَسَّتْ massat = she or it touched, afflicted, affected (v. iii. f. s. past from massa [mass/masit], to feel, to touch. See at 21:46, p. 1025, n. 6).

4. أَظُنُّ 'azunnu = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from ḡanna [ḡann], to firmly believe, to suppose. See at 40:37, p. 1523, n. 1).

5. i. e., the Hour of Resurrection and Judgement.

6. رُجِعْتُ ruji'tu = I was returned, taken back (v. i. s. past passive from raja'a [rujā'], to return. See turja'ūna at 41:21, p. 1547, n. 5).

7. i. e., paradise. حُسْنٌ ḥusnā (f.; m. 'ahsan) the best, most beautiful. See at 20:8, p. 977, n. 9.

8. لَنُنَبِّئَنَّ la nunabbi'anna = we will surely inform, notify, make know (v. i. pl. impfct. emphatic from nabba'a, form II of naba'a [nab'/nubū'], to be prominent. See la tunabbi'ann at 12:15, p. 726, n. 11).

9. لَنَذِقَنَّهُم la nudhiqanna = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from 'adhāqa, form IV of dhāqa [dhawq / madhāq], to taste. See n. 1 above).

10. غَلِيظٌ ḡalīẓ (s.; pl. ḡhilāẓ) = sacred, inviolable, solid, tough, harsh, severe, dire. See at 33:7, p. 1337, n. 7.

11. أَنْعَمْنَا 'an'amnā = we bestowed grace, graced, blessed (v. i. pl. past from 'an'ama, form IV of na'ama/na'ima [na'mah/man'am], to be happy, to be in ease. See at 17:83, p. 900, n. 5).

12. أَعْرَضَ 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 41:4, p. 1541, n. 3).

13. ذُوِّعَا 'a'ā = he moved away, remained aloof (v. iii. m. s. past from ذُوِّعَ 'a'ā, to keep away. See at 17:83, p. 900, n. 7).

14. عَرِيضٌ 'arīḍ = extensive, prolonged, continuing for long (act. participle in the scale of fa'il from 'arada/aruda ['ard], to be visible, to be broad. See n. 12 above).

قُلْ أَرَأَيْتُمْ 52. Say: "Do you see

إِنْ كَانَ if it is

مِنْ عِنْدِ اللَّهِ from Allah

ثُمَّ كَفَرْتُمْ بِهِ then you disbelieve¹ in it,

مَنْ أَضَلُّ who is more astray²

مِمَّنْ هُوَ فِي than the one who is in

شِقَاقٍ بَعِيدٍ discord³ far away?⁴

سَنُرِيهِمْ 53. We shall show⁵ them

آيَاتِنَا فِي الْأَفَاقِ Our signs in the horizons⁶

وَفِي أَنْفُسِهِمْ and in themselves

حَتَّىٰ يَبَيِّنَ لَهُمْ till evident becomes⁷ to them

أَنَّهُ الْحَقُّ that it⁸ is the truth.

أَوَلَمْ يَكْفِ Does it not suffice⁹

بِرَبِّكَ أَنَّهُ with your Lord that He is

عَلَىٰ كُلِّ شَيْءٍ over everything

شَهِيدٌ All-Witnessing?¹⁰

أَلَا إِنَّهُمْ 54. O yes, they indeed are

فِي مِرْيَةٍ in doubt¹¹

مِنْ لِقَاءِ رَبِّهِمْ about meeting¹² their Lord.

أَلَا إِنَّهُ O yes, He indeed is

بِكُلِّ شَيْءٍ of everything

مُحِيطٌ All-Encompassing.¹³

1. كَفَرْتُمْ *kafartum* = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [kufr], to disbelieve, to cover. See at 14:7, p. 788, n. 6).

2. أَضَلُّ *aḍallu* = further astray, worst astray, more misguided (relative of ضَالٌّ *ḍāll*). See at 25:34, p. 1148, n. 6.

3. i. e., with the truth. شِقَاقٌ *shiqāq* = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

4. بَعِيدٌ *ba'īd* = (s.; pl. *bu'adā* / *bu'ūd* / *bu'dān* / *bi'ūd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:44, p. 1555, n. 14).

5. نُرِي *nurī* = we show (v. i. pl. impfct. in form IV of *ra'ā* [ra'y/ru'yah], to see at 6:75, p. 421, n. 10).

6. i. e., in the universe. 'āfāq (pl.; s. 'ufuq) = horizons, distant lands, remote regions.

7. يَبَيِّنُ *yatabayyana(u)* = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bāna* [bayn/bayān], to be clear, evident. The final letter takes *fathah* because of a hidden 'an in *hattā* coming before the verb. See at 9:43, p. 596, n. 9).

8. i. e., this Qur'ān.

9. يَكْفِي *yakfi(i)* = he or it suffices, is enough (v. iii. m. s. impfct. from *kafā* [kifāyah], to be enough. The final *yā* is dropped because of the particle *lam* coming before the verb. See at 29:51, p. 1283, n. 6).

10. شَهِيدٌ *shahīd* (s.; pl. *shuhadā'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'il* from *shahida* [shuhūd], to see, to witness. See at 41:47, p. 1557, n. 5).

11. مِرْيَةٌ *miryah* = doubt, misgivings. See at 32:23, p. 1331, n. 3.

12. لِقَاءٌ *liqā'* = meeting, encounter. See at 39:71, p. 1506, n. 9.

13. i. e., in knowledge and power. So none can escape His judgement and requital. مُحِيطٌ *muḥīṭ* = one who or that which closes in on, surrounds, encompasses, comprehensive, All-Encompassing (active participle from *'ahāta*, form IV of *ḥāṭa* [ḥawṭ/ḥīṭah/ḥiyāṭah], to encircle, enclose, guard. See at 11:84, p. 708, n. 6).

42. SŪRAT AL-SHŪRĀ (CONSULTATION)

Makkan: 53 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, monotheism, the truth of *wahy* and *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah sent *wahy* to the Prophet Muḥammad, peace and blessings of Allah be on him, as He had sent *wahy* to the previous Prophets and that it is the same message of monotheism and Islam which had been delivered through all the Prophets. It then draws attention to the Absolute Oneness and Uniqueness of Allah – "There is not the like of Him anything" ('āyah 11) and that to Him belongs the keys of the heavens and the earth. This theme of monotheism is further illustrated with reference to His favours and graces upon His creation and His signs visible throughout the universe. The facts of Resurrection, Judgement, reward and punishment are reiterated and man is called upon to respond to Allah's message before the coming of the day when there will be neither any defence against it nor any refuge from it. The *sūrah* ends by indicating the nature of Allah's communication to His Prophets and Messengers: "It is not for any human being that Allah should speak to him except by *wahy*, or from behind a veil or by sending a messenger (an angel) who communicates by His leave what He wills." ('āyah 51).

The *sūrah* is called *al-shūrā* (consultation) with reference to its 'āyah 38 wherein Muslims are required to conduct their affairs by mutual consultation.



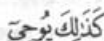
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. *Hâ-Mîm.*



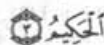
2. '*Ayn-Sîn-Qâf.*¹



3. Thus does communicate²

إِلَيْكَ وَإِلَى الَّذِينَ

you³ Allah, the All-Mighty,⁴



the All-Wise.⁵

4. To Him belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;⁶

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is an emphasis on the fact that Allah had sent Messengers from time to time and that the coming of *wahy* to Prophet Muhammad, peace and blessings of Allah be on him, was nothing unprecedented. *yûḥî* = he prompts,

communicates, inspires (v. iii. m. s. impfct. from '*awḥâ*, form IV of *waḥâ* [*wahy*], to communicate. [Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 34:50, p. 1387, n. 3).

3. i. e., of Prophets and Messengers.

4. *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

5. i. e., in His creation, commandments and decrees. *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. i. e., His is the absolute ownership, possession, dominion and Lordship and sovereignty.

وَهُوَ الْعَلِيُّ and He is the All-Exalted,¹

الْعَظِيمُ the All-Great.²

تَكَادُ السَّمَوَاتُ 5. The skies are about to³

يَنْفَطِرْنَ be rent asunder⁴

مِنْ قَوْفِهِنَّ from above them;

وَالْمَلَائِكَةُ and the angels

يُسَبِّحُونَ proclaim the sanctity⁵

بِحَمْدِ رَبِّهِمْ with the praise of their Lord

وَيَسْتَغْفِرُونَ and seek forgiveness⁶

لِمَنْ فِي الْأَرْضِ for those in the earth.⁷

أَلَا إِنَّ اللَّهَ O yes, verily Allah,

هُوَ الْغَفُورُ He is the Most Forgiving,

الرَّحِيمُ the Most Merciful.

وَالَّذِينَ اتَّخَذُوا 6. And those who take⁸

مِنْ دُونِهِ أَوْلِيَاءَ besides Him protectors,⁹

اللَّهُ حَفِظَ عَلَيْهِمُ Allah is guard over¹⁰ them;

وَمَا أَنْتَ عَلَيْهِمْ and you are not over them

بِرَكِيبٍ a guardian.¹¹

وَكَذَلِكَ 7. And suchwise

أَوْحَيْنَا إِلَيْكَ We have communicated to you

1. علي 'alīy = high, lofty, elevated, sublime, All-Exalted. See at 40:12, p. 1513, n. 15.

2. عظيم 'aẓīm = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 39:13, p. 1486, n. 6).

3. تَكَادُ takādu = she or it is close to, about to (v. iii. f. s. impfct. from kāda [kawd] to be about to. See at 19:90, p. 973, n. 9).

4. i. e., due to His Glory and on account of the enormity of what the unbelievers and polytheists say about Allah's having sons and daughters (see 19:88-90, at p. 973). يَنْفَطِرْنَ yatafaṭṭarna = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from tafaṭṭara, form V of faṭara [faṭr], to split, to create. See at 19:90, p. 973, n. 10).

5. يَسُبِّحُونَ yusabbihūna = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from sabbaḥa, form II of sabaha [sah/ sibāḥah] to swim, to float. See at 41:38, p. 1553, n. 2).

6. يَسْتَغْفِرُونَ yastaghfirūna = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from istaghfara, form X of ghaṭara [ghafr /maghfirah /ghufrān], to forgive. See at 40:7, p. 1511, n. 8).

7. i. e., those who are believers in the Oneness of Allah and who act according His commandments.

8. اتَّخَذُوا ittakhadhū = they took, took up, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 39:3, p. 1481, n. 2).

9. i. e., gods and goddesses. أَوْلِيَاءَ 'awliyā' (pl.; sing. wali) = friends, allies, patrons, legal guardians, protectors. See at 39:3, p. 1481, n. 3.

10. i. e., He keeps watch over them and causes their deeds to be recorded. حَفِظَ ḥafīẓ = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of fa'il from ḥafīza [hifz], to preserve, to guard. See at 12:55, p. 742, n. 10).

11. رَكِيبٍ wakīl (s.; pl. wukalā') = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of fa'il from wakala [wakl /wukāl], to entrust. See at 39:62, p. 1503, n. 4).

قُرْءَانًا عَرَبِيًّا a Qur'ân in Arabic
لِنُنْذِرَ that you may warn¹
أُمَّ الْقُرَى the Mother of Habitations²
وَمَنْ حَوْلَهَا and those around³ it,
وَنُنْذِرَ and may warn about
يَوْمَ الْجَمْعِ the Day of Gathering⁴
لَا رَيْبَ فِيهِ in which there is no doubt.⁵
فَرِيقٌ فِي الْجَنَّةِ A group⁶ will be in the garden
وَفَرِيقٌ and a group will be
فِي السَّعِيرِ in the blazing furnace.⁷

وَلَوْ شَاءَ اللَّهُ 8. And were Allah to will
لَجَعَلَهُمْ He would have made them⁸
أُمَّةً وَاحِدَةً a single community,⁹
وَلَكِنْ يَدْخُلُ but He admits¹⁰
مَنْ يَشَاءُ فِي رَحْمَتِهِ whom He wills to His mercy.
وَالظَّالِمُونَ And the transgressors
مَا لَهُمْ shall not have
مِنْ وَلِيٍّ وَلَا نَصِيرٍ any protector¹¹ nor any helper.¹²

أَمْ اتَّخَذُوا 9. Or do they take¹³
مِنْ دُونِهِ أَوْلِيَاءَ in lieu of Him protectors.
فَاللَّهُ هُوَ الْوَلِيُّ But Allah is the Protector

1. تُنْذِرُ *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden 'an in the li (of motivation) coming before the verb. See at 36:6, p. 1410, n. 1.

2. i. e., Makka. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 34:18, p. 1374, n. 11.

3. i. e., the people of all other peoples. حَوْل *hawl* = around, about, roughly; also year, might, power, change. See 39:75, p. 1508, n. 3.

4. i. e., the Day of Resurrection and Judgement. جَمْع *jam'* = amassment, accumulation, gathering, collection, aggregation. See at 28:78, p. 1260, n. 5.

5. رَيْب *rayb* = doubt, suspicion, misgivings. See at 40:59 p. 1530, n. 8.

6. i. e., the believers and righteous. فَرِيق *fariq* (s.; pl. *furûq*, *afriqah*) = section, group, faction, party, band. See at 33:26, p. 1345, n. 7).

7. i. e., hell. سَعِير *sa'ir* = burning blaze, blazing furnace, inferno. See at 35:6, p. 1391, n. 9.

8. i. e., all the creatures.

9. i. e., in guidance and righteousness. أُمَّة *'umma* (pl. *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 35:24, p. 1398, n. 6.

10. يَدْخُلُ *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:23, p. 1053, n. 1).

11. وَلِي *waliy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 41:34, p. 1552, n. 2.

12. نَصِير *naṣîr* = (s.; pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'il* from *naṣara* [*naṣr* /*nuṣâr*], to help. See at 33:65, p. 1363, n. 12).

13. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha [*'akhdh*], to take. See at 42:6, p. 1561, n. 8).

وَهُوَ يُحْيِي الْمَوْتَى and He gives life¹ to the dead
وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything
قَدِيرٌ Omnipotent.

وَمَا اخْتَلَفْتُمْ فِيهِ 10. And whatever you differ²
مِنْ شَيْءٍ in of anything,
فَحُكْمُهُ its decision³ is
إِلَى اللَّهِ to Allah.

ذَٰلِكُمُ اللَّهُ رَبِّي Such is Allah, my Lord.
عَلَيْهِ تَوَكَّلْتُ On Him I rely⁴
وَالَيْهِ and to Him
أُنِيبُ I turn in penitence.⁵

Section (Rukû') 2

فَاطِرُ السَّمَوَاتِ 11. The Creator⁶ of the heavens
وَالْأَرْضِ and the earth,
جَعَلَ لَكُم He has made⁷ for you
مِنْ أَنْفُسِكُمْ from amongst yourselves
أَزْوَاجًا spouses,⁸
وَمِنَ الْأَنْعَامِ and of the grazing livestock⁹
أَزْوَاجًا pairs.
يَذَرُوكُمْ فِيهِ He multiplies¹⁰ you thereby.
لَيْسَ كَمِثْلِهِ There is not the like¹¹ of Him
شَيْءٌ anything;

1. i. e., *yuhyî* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 40:68, p. 1534, n. 1).

2. i. e., in the matter of the *dîn*. *ikhtalaftum* = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See at 8:42, p. 562, n. 6).

3. i. e., to be referred to the Book of Allah and the *sunnah* of His Messenger. *ḥukm* (pl. *ahkām*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:88, p. 1264, n. 6.

4. *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 13:30, p. 777, n. 3).

5. *'unību* = I turn, turn in repentance/penitence (v. i. s. impfct. from *'anāba*, form IV of *nāba* [*nawb/niyābah*], to return, to come near, to represent. See at 11:88, p. 710, n. 2).

6. *fāṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create). See at 39:46, p. 1497, n. 7.

7. *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'a*, to make, to put. See at 40: 61, p. 1531, n. 1).

8. *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 40:8, p. 1512, n. 4.

9. *'an'ām* (pl.; s. نَم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 40:79, p. 1537, n. 6.

10. *yadhra'u* = he creates, scatters, grows (v. iii. m. s. impfct. from *dhara'a* [*dhar'*], to create, scatter, grow. See *dhara'a* at 23:79, p. 1094, n. 12).

11. i. e., no created being can be like Him, neither in self, nor in attributes, names and deeds. *mithl* (s.; pl. مِثَال *'amthāl*) = like, similar, equivalent. See at 40:40, p. 1524, n. 3.

وَهُوَ السَّمِيعُ and He is the All-Hearing,
الْبَصِيرُ the All-Seeing.

لَهُ مَقَالِيدُ 12. To Him belong the keys¹
السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth.

يَبْسُطُ الرِّزْقَ He spreads² the provision³
لِمَن يَشَاءُ for whomsoever He will
وَيَقْدِرُ and measures out.⁴

إِنَّهُ بِكُلِّ شَيْءٍ He indeed is of everything
عَلِيمٌ All-Knowing.

شَرَعَ لَكُم 13. He has enacted⁵ for you
مِنَ الدِّينِ of the religion

مَا وَصَّى what he had commissioned⁶
بِهِ نُوحًا Nûh with,

وَالَّذِي and that which

أَوْحَيْنَا إِلَيْكَ We have communicated⁷ to you
وَمَا وَصَّيْنَا بِهِ

إِبْرَاهِيمَ وَمُوسَى to Ibrâhîm and Mûsâ

وَعِيسَى and 'Îsâ —

أَنْ أَقِيمُوا الدِّينَ that you establish⁸ the religion

وَلَا تَنْفَرُوا and be not divided⁹

فِيهِ about it.

1. i. e., He possesses the powers of regulating and disposing of the affairs and treasures of the heavens and the earth مَقَالِيد *maqâlid* (pl.; s. *miqlâd*) = keys, reins, powers. See at 39:63, p. 1503, n. 6.

2. i. e., He gives in profusion and without measure. يَبْسُطُ *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [baṣṭ]), to spread. See at 39:52, p. 1500, n. 1).

3. i. e., Rizq (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 39:52, p. 1500, n. 2.

4. i. e., gives in limited measures. يَقْدِرُ *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

5. شَرَعَ *shara'a* = he introduced, enacted, prescribed, ordained (v. iii. m. s. past from *shar'*, to enact [laws], to introduce).

6. Here is an emphasis on the fact that Allah communicated the same religion of *tawhid* and *Islam* through all His Messengers. وَصَّى *waṣṣâ* = he enjoined, made a behest, directed, made incumbent, committed, commissioned (v. iii. m. s. past in form II of *waṣâ* [wasy], to be joined, lightened, degraded. See at 6:151, p. 457, n. 9).

7. أَوْحَيْنَا *'awḥaynâ* = we communicated, prompted, inspired (v. i. pl. past. from *'awḥâ*, form IV of *wahâ* [wahy], to communicate. [Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 35:31, p. 1400, n. 12).

8. أَقِيمُوا *'aqîmû* = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [qawmah/qiyâm], to stand up. See at 30:31, p. 1300, n. 3).

9. i. e., do not be divided into different sects and factions. لَا تَنْفَرُوا *lâ tatafarraqû* = you (all) be not divided, separated from one another (v. ii. m. pl. imperative [prohibition] from *tafarraqa*, form V of *faraqa* [farâq/furqân], to separate. See *lâ tafarraqu* at 3:103, p. 196, n. 6).

كَبُرَ عَلَى الْمُشْرِكِينَ Grave¹ is on the polytheists

مَا نَدْعُوهُمْ إِلَيْهِ what you call² them to.

اللَّهُ يَجْتَبِي إِلَيْهِ Allah selects³ for Him⁴

مَنْ يَشَاءُ whom He will

وَيَهْدِي إِلَيْهِ and guides towards Him

مَنْ يُبْتَغَى مِنْ تَائِبٍ⁵ any that turns in penitence.⁵

وَمَا تَفَرَّقُوا 14. And they were not divided⁶

إِلَّا أَمَّا بَعْدَ مَا جَاءَهُمْ to them the knowledge,⁷

بَعِيًا out of transgression⁸

بَيْنَهُمْ amongst themselves.

وَلَوْلَا كَلِمَةٌ And had not a word

سَبَقَتْ مِنْ رَبِّكَ preceded⁹ from your Lord

إِلَّا أَجَلٌ مُسَمًّى up to a time¹⁰ specified,¹¹

لَفُضِيَ adjudged would have been

بَيْنَهُمْ between them.

وَلِلَّذِينَ And verily those who

أُورِثُوا were given inheritance¹²

الْكِتَابِ of the Book

مِنْ بَعْدِهِمْ after them

لَيْ سَلَكَ مِنْهُ are in doubt about it

مُرِيبٍ¹³ arousing suspicion.¹³

1. كبر *kabura* = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 10:71, p. 669, n. 1)

2. i. e., monotheism and the abandonment of the imaginary gods and goddesses to which they are called is a grave matter for the polytheists. تدعو

tad'û = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â* [*du'â*], to call, to summon. See at 23:73, p. 1093, n. 4).

3. يَجْتَبِي *yajtabî* = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See at 12:6, p. 723, n. 10).

4. i. e., for monotheism (*tawhîd*).

5. يَنْتَبِ *yunîbu* = he turns in repentance, deposes (v. iii. m. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return often. See at 40:13, p. 1514, n. 6).

6. i. e., divided into followers of different religions. تَفَرَّقُوا *tafarraqû* = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See at 3:105, p. 197, n. 9).

7. i. e., knowledge of the true *dîn* — Islam and monotheism, through their respective Prophets.

8. بَغْي *baghy* = oppression, injustice, outrage, defiance, transgression. See at 16:90, p. 857, n. 14.

9. سَبَقَتْ *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 41:45, p. 1556, n. 3).

10. i. e. respite up to a time. أَجَل *'ajal* (pl. *'ajâl*) = appointed time, period, term, date, deadline. See at 39:43, p. 1496, n. 9.

11. مُسَمًّى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammâ* {to name}, form II of *samâ* [*sumâw/ samâ*], to be high. See at 40:67, p. 1433, n. 13).

12. i. e., the Jews and the Christians. أُورِثُوا *'ûrithû* = they were made to inherit, given inheritance (v. iii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irith/ 'irithah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *'ûrithum* at 7:43, p. 481, n. 12).

13. مُرِيب *murîb* = that which arouses suspicion (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt. See at 34:54, p. 1388, n. 7).

15. So to this¹ make the call²
 وَأَسْتَقِمْ and be steadfast³
 كَمَا أُمِرْتُ as you are commanded;⁴
 وَلَا تَتَّبِعْ أَهْوَاءَهُمْ and follow not⁵ their whims⁶
 وَقُلْ ءَامَنْتُ and say: " I believe
 بِمَا أَنْزَلَ اللَّهُ in what Allah has sent down
 مِنْ كِتَابٍ of a Book;
 وَأُمِرْتُ and I have been bidden
 لِأَعْدِلَ بَيْنَكُمُ that I do justice⁷ between you.
 اللَّهُ رَبُّنَا Allah is our Lord
 وَرَبُّكُمْ and your Lord.
 لَنَّاَعْمَلُنَا For us are our deeds⁸
 وَلَكُمْ أَعْمَالُكُمْ and for you are your deeds.
 لَا حِجَةَ There is no plea⁹
 بَيْنَنَا وَبَيْنَكُمُ between us and you.
 اللَّهُ يَجْمَعُ بَيْنَنَا Allah will get us together¹⁰
 وَإِلَيْهِ الْمَصِيرُ and to Him is the destination.¹¹
16. And those who dispute¹²
 وَالَّذِينَ يَحْجُوجُونَ about Allah¹³
 فِي اللَّهِ after that
 مِنْ بَعْدِ مَا He was responded¹⁴ to,
 أَسْتَجِيبَ لَهُمْ their plea will be invalid¹⁵
 جَهَنَّمَ دَاحِضَةً

1. i. e., to this *din* of Islam and monotheism.
2. ادع *ud'u* = you call, make the call, pray, invite (v. ii. m. s. imperative from *da'a* [*du'a*'], to call, to summon. See at 28:87, p. 1264, n. 2).
3. i. e., in your mission. استقم *istaqim* = be steadfast, upright (v. ii. m. s. imperative from *istaqama*, form X of *qama* [*qawmah/qiyam*], to stand up. See at 11:112, p. 717, n. 11).
4. أمرت *'umirta* = you were bidden, commanded, ordered, (v. ii. s. past passive from *'amara* [*'amr*], to command. See *'umirtu* at 40:66, p. 1533, n. 3).
5. لا تتبع *lâ tâtabi* = do not follow, obey, pursue (v. ii. m. s. imperative [prohibition] from *intaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 38:26, p. 1466, n. 5).
6. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).
7. أعدل *'a'dila(u)* = I make equal, equalize, equate, act justly, do justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adlāh*], to be just/equal. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ya'dilūna* at 27:60, p. 1220, n. 11).
8. i. e., to our accounts will be our deeds and to your account will be your deeds.
9. i. e., dispute. حجة *ḥujjah* (s.; p جمع *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 6:149, p. 456, n. 1.
10. i. e., on the Day of Judgement, and will decide between us.
11. مَصِير *maṣīr* = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).
12. يخاصمون *yuhājjūna* = they dispute, debate, argue, contest (v. iii. m. pl. impfct. form *ḥajja*, form III of *hajja* [*hajj/hijj*], to defeat, to intend, to aim at. See *yuhājjū* at 3:73, p. 183, n. 10).
13. i. e., about the *din* of Allah, Islam.
14. i. e., people embraced Islam. استجيب *ustajība* = he was responded to, answered (v. iii. m. s. past passive from *istajāba*, form X of *jāba* [*jawb*], to travel. See *yastajībū* at 28:64, p. 1255, n. 5).
15. داحضة *dāḥiḍah* (f. s.) = invalid, void, disproved, refuted (act. participle from *dahaḍa*, to be invalid, to disprove, refute. See *yud-ḥiḍū* at 40:5, p. 1510, n. 11).

عِنْدَ رَبِّهِمْ before their Lord,
 وَعَلَيْهِمْ غَضَبٌ and on them shall be wrath¹
 وَلَهُمْ and they shall have
 عَذَابٌ شَدِيدٌ a punishment most severe.²

اللَّهُ الَّذِي 17. Allah is He Who
 أَنْزَلَ الْكِتَابَ has sent down³ the Book
 بِالْحَقِّ with the truth,⁴
 وَالْمِيزَانَ and the balance;⁵
 وَمَا يَذْرُؤُكَ and what will make you know⁶
 لَعَلَّ السَّاعَةَ that perhaps the Hour
 قَرِيبٌ is close by.⁷

يَسْتَعْجِلُ بِهَا 18. There seek to hasten⁸ it
 الَّذِينَ لَا يُؤْمِنُونَ those who do not believe
 بِهَا in it;
 وَالَّذِينَ آمَنُوا but those who believe
 مُشْفِقُونَ مِنْهَا are apprehensive⁹ of it
 وَيَعْلَمُونَ and they know
 أَنَّهَا الْحَقُّ that it is the truth.
 أَلَا إِنَّ الَّذِينَ Oh yes, verily those who
 يُمَارُونَ wrangle¹⁰
 فِي السَّاعَةِ about the Hour

1. i. e., wrath of Allah. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 24:9, p. 1108, n. 8.

2. شديد *shadīd* (pl. أشد *'ashiddâ'*/شداد *shidād*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:22, p. 1517, n. 6).

3. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 36:15, p. 1412, n. 9).

4. i. e., true guidance. حق *haqq* = right, truth, liability, justice, just cause. See at 40:75, p. 1535, n. 9.

5. i. e., equity and justice. ميزان *mīzân* (s.; pl. *mawâzīn*) = balance, scales, measure, weight (noun of instrument from *wazana* [wazn/zīnah], to balance, to weigh out. See at 11:84, p. 708, n. 4).

6. يذري *yudrī* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from 'adrâ, form IV of *darâ* [dirâyah], to know. See at 63:1363, 642, n. 5).

7. قريب *qarīb* = near, proximate, not far away, close by, Ever Near. See at 34:50, p. 1387, n. 5.

8. i. e., the unbelievers ask, by way of mocking at it, for hastening the Day of Judgement. يستعجل *yasta'jilu* = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of 'ajila ['ajal/'ajalah], to hasten. See at 10:50, p. 655, n. 10).

9. مشفقون *mushfiqûn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from 'ashfaqa, form IV of *shafaqa* [shafaq], to fear, to pity. See at 23:57, p. 1089, n. 10).

10. يمارون *yumârûna* = they wrangle, argue, dispute, resist (v. iii. m. pl. impfct. from *mârâ*, form III from *mirâ*).

لَفِي ضَلَالٍ¹ are indeed astray¹

بَعِيدٍ² far away.²

اللَّهُ لَطِيفٌ³ 19. Allah is Gracious³

بِعِبَادِهِ to His servants.

يَرْزُقُ⁴ He gives provision⁴ to

مَنْ يَشَاءُ whomsoever He will;

وَهُوَ الْقَوِيُّ⁵ and He is the All-Powerful,⁵

الْعَزِيزُ⁶ the All-Mighty.⁶

Section (Rukû') 3

مَنْ كَانَتْ يُرِيدُ⁷ 20. Whoever is wont to desire⁷

حَرْثَ الْآخِرَةِ the tilth⁸ of the hereafter

نَزِدْ لَهُ فِي حَرْثِهِ⁹ We increase for him in his tilth;

وَمَنْ كَانَتْ يُرِيدُ and whoever is wont to desire

حَرْثَ الدُّنْيَا the tilth of this world,

نُؤْتِيهِ مِنْهَا¹⁰ We give him thereof,

وَمَا لَهُ and he will not have

فِي الْآخِرَةِ مِنْ نَصِيبٍ¹¹ in the hereafter any share.⁹

أَمْ لَهُمْ شُرَكَاءُ¹² 21. Or do they have partners¹⁰

شَرَعُوا لَهُمْ that have enacted¹¹ for them

مِنَ الدِّينِ of the religion¹²

1. ضلال *ḍalāl* = error, straying from the right path. *fi ḍalāl* = in error, astray, in vain. See at 40:50, p. 1527, n. 6.

2. i. e., from the truth. بعيد *ba'īd* = (s.; pl. *bu'adā' /bu'ūd /bu'dân /bi'ūd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:52, p. 1559, n. 4).

3. لطيف *latīf* = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'il* from *laṭafa/laṭafa* [*lutf/laṭāfah*], to be kind and friendly, to be fine, delicate. See at 33:34, p. 1348, n. 11).

4. i. e., in profusion. يرزق *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa[razaq]*, to provide, bestow. See at 24:38, p. 1122, n. 4).

5. قوى *qawīy* (s.; pl. *aqwiya'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya [qāwa]*, to be strong, powerful).

6. عزيز *'azīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:3, p. 1560, n. 4).

7. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arāda*, form IV of *rāda [rawd]*, to walk about. See at 40:31, p. 1520, n. 11).

8. i. e., merit and benefits. حرث *harth* = tillage, cultivation, tilth, crops. See at 21:78, p. 1033, n. 5).

9. i. e., of merit and benefits. نصيب *naṣīb* (s.; pl. *nuṣub /anṣibā' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 40:47, p. 1226, n. 11).

10. i. e., partners in their misguidance. شركاء *shurakā'* (pl.; s. *sharīk*) partners, sharers, associates (act. participle in the scale of *fa'il* from *shariaka [shirk]*, to share, to be a partner. See at 41:47, p. 1557, n. 3).

11. شرعوا *shara'ū* = they introduced, enacted, prescribed, ordained (v. iii. m. pl. past from *shara'a [shar']*, to enact [laws], to introduce. See *shara'a* at 42:13, p. 1564, n. 5).

12. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:11, p. 1485, n. 10).

مَا لَمْ يَأْذَنْ بِهِ اللَّهُ which Allah did not allow¹ of?

وَلَوْلَا And had there not been

كَلِمَةُ الْفَصْلِ a word of decree,²

لَقَضَى adjudged³ would have been

بَيْنَهُمْ between them;

وَإِنَّ الظَّالِمِينَ and verily the transgressors⁴

لَهُمْ عَذَابٌ shall have a punishment

أَلِيمٌ⁵ very painful.⁵

تَرَى الظَّالِمِينَ 22. You will see⁶ the trans-

مُشْفِقِينَ gressors apprehensive⁷

مِمَّا كَسَبُوا because of what they earn,⁸

وَهُوَ وَاقِعٌ بِهِمْ and it will befall⁹ them;

وَالَّذِينَ آمَنُوا and those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹⁰

فِي رَوْضَاتٍ will be in the meadows¹¹

الْجَنَّاتِ of the gardens.¹²

لَهُمْ مَا They will have whatever

يَشَاءُونَ they wish for¹³

عِنْدَ رَبِّهِمْ with their Lord.

ذَٰلِكَ هُوَ الْفَضْلُ That is the grace

الْكَبِيرُ¹⁴ most magnificent.

1. يَأْذَنُ *ya'dhan(u)* = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'dhana* at 12:80, p. 752, n. 4).

2. i. e., had not a word for giving respite till a time been decreed.

2. فصل *faṣl* (s.; pl. *fusûl*) = parting, discharge, decision, final decision, decree, section, chapter.

3. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 41:45, p. 1556, n. 4).

4. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*).

ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 39:24, p. 1490, n. 11).

5. أليم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 41:43, p. 1555, n. 2).

6. i. e., on the Day of Judgement.

7. مشفقين *mushfiqîn* (pl.; acc./gen. of *mushfiqân*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa* [*shafaq*], to fear, to pity. See at 18:49, p. 929, n. 5).

8. i. e., of sins. كسبوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 39:48, p. 1498, n. 7).

9. i. e., the punishment shall befall them. واقع *wâqi'* = that which falls/befalls, is about to fall, is going to occur (act. participle from *waqa'a* [*waqu'*], to fall. See at 7:171, p. 532, n. 11).

10. صالحات *ṣâlihât* (f.; sing. *ṣâliha*; m. *ṣâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 41:8, p. 1542, n. 4.

11. روضات *rawdât* (f. pl.; s. *rawdah*) = meadows, gardens.

12. i. e., paradise.

13. يشاؤون *yashâ'ûna* = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 39:34, p. 1493, n. 4).

ذَٰلِكَ الَّذِي 23. That is whereof
 يُبَشِّرُ اللَّهَ Allah gives the good tidings¹
 عِبَادَهُ الَّذِينَ آمَنُوا to His servants² who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds.
 قُلْ لَا أَسْأَلُكُمْ Say: "I ask³ of you not
 عَلَيْهِ أَجْرًا for it a remuneration⁴
 إِلَّا الْمَوَدَّةَ except the love⁵
 فِي الْقُرْبَى in respect of kinship."⁶
 وَمَنْ يَكْفُرْ And whoever acquires⁷
 حَسَنَةً a merit,
 نَّزِدْ لَهُ فِيهَا We increase⁸ for him in it
 حَسَنًا handsomely.
 إِنَّ اللَّهَ غَفُورٌ Verily Allah is Most Forgiving,
 شَكُورٌ Most Appreciative.
 أَمْ يَقُولُونَ 24. Or do they say:
 أَفَرَأَى "He has fabricated⁹
 عَلَى اللَّهِ كَذِبًا against Allah a lie?"¹⁰
 فَإِنْ يَشَأِ اللَّهُ But if Allah wills
 يَخْتِمَ He may put a seal
 عَلَى قَلْبِكَ on your heart.
 وَيَسْمَحُ اللَّهُ الْبَاطِلَ And Allah effaces¹¹ falshood
 وَيُعَيِّنُ الْحَقَّ and establishes the truth

1. يَبَشِّرُ *yubashshiru* = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See at 3:39, p. 171, n. 1).

2. عِبَاد *'ibâd* (sing. عَبْد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 41:46, p. 1556, n. 11).

3. The address is to the Prophet, peace and blessings of Allah be on him. أَسْأَلُ *'as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]), to ask. See at 38:86, p. 1478, n. 9).

4. i. e., for this work of preaching and delivering the Qur'ân. أَجْر *'ajr* (pl. أَجُور *'ujûr*) = reward, recompense, remuneration, due. See at 41:8, p. 1542, n. 5).

5. مَوَدَّة *mawaddah* = love, affection, friendship. See at 30:21, p. 1296, n. 6.

6. Those of the Makkkan leaders who opposed the Prophet, peace and blessings of Allah be on him, were related to the Prophet by blood or by marriage. They were asked to treat him with the consideration due to kinship. قُرْبَى *qurbâ* = near relationship kinship. See 'âlî al-qurbâ at 24:22, p. 1113, n. 4.

7. يَفْتَرِ *yaqtarifu* = he commits, performs, acquires (v. iii. m. s. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa* [*qarf/ qaraf*], to peel, to feel disgust. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *yaqtarifûna* at 6:120, p. 442, n. 1).

8. نَزِدْ *nazid* (*nazidu*) = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter is vowelless (and hence the medial *yâ* is dropped) because the verb is conclusion of a conditional clause. See *nazidu* at 7:161, p. 528, n. 5).

9. افْتَرَى *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 34:8, p. 1370, n. 3).

10. i. e., by saying that the Qur'ân has been sent down to him.

11. يَمْحُو *yamhu* = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from *mahâ* [*mahw*], to wipe off. See *mahawnâ* at 17:12, p. 876, n. 7).

بِكَلِمَتِهِ by His words.

إِنَّهُ عَلِيمٌ Verily He is All-Knowing

يَذَاتِ الصُّدُورِ of the secrets of hearts.¹

وَهُوَ الَّذِي 25. And He it is Who

يَقْبَلُ التَّوْبَةَ accepts² repentance³

عَنْ عِبَادِهِ of His servants

وَيَعْفُو عَنِ السَّيِّئَاتِ and forgives⁴ the sins;⁵

وَيَعْلَمُ and He knows

مَا تَعْمَلُونَ all that you do.

وَسَيَسْجِبُ 26. And He responds⁶ to

الَّذِينَ آمَنُوا those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁷

وَيَزِيدُهُمْ and gives them more⁸

مِنْ فَضْلِهِ of His grace;⁹

وَالْكَافِرُونَ and the unbelievers

لَهُمْ عَذَابٌ shall have a punishment

شَدِيدٌ very severe.¹⁰

وَلَوْ يَسْتَطِيعُ 27. And were Allah to spread¹¹

الرِّزْقَ لِعِبَادِهِ the provision for His servants

لَبَغَوْا they would have outraged¹²

1. *صُدُور* *ṣudûr* (pl.; sing. *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 40:56, p. 1529, n. 7.

2. *يَقْبَلُ* *yaqbalu* = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*], to accept. See at 9:104, p. 622, n. 11).

3. *تَوْبَةً* *tawbah* = repentance, penitence, to return with repentance [Technically *tawbah* means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness]. See *tâbû* at 40:7, p. 1511, n. 10).

4. *يَعْفُو* *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ*], to be effaced. See at 5:15, p. 336, n. 4).

5. *سَيِّئَاتٍ* *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 40:45, p. 1525, n. 11.

6. i. e., to the prayers of. *يَسْتَجِيبُ* *yastajibu* = he responds, answers, complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jabû*], to travel, to explore. See at 6:36, p. 405, n. 1).

7. *صَالِحَاتٍ* *ṣāliḥât* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:22, p. 1569, n. 10.

8. *يَزِيدُ* *yazīdu* = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 35:39, p. 1404, n. 6).

9. *فَضْلٍ* *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 40:61, p. 1531, n. 4.

10. *شَدِيدٍ* *shadîd* (pl. *ashiddâ* 'ashiddâ' *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:16, p. 1567, n. 2).

11. i. e., for all in profusion and without measure. *يَسْطِيعُ* *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basat*], to spread. See at 42:12, p. 1564, n. 2).

12. *بَغَوْا* *baghaw* = they committed outrage, oppressed, wronged (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghâ* at 38:22, p. 1464 n. 7).

فِي الْأَرْضِ in the earth;
وَلَكِنْ يُزِيلُ¹ but He sends down¹
يَقْدِرُ مَا يَشَاءُ in a measure² as He wills.
إِنَّهُ يَعْبَادُهُ Verily He is of His servants
خَيْرٌ بَصِيرٌ³ All-Aware,³ All-Seeing.⁴

وَهُوَ الَّذِي 28. And He it is Who
يُنْزِلُ الْغَيْثَ sends down the rain⁵
مِنْ بَعْدِ مَا قَنَطُوا⁶ after that they give up hope⁶
وَيَنْشُرُ رَحْمَتَهُ and spreads out⁷ His mercy.
وَهُوَ الْوَلِيُّ And He is the Lord-Protector,⁸
الْحَمِيدُ⁹ the All Praiseworthy.

وَمِنْ آيَاتِهِ 29. And of His signs are
خَلْقَ السَّمَوَاتِ the creation of the heavens
وَالْأَرْضِ and the earth
وَمَا بَثَّ فِيهِنَّ and all that He spreads⁹ in
مِنْ دَابَّةٍ them of a moving creature.¹⁰
وَهُوَ عَلَىٰ جَمْعِهِمْ And He is on gathering them
إِذَا يَشَاءُ whenever He wills
قَدِيرٌ¹¹ All-Competent.¹¹

Section (Rukû') 4

وَمَا أَصَابَكُمْ 30. And whatever afflicts¹² you

1. يَنْزِلُ *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 40:13, p. 1414, n. 3).

2. قَدَرٌ *qadar* = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

3. خَبِيرٌ *khābir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khābara* [*khubr* / *khibrah*] to be acquainted). See at 35:31, p. 1401, n. 3.

4. i. e., of all deeds and events, open or secret. بَصِيرٌ *baṣīr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣara*/*baṣira* [*baṣar*], to see). See at 41:41, p. 1554, n. 3.

5. غَيْثٌ *ghayth* (s.; pl. *ghuyûth*) = rain, rain in profusion. See at 31:34, p. 1323, n. 8.

6. قَنَطُوا *qana'û* = they despaired, gave up hope, became disheartened, were hopeless, disappointed (v. iii. m. pl. past from *qanīṭa*/*qanaṭa*/*qanuta* [*qanaṭ*/*qunūṭ*/*qanāṭah*], to despair. See at 39:53, p. 1500, n. 6).

7. يَنْشُرُ *yanshuru* = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. See *yanshur* at 18:16, p. 915, n. 3).

8. وَلِيٌّ *waliyy* (s.; pl. *'awliyâ*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:8, p. 1562, n. 11.

9. بَثَّ *baththa* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathth*, to scatter. See at 31:10, p. 1313, n. 10).

10. دَابَّةٌ *dābbah* (pl. *dawābb*) = animal, riding beast, crawling/moving creature/worm. See at 35:45, p. 1407, n. 9.

11. قَدِيرٌ *qadīr* = Omnipotent, All-Powerful. See at 35:1, p. 1389, n. 7.

12. أَصَابَ *'aṣāba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣāba*. See at 39:51, p. 1499, n. 9).

13. مُصِيبَةٌ *muṣībah* (pl. *muṣā'ib*) = calamity.

يَقُولُونَ لِنَرْجِعَنَّ 8. They say: "If we return¹
إِلَى الْمَدِينَةِ to Madina
لَيُخْرِجَنَّ there shall surely drive out²
الْأَعَزُّ the more honourable ones³
مِنْهَا الْأَذَلُّ from there the meaner ones."⁴
وَلِلَّهِ But to Allah belong
الْعِزَّةُ honour and power,⁵
وَلِرَسُولِهِ and to His Messenger
وَلِلْمُؤْمِنِينَ and to the Believers;
وَلَكِنَّ الْمُنَافِقِينَ but the hyporites
لَا يَعْلَمُونَ do not know.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 9. O you who believe,
لَا تُلْهِكُمْ let there beguile⁶ you not
أَمْوَالُكُمْ your properties⁷
وَلَا أَوْلَادُكُمْ nor your children⁸ from
عَنْ ذِكْرِ اللَّهِ the remembrance⁹ of Allah.
وَمَنْ يَقْعَلْ ذَلِكَ And those who do that,¹⁰
فَأُولَٰئِكَ such people, they will be
هُمُ الْخَاسِرُونَ ones doomed to loss.¹¹

وَأَنْفِقُوا مِنْهَا 10. And spend¹² out of what
رَزَقْنَاكُمْ We have bestowed on you

1. The allusion is to what the chief of the hypocrites of Madina, Abd Allah ibn 'Ubayy, said during the campaign against Banû al-Mustaliq. *رجعنا raja'na* = we returned, came back (v. i. pl. past from *raja'a* [رجع *rujû'*] to come back, return. See *turja'u* at 57:5, p. 1769, n. 2).

2. *ليخرجن la yukrijanna* = they will surely drive out, expel, dislodge, bring out, produce (v. iii. m. pl. impfct. emphatic from *'akhraja*, form IV of [*khurâj*], to go out. See at 20:117, p. 1005, n. 4).

3. Meaning the hypocrites themselves. *أعز' a'azz* = mightier, stronger, more powerful, more esteemed, more honourable, more beloved (elative of *'azz*). See at 18:34, p. 924, n. 5.

4. *أذل' adhallu* = meaner, meanest, lower, lowest, more/most despicable (elative of *dhalil*, act. participle from *dhalla* [*dhall/dhull/dhillah*], to be low. See *'adhallin* at 58:20, p. 1791, n. 12).

5. *عزة 'izzah* = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:82, p. 1478, n. 3.

6. *لا تله lâ tulhi* = let not/there must not beguile, divert, distracts, deflect (v. iii. f. s. imperative [prohibition] from *'alhâ*, form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *tulhî* at 24:37, p. 1121, n. 9).

7. *أموال' amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 61:11, p. 1817, n. 11.

8. *أولاد' awlâd* (sing. *walad*) = children, offspring, descendants. See at 2:233, p. 116, n. 5.

9. i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27.

ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 58:19, p. 1791, n. 8.

10. i. e., he who is so beguiled.

11. *خاسرون khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 58:19, p. 1791, n. 10).

12. *أنفقوا 'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiq* [*nafaq*], to be used up, be spent. See at 57:7, p. 1769, n. 8).

مِنْ قَبْلِ أَنْ يَأْتِيَكَ before that there comes
أَحَدَكُمْ الْمَوْتُ to anyone of you death
فَيَقُولَ رَبِّ and then he says: "My Lord,
لَوْلَا أَخَّرْتَنِي "Why not defer¹ me
إِلَى أَجَلٍ قَرِيبٍ till a date² very near,³
فَأَصَّدَّقَ so I can give in charity⁴
وَأَكُن and be
مِنَ الصَّالِحِينَ of the righteous".⁵

وَلَنْ يُؤَخِّرَ اللَّهُ 11. But Allah will not defer⁶
نَفْسًا إِذَا جَاءَهُ anyone when there comes
أَجَلُهَا his appointed time.
وَاللَّهُ خَبِيرٌ And Allah is All-Aware⁷
بِمَا تَعْمَلُونَ of what you do.⁸

1. أخرت *'akhkharta* = you delayed, deferred, put off, postponed (v. ii. m. s. past from *'akhkhara*, form II from the root *'akhr*. See at 4:76, p. 275, n. 2).

2. أجل *'ajal* (pl. *'âjâl*) = appointed time, term, date. See at 46:3, p. 1631, n. 6.

3. i. e., for a short time. قريب *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 61:13, p. 1818, n. 11.

4. أصدق *'aṣṣaddaqa(u)* (originally أتصدق *'ataṣaddaqa*) = I give in charity, make charitable gifts, (v. i. s. impfct from *tasaddaqa*, form V. of *sadaqa[sadq/sidq]*, to speak the truth. The final letter takes *fat-hah* because of the causal *fā'* coming before the verb. See *mussaddiqîn* at 57:18, p. 1774, n. 11).

5. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa [ṣalâḥ/ sulâḥ/ maṣlahah]*, to be good, right, proper. See at 37:100, p. 1445, n. 13).

6. يؤخر *yu'akhkhira (u)* = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See n. 1 above; and at 14:10, p. 790, n. 5.

7. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara [khubr/khibrah]* to be acquainted). See at 58:11, p. 1788, n. 6).

8. تعملون *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amila ['amal]*, to do. See at 43:72, p. 1601, n. 3).

64. SÛRAT AL-TAGHÂBUN (MUTUAL GAIN AND LOSS)

Madinan: 18 'âyahs

This is an early Madinan *sûrah* which deals with the fundamentals of the faith, particularly *risâlah*, i. e., Allah's having sent His Messengers for the guidance of man, and Resurrection and the Day of Judgment. It draws attention to the fate of the previous peoples who disbelieved and were in consequence punished. It calls upon man to believe in Allah and to obey Him and His Messenger, and emphasises that those who believe and do the good deeds shall have their rewards on the Day of Judgement and those who disbelieve and disobey Allah's commandments will have due punishment. It further calls upon the believers to spend in the way of Allah and not to be diverted by families and children from the remembrance of Allah. The *sûrah* is named *al-Taghâbun* (Mutual gain and loss) with reference to its 'âyah 9 which speaks about the day of Resurrection and which is called *yawm al-taghâbun* (the day of mutual gain and loss) because some people will gain and some people will lose on that day.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ

1. There declares the sanctity¹

لِلَّهِ

of Allah

مَا فِي السَّمَوَاتِ

all that is in the heavens

وَمَا فِي الْأَرْضِ

and all that is in the earth.

لَهُ الْمُلْكُ

His is the dominion²

وَلَهُ الْحَمْدُ

and His is all the praise;³

وَهُوَ عَلَى كُلِّ شَيْءٍ

and He is over everything

قَدِيرٌ ①

Omnipotent.⁴

هُوَ الَّذِي خَلَقَكُمْ

2. He it is Who created⁵ you;

فَمِنْكُمْ

then some of you are

كَافِرٌ وَمِنْكُمْ

unbelievers and some of you

مُؤْمِنٌ

are believers.

وَاللَّهُ يَمَّا تَعْمَلُونَ

And Allah is of what you do

بَصِيرٌ ②

All-Seeing⁶

1. *yusabbiḥu* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 62:1, p. 1821, n. 2).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. *ملك* *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 57:5, p. 1769, n. 1.

3. *حمد* *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 40:55, p. 1529, n. 2.

4. *قدير* *qadîr* = Omnipotent, All-Powerful. See at 60:7, p. 1809, n. 11.

5. He is the Creator of man and everything and being; there is no other creator. So to Him Alone is due all worship. *خلق* *khalqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 55:3, p. 1741, n. 3).

6. *بصير* *baṣîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 57: 4, p. 1768, n. 13.

خَلَقَ السَّمَوَاتِ 3. He has created the heavens
وَالْأَرْضَ بِالْحَقِّ and the earth with the truth,¹
وَصَوَّرَكُمْ and has shaped² you and
فَأَحْسَنَ صُورَكُمْ has perfected³ your figures.⁴
وَالْيَوْمَ الْمَصِيرِ 5 And to Him is the destination.⁵

يَعْلَمُ مَا فِي 4. He knows all that is in
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth;
وَيَعْلَمُ and He knows
مَا تُشِيرُونَ all that you conceal⁶ and
وَمَا تَكْتُمُونَ all that you disclose.⁷
وَاللَّهُ عَلِيمٌ And Allah is All-Knowing
بِدَاتِ الصُّدُورِ 8 of the secrets of the hearts.⁸

أَلَمْ يَأْتِكُمْ 5. Has there not come to you
نَبَأُ الَّذِينَ the information⁹ of those
كَفَرُوا مِنْ قَبْلُ who disbelieved afore,
فَذَاقُوا so they tasted¹⁰ the evil
وَبَالَ أَمْرِهِمْ consequences¹¹ of their deed?
وَلَهُمْ And they will have
عَذَابٌ أَلِيمٌ 12 a punishment most painful.¹²

ذَلِكَ بِأَنَّهُ 6. That was so because

1. i. e., for a just purpose and cause. *حق haqq* = right, truth, liability, justice, just cause. *بالحق bi al-haqq* = truly, in truth, actually, rightly, properly, with the truth. See at 51:19, p. 1699, n. 1.

2. *صَوَّرَ şawwara* = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in form II from the root *şûrah*, shape. See *şawwarnâ* at 40:64, p. 1532, n. 3).

3. *أَحْسَنَ aḥsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 46:16, p. 1337, n. 6).

4. *صَوَّرَ şawwar* (pl., s. *şûrah*) = shapes, makes, forms, figures, pictures, images, copies. See at 40:64, p. 1532, n. 5.

5. *مَصِيرٍ maşîr* = destination, place at which one arrives, destiny. See at 60:4, p. 1808, n. 14).

6. *تُسِرُّونَ tusirrûna* = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from '*asarra*', form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 60:1, p. 1807, n. 1).

7. *تُعْلِنُونَ tu'linûna* = you (all) declare, disclose, make known (v. ii. m. pl. impfct. from '*a'lana*', form IV of '*alana*'/*aluna* [*'alâniyyah*], to be or become known, evident. See at 28:69, p. 1256, n. 10).

8. *صُدُورٍ şudûr* (pl.; sing. *صدر şadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-sudûr* = that which possesses the hearts, secrets of the hearts. See at 57:6, p. 1769, n. 6.

9. *نَبَأٌ naba'* (s.; pl. '*anbâ'*') = news, information, intelligence. See at 49:6, p. 1678, n. 5.

10. *ذَاقُوا dhâqû* = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawûq/madhâq*], to taste. See at 59:15, p. 1801, n. 12).

11. *وَبَالَ wabâl* = evil consequence, unhealthiness, evil. See at 59:15, p. 1801, n. 13.

12. i. e., in the hereafter. *أَلِيمٌ 'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of '*fa'il*' from '*alima*' [*'alam*], to be in pain, to feel pain). See at 61:10, p. 1817, n. 8).

كَانَتْ تَأْتِيهِمْ there used to come to them

رُسُلُهُمْ their Messengers

بِالْبَيِّنَاتِ with the clear evidences¹

فَقَالُوا but they said:

أَبَشَرٌ "Is it human beings²

يَهْدُونَنَا that will guide³ us?"

فَكَفَرُوا So they disbelieved⁴

وَوَلَّوْا and turned away.⁵

وَأَسْتَغْنَى اللَّهُ But Allah is in no need;⁶

وَاللَّهُ غَنَى and Allah is Above Want,⁷

حَمِيدٌ All-Praiseworthy.⁸

زَعَمَ الَّذِينَ 7. There suppose⁹ those

كَفَرُوا أَن who disbelieve that

لَنْ يُعْتَدُوا they shall not be resurrected.¹⁰

قُلْ بَلَىٰ وَرَبِّي Say: "O yes, by My Lord;

لَتُعْتَدَنَّ you shall surely be resurrected

ثُمَّ لَنُنَبِّئَنَّ then shall indeed be apprised¹¹

وَمَا عِلْمُكُمْ of what you did.

وَذَٰلِكَ عَلَى اللَّهِ And this is on Allah's part

يَسِيرٌ easy.¹²

فَتَأْمِنُوا بِاللَّهِ 8. So believe in Allah

1. بَيِّنَات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 61:6, p.1816, n. 2).

2. بَشَر *bashar* = man, human being. See at 54:24, p. 1733, n. 10.

3. يَهْدُونَ *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to show. See at 32:24, p. 1331, n. 7).

4. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 60:1, p. 1806, n. 6).

5. i. e., from the truth and the guidance. تَوَلَّوْا *tawallaw* = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 58:14, p. 1789, n. 9).

6. اسْتَغْنَى *istaghna* = he became in no need, had no need, was able to spare, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghand*'], to be free from want. See *yughni* at 53:28, p. 1722, n.2).

7. Allah is not in need of man's charity and worship; he is ever in need of Allah. غَنَى *ghanî* (s.; pl. '*aghniyâ*') = above want, free from want, rich. See at 60:6, p. 1809, n. 8.

8. حَمِيد *hamid* = praiseworthy, laudable. All-Praiseworthy, All-Laudable. See at 35:15, p. 1396, n. 3.

9. زَعَم *za'ama* = he thought, supposed, claimed, presumed, believed (v. iii. m. s. past from *za'ma*, to claim, to suppose. See *za'amtum* at 62:6, p. 1822, n. 5).

10. يُعْتَدُوا *yub'athû* (*na*) = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. The terminal *nân* is dropped because of the particle *lan* coming before the verb. See at 27:65, p. 1222, n. 13).

11. لَنُنَبِّئَنَّ *la tunabba'unna* = you shall surely be apprised, informed, advised, notified (v. ii. m. pl. impfct. passive emphatic from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

12. يَسِير *yasir* = easy, gentle, simple, insignificant. See at 57:22, p. 1777, n. 8.

وَرَسُولُهُ and His Messenger,
وَالنُّورِ الَّذِي and the light¹ which
أَنْزَلْنَا We have sent down.²
وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
خَبِيرٌ All-Aware.³

يَوْمَ يَجْعَلُ 9. The day He will gather⁴ you
لِيَوْمِ الْجَمْعِ for the Day of Gathering.
ذَلِكَ يَوْمٌ That will be the day
الْفَتْحِ of mutual gain and loss.⁵

وَمَنْ يُؤْمِنْ بِاللَّهِ And whoever believes in Allah
وَيَعْمَلْ صَالِحًا and acts rightly⁶
يُكَفِّرْ عَنْهُ He will efface⁷ from him
سَيِّئَاتِهِ his sins⁸ and

وَيُدْخِلْهُ جَنَّاتٍ will admit⁹ him in gardens
تَجْرِي مِنْ تَحْتِهَا flowing below them
الْأَنْهَارُ the rivers,

خَالِدِينَ فِيهَا أَبَدًا abiding¹⁰ therein for ever.
ذَٰلِكَ الْفَوْزُ That is the success¹¹
الْعَظِيمُ most magnificent.

وَالَّذِينَ 10. And those who
كَفَرُوا disbelieve

1. i. e., the Qur'ân and the guidance contained in it. نور *nûr* (s.; pl. 'anwâr) = light, illumination. See at 5:44, p. 350, n. 8.

2. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzâl], to come down. See at 59:21, p. 1803, n. 8).

3. خَبِير *khâbîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of fa'il from khabara [khubr /khibrah] to be acquainted). See at 63:11, p. 1829, n. 7).

4. يَجْمَع *yajma'u* = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from jama'a [jam'], to gather, to collect. See at 45:26, p. 1626, n. 10).

5. This is so called because on that day some persons who had everthing in the world will be total losers, while some others, who had nothing in the world, will gain everything. تَغَابُن *taghâbun*

= mutual gain and loss, mutual duping or overreaching (verbal noun in form VI of ghabana [ghabn], to dupe, to overreach).

6. i. e., does deeds approved by the Qur'ân and sunnah. صَالِح *ṣâliḥ* = good, right, proper (act. participle from ṣalaha/ṣaluḥa [ṣalâḥ/ ṣulâḥ/ maṣlahah], to be good, right. See at 45:15, p. 1622, n. 6).

7. يَكْفِر *yukaffir(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from kaffara, form II of kafara [kufr], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 8:29, p. 556, n. 8).

8. سَيِّئَات *sayyi'ât* (pl.; s. sayyi'ah) = evils, evil deeds, sins. See at 46:16, p. 1637, n. 8.

9. يَدْخُل *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of dakhala [dukhlâl], to enter. The final letter is vowelless for the reason stated at n. 7 above. See at 61:12, p. 1818, n. 2).

10. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of khâlidûn, s. khâlid) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khulâd], to live for ever. See at 59:17, p. 1802, n. 7).

11. فَوز *fawz* = success, triumph, victory, achievement. See at 61:12, p. 1818, n. 7.

وَكَذَّبُوا بِآيَاتِنَا and cry lies¹ to Our signs,²
 وَأُولَٰئِكَ they will be
 أَصْحَابُ النَّارِ the inmates³ of the fire,
 خَالِدِينَ فِيهَا abiding for ever in there;
 وَبِئْسَ الْمَصِيرُ and bad is the destination.⁴



Section (Rukû') 2

مَا أَصَابَ 11. There befalls⁵ not
 مِنْ مُصِيبَةٍ any calamity⁶
 إِلَّا بِإِذْنِ اللَّهِ except by the leave⁷ of Allah;
 وَمَنْ يُؤْمِنْ and whoever believes
 بِاللَّهِ يَهْدِ اللَّهُ in Allah He guides his heart.
 وَاللَّهُ بِكُلِّ شَيْءٍ And Allah is of everything
 عَلِيمٌ All-Knowing.

وَأَطِيعُوا اللَّهَ 12. And obey⁸ Allah
 وَأَطِيعُوا الرَّسُولَ and obey the Messenger;
 فَإِنْ تَوَلَّيْتُمْ but if you turn away,⁹
 فَإِنَّمَا عَلَىٰ رَسُولِنَا then upon Our Messenger is
 الْبَلَاغُ الْمُبِينُ but to convey¹⁰ openly.¹¹

اللَّهُ لَا إِلَهَ 13. Allah, there is no deity¹²
 إِلَّا هُوَ except He.

1. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhûb* /*kadhbah* / *kidhbah*], to lie. See at 62:5, p. 1822, n. 1).

2. i. e., the texts of the Qur'ân آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 62:5, p. 1622, n. 2.

3. أَصْحَاب *'as-ḥâb* (pl.; sing. *ṣāhib* *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 59:20, p. 1803, n. 6).

4. مَصِير *maṣîr* = destination, place at which one arrives, destiny. See at 64:3, p. 1831, n. 5).

5. أَصَابَ *'aṣāba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ʾāba*. See at 57:22, p. 1777, n. 4).

6. مُصِيبَةٌ *muṣibah* (pl. *muṣā'ib*) = calamity, disaster, misfortune, affliction. See at 57:22, p. 1777, n. 5.

7. إِذْن *'idhn* (pl. *uḏhûn* / *uḏhûnât*) = leave, permission. See at 40:78, p. 1537, n. 1).

8. أَطِيعُوا *'aṭī'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭā'a*, form IV of *'ā'a* [*ṭaw'*], to obey. See at 58:8, p. 1789, n. 8).

9. تَوَلَّيْتُمْ *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near, to lie next. See at 47:22, p. 1655, n. 11).

10. بَلَاغ *balāgh* (pl. *balāghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 46:35, p. 1645, n. 10.

11. مُبِين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayân*], to be clear. See at 62:2, p. 1821, n. 2).

12. i. e., none worthy to be worshipped. إِلَٰه *'ilāh* (pl. *'ālihah*) = deity, god, particularly one deserving of worship. See at 47:19, p. 1654, n. 4.

وَعَلَى اللَّهِ And upon Allah
فَلْيَتَوَكَّلِ should rely¹
الْمُؤْمِنُونَ the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا 14. O you who believe,
إِنَّ مِنْ أَزْوَاجِكُمْ verily among your spouses²
وَأَوْلَادِكُمْ and your children
عَدُوًّا لَكُمْ are enemies³ of yours.
فَاحْذَرُوهُمْ So beware⁴ of them;
وَأِنْ تَعَفَّوْا but if you excuse⁵
وَصَفَحُوا and forbear⁶ and forgive⁷
فَإِنَّ اللَّهَ then verily Allah is Most
غَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

إِنَّمَا أَمْوَالُكُمْ 15. Verily your properties
وَأَوْلَادُكُمْ and your children are but
فِتْنَةٌ a trial;⁸
وَاللَّهُ عِنْدَهُ and Allah, with Him is
أَجْرٌ عَظِيمٌ a reward most magificent.

فَاتَّقُوا اللَّهَ 16. So beware⁹ of Allah
مَا اسْتَطَعْتُمْ as much as you are able to;¹⁰
وَأَسْمِعُوا وَأَطِيعُوا and listen and obey;

1. ليتوكل *li yatawakkal* = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 58:10, p. 1787, n. 11).

2. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 56:7, p. 1754, n. 6.

3. عدو *'adûw* (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 61:14, p. 1819, n. 5.

4. i. e., be cautious against disobeying Allah and His Messenger for their sake. احذروا *ihdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr/hadhar*], to be cautious. See at 5:91, p. 375, n. 4).

5. i. e., their faults and wrongs. تعفوا *ta'fû(na)* = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from *'afâ* [*'afw/afâ*], to be effaced. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 4:149, p. 311, n. 3).

6. تصفحوا *taṣfaḥû(na)* = you forbear, leave alone, overlook, pass over (v. ii. m. pl. impfct. from *ṣafaḥa* [*ṣaḥḥ*], to forbear, overlook, broaden, flatten. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is in a conditional clause. See *ṣfaḥ* at 43:89, p. 1605, n. 2).

7. تغفروا *taghfirû(na)* = you forgive, pardon (v. iii. m. s. impfct. from *ghafara* [*ghafr/ maghfirah/ghufrân*], to forgive. The terminal *nûn* is dropped for the reason stated in n.6 above. See *yaghfir* at 63:6, p. 1827, n. 5.

8. i. e., in respect of whether you place obedience to Allah and His Messenger above your love for children and properties and observe the rights of others in the latter. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 60:5, p. 1809, n. 2.

9. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 60:11, p. 1812, n. 10).

10. استطعتم *istaṭa'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭā'a*, form X of *ṭā'a* [*ṭaw'*], to obey. See at 55:33, p. 1745, n. 10).

وَأَنْفِقُوا خَيْرًا¹ and spend¹ for the good
لِأَنْفُسِكُمْ² of yourselves.

وَمَنْ يُوقَ³ And whoever is saved²
شَحَّ نَفْسِهِ⁴ of the greed³ of his self,
فَأُولَئِكَ هُمْ⁵ they will be the ones
الْمُفْلِحُونَ⁶ successful.⁴

إِنْ تَقْرِضُوا اللَّهَ⁷ 17. If you lend⁵ Allah
قَرْضًا حَسَنًا⁸ a handsome loan
يُضَاعِفْهُ لَكُمْ⁹ He will redouble⁶ it for you
وَيَغْفِرْ لَكُمْ¹⁰ and will forgive you; and
وَاللَّهُ شَكُورٌ¹¹ Allah is Most Appreciative,⁷
حَلِيمٌ¹² Most Forbearing,⁸

عَلِيمٌ¹³ 18. The All-Knowing of
الْغَيْبِ وَالشَّهَادَةِ¹⁴ the unseen and the seen,⁹
الْعَزِيزُ¹⁵ the All-Mighty,
الْحَكِيمُ¹⁶ the All-Wise.¹⁰

1. i. e., in the way of Allah. أَنْفَقُوا 'anfiqû = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from 'anfaqa, form IV of nafaqa/nafiqa [nafaq], to be used up, be spent. See at 63:10, p. 1828, n. 12).

2. يوق yûqa (qâ) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from waqa [waqy/ wiqâyah], to guard, to preserve. The final yâ' is dropped because the verb is in a conditional clause preceded by *man*. See at 59: 9, p. 1799 n. 2).

3. شح shuhh = greed, avarice, stinginess, covetousness. See at 59:9, p. 1799, n. 3.

4. i. e., in the hereafter. مُفْلِحُونَ *mufliḥûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from 'afalaḥa, form IV of *falaḥa* [falḥ], to split, cleave. See at 59:9, p. 1799, n. 4).

5. Giving loans to Allah means to spend in His way. تَقْرِضُوا *tuqriḍû(na)* = you lend, give loans (v. ii. m. pl. impfct. from 'aqraḍa, to lend, form IV of *qaraḍa* [qarḍ], to cut, to sever. The terminal nûn is dropped because the verb is in a conditional clause. See *yuqriḍu* at 57:211, p. 1771, n. 6).

6. i. e., in merits and rewards. يضاعف yuḍā'ifu = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍā'aḥa*, form III of *ḍā'aḥa* [ḍā'f], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yuḍā'ifu* at 33:30, p. 1346, n. 11).

7. i. e., of the good deeds of His servants. شَكُور *shakûur* = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [shukr/ shukrân], to thank. See at 35:34, p. 1402, n. 7).

8. حَلِيم *ḥalīm* = forbearing, Most Forbearing, most clement. See at 37:101, p. 1446, n. 2.

9. شَهَادَةٌ *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 62:8, p. 1823, n. 1.

10. i. e., in His acts and dispensation. حَكِيم *ḥakīm* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'ûl* from *ḥakama* [ḥukm], to pass judgement. See at 62:3, p. 1821, n. 6).

65. SŪRAT AL-ṬALÂQ (DIVORCE)

Madinan: 12 'âyahs

This is a Madinan *sûrah*. As its name indicates, it lays down the rules regarding permissible and equitable method of divorce and deals with the questions of the waiting period ('*iddah*') for the divorced wife, her residence and cost of maintenance during that period, the suckling and maintenance of babies and other related matters. The *sûrah* warns against transgressing the rulings of Allah and ends by reminding the believers to be afraid of Allah in all circumstances.

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ 1. O Prophet,

إِذَا طَلَقْتِ الزَّوْجَ 1 if you divorce¹ the wives,

فَطَلِّقُوهُنَّ divorce them

لِعَدَّتِهِنَّ for their prescribed period²

وَأَحْصُوا الْعِدَّةَ and count³ the period;

وَاتَّقُوا اللَّهَ and beware⁴ of Allah,

رَبَّكُمْ your Lord.

لَا تُخْرِجُوهُنَّ Oust them not⁵

مِنْ بُيُوتِهِنَّ from their houses

وَلَا يُخْرِجَنَّ nor shall the go away

إِلَّا أَنْ يَأْتِيَنَّ except in case they commit

بِفَحْشَةٍ مُبَيِّنَةٍ a scandal⁶ quite obvious.⁷

وَذَٰلِكَ حُدُودُ And these are the rulings⁸

اللَّهِ of Allah;

وَمَنْ يَعْصِ and whoever transgresses⁹

حُدُودَ اللَّهِ the rulings of Allah

فَقَدْ ظَلَمَ نَفْسَهُ he indeed wrongs himself.

1. *ṭallaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *ṭallaqa*, form II of *ṭalaqa* [*ṭulûq/ṭalâq*], to be free. See at 33:49, p. 1355, n. 1).

2. i. e., before of the onset of monthly period. *عدة* '*iddah*' = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

3. *أحسوا* '*aḥsû*' = you all count, keep an account (v. ii. m. pl. imperative from '*aḥsâ*', form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See '*aḥsâ*' at 58:6, p. 1785, n. 3).

4. *اتقوا* *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 64:16, p. 1835, n. 9).

5. *لا تخرجوا* *lâ tukhrijû* = do not oust, drive out, dislodge, bring out (v. ii. m. pl. imperative [prohibition], from '*akhraja*, form IV of *kharaja* [*khurûj*], to go out. See '*yukhrijûna*' 60:1, p. 1806, n. 7).

6. *فاحشة* *fāḥishah* s.; (pl. *fawāḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 33:30, p. 1346, n. 9.

7. *مبينة* *mubayyinah* (f. s.; pl. *mubayyinât*; m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 33:30, p. 1346, n. 9).

8. *حدود* *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, bounds, limits, Allah's rulings/injunctions/ orders. See at 58:4, p. 1784, n. 5.

9. *يتعد* *yata'adda(â)* = he transgresses, oversteps, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of '*adâ*' [*'adw*], to run, to speed. The final *yâ*' is vowelless and hence dropped for the verb is in a conditional clause.

- لَا تَدْرِي You do not know,¹
 لَعَلَّ اللَّهَ يُحْدِثُ maybe Allah will bring about²
 بَعْدَ ذَلِكَ أَمْرًا after that an event.³
- فَإِذَا بَلَغْنَ 2. Then when they reach⁴
 أَجَلَهُنَّ their appointed term,
 فَأَمْسِكُوهُنَّ retain⁵ them
 بِمَعْرُوفٍ in a good manner⁶
 أَوْ فَارِقُوهُنَّ or part⁷ with them
 بِمَعْرُوفٍ in a good manner;
 وَأَشْهِدُوا and take as witnesses⁸
 ذَوَيْ عَدْلٍ مِّنكُمْ two impartial men⁹ of you
 وَأَقِيمُوا الشَّهَادَةَ and tender the testimony
 لِلَّهِ for the sake of Allah.
 ذَلِكَم That is
 يُوعَظُ بِهِ wherewith is exhorted¹⁰
 مَنْ كَانَ يُؤْمِنُ he that is wont to believe
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
 وَمَنْ يَتَّقِ اللَّهَ And whoever fears¹¹ Allah
 يَجْعَلْ لَهُ He will make for him
 مَخْرَجًا a way out.¹²
- وَيَرْزُقْهُ 3. And will give him provision

1. i. e., *tadrî* = you know, are aware (v. ii. m. s. impfct. from *darâ* [*dirâyah*], to know. See at 42:52, p. 1580, n. 8).
2. *yuhdîhu* = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from *ahdatha*, form IV of *hadatha* [*hudûth*], to happen, to occur. See at 20:113, p. 1004, n. 6).
3. i. e., a reconciliation and reunion.
4. i. e., about to finish. *balaghna* = they (fem.) mature, bring to completion, attain majority, reach (v. iii. f. pl. past from *balagha* [*bulâgh*], to reach. See at 2:232, p. 115, n. 8).
5. *'amsikû* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 4:15, p. 245, n. 5).
6. *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *shari'ah*, lawful (pass. participle from *'arafa* [*'arifa* / *ma'rifah* / *'irfân*], to know, to recognize. See at 60:12, p. 1813, n. 8).
7. *fariqû* = be separated, part with, leave, quit (v. ii. m. pl. imperative from *fâraqa*, form III of *faraqa* [*farq* / *furqân*], to separate, divide, distinguish. See *farraqû* at 30:32, p. 1300, n. 5).
8. *'ash-hidû* = you (all) bear witness, call someone to witness, take as witnesses (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 4:6, p. 239, n. 9).
9. *'adl* = impartiality, equity, justice, fairness, equivalence. *dhawâ/dhaway* 'adl = two impartial men. See at 49:9, p. 1680, n. 3).
10. i. e., enjoined. *yû'azu* = he is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aza* [*wa'izah*], to admonish, to exhort. See at 2:232, p. 115, n. 13).
11. *yattaqî* = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect. See at 24:52, p. 1128, n. 1).
12. *makhraj* (s.; pl. *makhârîj*) = exit, way out, outlet, escape (noun of time/place from *'akhrāja*, form IV of *kharaja* [*khurâj*], to go out. See *mukhrîj* at 9:64, p. 604, n. 9).

مِنْ حَيْثُ	in such a manner ¹
لَا يَحْتَسِبُ	he cannot anticipate. ²
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ	And whoever relies ³ on Allah
فَهُوَ حَسِيبٌ	He suffices ⁴ him.
إِنَّ اللَّهَ بَلِغٌ	Verily Allah attains ⁵
أَمْرُهُ	His purpose.
فَدَجَّلَ اللَّهُ	Indeed Allah has set
لِكُلِّ شَيْءٍ وَفَرًا	for everything a measure.
وَالَّذِينَ يَبْتَغُونَ	4. And those who have no
مِنْ الْمَرْجِئِ	hope ⁶ of menstruation ⁷
مِنْ نِسَائِهِمْ	of your women,
إِنْ أَرَبْتُمْ	if you have doubts, ⁸
فَوَدَّعْتُمْ	then their prescribed period ⁹
ثَلَاثَةَ أَشْهُرٍ	is three months,
وَالَّذِينَ	and for those who
لَمْ يَحْضُنْ	have not yet menstruated; ¹⁰
وَأُولَاتُ الْأَحْمَالِ	and the pregnant women, ¹¹
أَجَلُهُنَّ	their term is
أَنْ يَضَعْنَ	till they lay down ¹²
حَمْلَهُنَّ	their burden.
وَمَنْ يَتَّقِ اللَّهَ	And whoever fears Allah
يَجْعَلْ لَهُ	He will set for him

1. حيث *haythu* = as, since, where (place and direction). *min haythu* = whence, wherefrom, in such a manner. See at 7:27, p. 474, n. 1).

2. يحسب *yahtasibu* = he anticipates, takes into account, takes into consideration (v. iii. m. s. impfct. from *ihtasaba*, form VIII of *hasiba* [*hisbân/mahsabah/mahsibah*], to consider, to deem. See *yahtasibûna* at 25:44, p. 1151, n. 7).

3. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 8:49, p. 565, n. 12).

4. حسب *hasb* = reckoning, calculation. *hasbuhu* = he or it suffices him, is sufficient for him. See at 58:8, p. 1786, n. 12.

5. بالغ *bâligh* = he who attains, reaches, major, intense (active participle from *balagah* [*bulûgh*], to reach. See at 5:95, p. 377, n. 4).

6. يابست *ya'isna* = they despaired, had no hope, gave up hope (v. iii. f. pl. past from *ya'isa* [*ya's/ya'asah*], to give up hope, to renounce. See *ya'isû* at 60:13, p. 1813, n. 12).

7. محيض *mahiḍ* = menstruation, monthly period. See at 2:222, p. 109, n. 5.

8. i. e., about the rule in such a case. ارتبتم *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtaba* (رتب) *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 57:14, p. 1773, n. 4).

9. عدة *'iddah* = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

10. يحضن *yahidna* = they (f.) menstruate, have a monthly period (v. iii. f. pl. impfct. from *ḥaḍat* [*ḥayḍ/maḥiḍ/maḥâḍ*], to menstruate. See n. 7 above).

11. أحمال *'ahmâl* (pl.; s. *ḥiml/haml*) = loads, burdens. *'âlat al-'ahmâl* = carrying women, pregnant women. See *hâmilât* at 51:2, p. 1696, n. 2.

12. i. e., deliver the babies. يضعن *yaḍa'na* = they put down, lay down, place (v. iii. f. pl. impfct. from *waḍa'a* [*wad'*], to place, to put down. See at 24:60, p. 1132, n. 4).

مِنْ أَمْرِهِ يُسْرًا in his affair ease.

ذَٰلِكَ أَمْرُ اللَّهِ 5. This is Allah's command

أَنْزَلَهُ which He has sent down

إِلَيْكُمْ to you.

وَمَنْ يَتَّقِ اللَّهَ And whoever fears¹ Allah

يُكَفِّرْ عَنْهُ He will efface² from him

سَيِّئَاتِهِ وَيُعْظِمْ his sins and will enlarge³

لَهُ أَجْرًا for him in reward.

أَسْكُوهُمْ 6. Lodge⁴ them

مِنْ حَيْثُ سَكَنتُمْ in the manner you reside

مِنْ وَجْدِكُمْ according to your means,⁵

وَلَا تُضَارُّوهُمْ and prejudice them not⁶

لِيُضَيِّقُوا عَلَيْهِمْ for making it hard⁷ on them;

وَإِنْ كُنَّ أُولَىٰ حِمْلٍ and if they are pregnant

فَأَنْفِقُوا عَلَيْهِمْ spend⁸ on them

حَتَّىٰ يَضَعُوا

حِمْلَهُمْ their burden.

فَإِنْ أَرْضَعْنَ لَكُمْ Then if they suckle⁹ for you

فَتَأْتُوهُمْ then pay them

أَجُورَهُمْ their remunerations.

وَاتَّعِزُّوا And have consultations¹⁰

1. يَتَّقِي *yattaqi*(f) = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqi*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. The final *yā* is vowelless and hence dropped because the verb is in a conditional clause. See at 65:2, p. 1838, n. 12).

2. يَكْفِر *yukaffir*(u) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [kufr], to cover, to hide. See at 8:29, p. 556, n. 8).

3. يُعْظِم *yu'azzim* (u) = he enlarges, makes big/hard, venerates, holds high in esteem (v. iii. m. s. impfct. from *'azzama*, form II of *'azama* ['izam]/*'azzamah*), to be big, large. The final letter is vowelless for the reason stated in n. 3 above. See at 22:30, p. 1056, n. 1).

4. أَسْكُوا *'askinū* = you lodge, provide residence, settle, make (someone) inhabit (v. ii. m. pl. imperative from *'askana*, form IV of *sakana* [sukān], to be calm, still. See *yuskin* at 42:33, p. 1573, n. 8).

5. وَجْد *wujd* = means, material circumstances.

6. i. e., in the matter of residence. لَا تُضَارُّو *tuḍārrū* = do not harm, injure, damage, coerce, prejudice (v. ii. m. pl. imperative [prohibition] from *dārra*, form III of *ḍarra* [ḍarr], to harm, to prejudice. See *yudārru* at 2:282, p. 149, n. 10).

7. يُضَيِّقُوا *tuḍayyiqu*(na) = you make hard, narrow, straiten, constrain (v. ii. m. pl. impfct. from *ḍayyaqa*, form II of *dāqa* [ḍayq/ḍīq], to be narrow. The terminal *nūn* is dropped because of a hidden 'an in *li* of motivation coming before the verb. See *yaḍīqu* at 26:97, p. 826, n. 8).

8. أَنْفِقُوا *'anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [nafaq], to be used up, be spent. See at 64:16, p. 1836, n. 1).

9. i. e., suckle the baby. أَرْضَعْنَ *'arḍa'na* = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [raḍ'/raḍā'ah/riḍā'], to breast-feed. See at 4:23, p. 249, n. 1).

10. اِتَّعِزُّوا *i'tamirū* - have consultations, confer, deliberate, take counsel, plot (v. ii. m. pl. imperative from *i'tamara*, form VIII of *'amara* [amr], to order, command. See *ya'tamirūna* at 28:20, p. 1238, n. 6).

بَيْنَكُمْ between you¹

بِمَعْرُوفٍ in the approved manner,²

وَأِنْ تَعَاَسَرْتُمْ and if you mutually find hard³

فَسُدُّوا لَهُ then there shall suckle⁴ for

أُخْرَىٰ him another lady.

يُسْفَقُ 7. Let there expend⁴

ذُو سَعَةٍ a person of affluence⁵

مِنْ سَعَتِهِ out of his affluence;

وَمَنْ قُدِّرَ عَلَيْهِ and he on whom is limited⁶

رِزْقُهُ his provision,⁷

فَلْيُسْفَقْ مِمَّا he shall spend⁸ out of what

ءَاتَاهُ اللَّهُ Allah has given him.

لَا يَكِفُّ اللَّهُ نَفْسًا Allah burdens⁹ not anyone

إِلَّا مَا ءَاتَاهَا except as He has given him.

سَيَجْعَلُ اللَّهُ سَيَجْعَلُ اللَّهُ Allah will set

بَعْدَ عُسْرٍ مُرًا after difficulty¹⁰ ease.¹¹

Section (Rukû') 2

وَكَايِنٍ مِّنْ قَرْيَةٍ 8. And how many a habitat¹²

عَنْتَ hurled defiance¹³

عَنْ أَمْرِهِ at the command of its Lord

وَرُسُلِهِ and His Messengers;

1. i. e., regarding the breast-feeding of the baby.

2. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *shari'ah*, lawful (pass. participle from '*arafa*'/'*arifa* [*ma'rifah* / '*irfân*], to know, to recognize. See at 65:2, p. 1838, n. 7).

3. تعاسرتُم *ta'âsartum* = you mutually find hard/difficult (v. ii. m. pl. impfct. from '*âsara*', form VI of '*asura* [*'usr*/'*usur*], to be difficult, hard. See '*asir*' at 54:8, p. 1730, n. 12).

4. ترضع *turḍi'u* = she suckles, breast-feeds, gives suck (v. iii. f. s. impfct. from '*arḍa'a*', from IV of '*raḍa'a*' [*raḍ*/'*raḍû'*/'*riḍâ'*'], to breast-feed. See '*arḍa'na*' at 65:6, p. 1840, n. 9).

5. سعة *sa'ah* = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence. See at 2:247, p. 125, n. 3.

6. قدر *quḍira* = he or it was limited, measured decreed, (v. iii. m. s. past passive from '*qadara*' [*quḍrah*/'*maḡḍurah*/'*quḍr*'], to have strength, to ordain. See at 54:12, p. 1731, n. 11).

7. رزق *rizq* (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 51:22, p. 1699, n. 6).

8. لينفق *li yunfiq* = let him/he shall spend, expend, disburse (v. iii. m. s. imperative from '*anfaqa*', form IV of '*nafaqa*/'*nafiqa* [*nafaq*'], to be used up, be spent. See '*anfiqû*' at 65:6, p. 1840, n. 8).

9. يكلف *yukallifu* = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from '*kallafa*', form II (*taklif*) of '*kalifa*' [*kalaf*'], to be fond of, to be bent. See at 2:286, p. 152, n. 6).

10. عسر *'usr* = hardship, difficulty, distress. See at 18:74, p. 938, n. 2.

11. يسر *yusr* = ease, facility. See at 51:3, p. 1696, n. 5.

12. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, habitat, town, village, hamlet. See at 47:13, p. 1651, n. 7.

13. عنت *'atat* = she or it turned insolent, turned defiant, hurled defiance (v. iii. f. s. past from '*âtâ*' [*'utâw*/'*utîy*/'*itîy*'], to be insolent. See '*ataw*' at 51:44, p. 1703, n. 7).

- فَحَاسَبْنَهَا so We called it to account¹
 حِسَابًا شَدِيدًا in a strict accounting
 وَعَذَبْنَهَا and chastised them with a
 عَذَابًا لَّنْكَرًا punishment unprecedented.²
- فَذَاقَتْ 9. So it tasted³ the evil
 وَبَالَ أَمْرِهَا consequence⁴ of its affair;
 وَكَانَ عَاقِبَةُ أَمْرِهَا and the end-result⁵ of its affair
 خُسْرًا was loss.⁶
- أَعَدَّ اللَّهُ 10. Allah has made ready⁷
 لَهُمْ عَذَابًا for them a punishment
 شَدِيدًا very severe.
 فَاتَّقُوا اللَّهَ So beware⁸ of Allah,
 يَا أَُولِيَ الْأَلْبَابِ O possessors of intelligence⁹
 الَّذِينَ آمَنُوا who believe.
 قَدْ أَنزَلَ اللَّهُ Allah has indeed sent down
 إِلَيْكُمْ ذِكْرًا to you a reminder.¹⁰
- رَسُولًا يَتْلُو 11. A Messenger reciting¹¹ to
 عَلَيْكُمْ آيَاتِ اللَّهِ you the signs of Allah
 مُبَيِّنَاتٍ quite manifest,¹²
 لِيُخْرِجَ that he may bring out¹³

1. حَاسَبْنَا *hâsabnâ* = we called to account, held responsible, made answerable (v. i. pl. past from *hâsaba*, form III of *ḥasaba* [*ḥasb/ ḥisâb/ ḥisbân/ ḥusbân*], to count, to calculate. See *yuhâsibu* at 2:284, p. 1151, n. 4).
2. نَكَر *nukr* = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:87, p. 942, n. 11.
3. ذَاقَتْ *dhâqat* = she tasted (v. iii. f. s. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhâqû* at 64:5, p. 1831, n. 10).
4. وَبَالَ *wabâl* = evil consequence, unhealthiness, evil. See at 64:5, p. 1831, n. 11.
5. عَاقِبَة *'âqibah* (s.; pl. عَوَاقِب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, end result. See at 59:16, p. 1802, n. 5.
6. خُسْر *khusr* = loss, damage.
7. أَعَدَّ *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 58:15, p. 1790, n. 4).
8. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*) to guard, safeguard. See at 65:1, p. 1837, n. 4).
9. الْأَبَاب *'albab* (pl.; sing. لُب *lubb*) = heart, acumen, intelligence, understanding. See at 40:54, p. 1528, n. 9).
10. i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذَكَر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 63:9, p. 1828, n. 9.
11. يَتْلُو *yatlû* = he recites, reads (v. iii. m. t. impfct. from *talâ* [*tilâwah*], to recite, read. See at 62:2, p. 1820, n. 6).
12. i. e., explaining everything. مَبَيِّنَات *mubayyinat* (pl.; s. مَبَيِّنَة *mubayyinah*) = manifest, that which makes clear (active participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:46, p. 1125, n. 10).
13. يَخْرِج *yukhrîja(u)* = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 57:9, p. 1770, n. 7).

الَّذِينَ آمَنُوا those who believe
 وَفَعَلُوا الصَّالِحَاتِ and do the good deeds¹
 مِنَ الظُّلُمَاتِ from the darkness²
 إِلَى النُّورِ to the light.³
 وَمَنْ يُؤْمِنْ باللهِ وَيَعْمَلْ صَالِحًا in Allah and acts rightly
 يَدْخُلْهُ جَنَّاتٍ He will admit⁴ him in gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them
 الْأَنْهَارُ the rivers,⁶
 خَالِدِينَ فِيهَا أَبَدًا abiding⁷ therein for ever.
 قَدْ أَحْسَنَ اللَّهُ Indeed Allah has perfected⁸
 لَهُمُ رِزْقًا for him a provision.⁹
 اللَّهُ الَّذِي خَلَقَ 12. Allah is He Who created
 سَبْعَ سَمَوَاتٍ seven heavens and of the
 وَفِي الْأَرْضِ مِثْلَهُنَّ earth the equivalent¹⁰ thereof.
 يَنْزِلُ الْأَمْرُ The Command descends¹¹
 بَيْنَهُنَّ between them
 لَعَلَّكُمْ so that you may know
 أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ that Allah is over everything
 قَدِيرٌ Omnipotent and that Allah
 قَدَّاحٌ indeed encompasses¹²
 كُلَّ شَيْءٍ وَعِلْمًا everything in knowledge.

1. *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 48:29, p. 1675, n. 13.

2. i. e., of disbelief and ignorance. *ظلمات* *zulumât* (pl.; s. *zulmah*) = darkness, layers of darkness. See at 33:43, p. 1453, n. 7.

3. i. e., the light of 'imân and Islam.

4. *يَدْخُلُ* *yudkhil(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless for the verb is conclusion of a conditional clause. See at 64:9, p. 1833, n. 9).

5. *تَجْرِي* *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 61:12, p. 1818, n. 3).

6. *أَنْهَارٍ* *'anhâr* (sing. *nahr*) = rivers, streams. See at 58:22, p. 1792, n. 13.

7. *خَالِدِينَ* *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 59:17, p. 1802, n. 7).

8. *أَحْسَنَ* *'ahsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *hasana* [*husn*], to be good. See at 64:3, p. 1831, n. 3).

9. *رِزْقٍ* *rizq* (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 56:82, p. 1765, n. 1.

10. i. e., a similar number of earths. *مِثْلٍ* *mithl* (s.; pl. *'amthâl*) = like, similar, equivalent. See at 60:1, p. 1812, n. 8.

11. i. e., for the running and management of all affairs of the heavens and the earth. *يَنْزِلُ* *yatanazzalu* = he descends, gets down, lowers herself, gives up (v. iii. m. s. impfct. from *tanazzala*, form V of *nazala* [*nuzâl*], to come down, get down. See *tatanazzalu* at 41:30, p. 1550, n. 7).

12. *أَحَاطَ* *'ahâṭa* = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hâta* [*hawt/hîṭah/hîyâṭah*], to guard, to encircle. See at 18:29, p. 922, n. 2).

66. SŪRAT AL-TAHRĪM (THE PROHIBITION)

Madinan: 12 'āyahs

This is a Madinan *sūrah*. It relates to the household of the Prophet, peace and blessings of Allah be on him, and his wives, the Mothers of the believers, may Allah be pleased with them. It refers to some matters that cropped up in his relationship with his wives that are likely to crop up in any Muslim household. The *sūrah* deals with these matters and thus provide guidance for the building up and continuance of healthy and happy families. The *sūrah* is named *al-Tahrīm* (The Prohibition) with reference to its first 'āyah which alludes to the Prophet's having temporarily suspended his relationship with one of his wives.



- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- يَا أَيُّهَا النَّبِيُّ 1. O Prophet,
لِمَ تَحْزَمُ why do you abstain¹ from
مَا أَحَلَّ اللَّهُ what Allah has made lawful
لَكَ تَبْتَغِي for you, seeking²
مَرْضَاتَ أَزْوَاجِكَ the pleasure³ of your wives?
وَاللَّهُ And Allah is Most
عَفُورٌ رَحِيمٌ Forgiving, Most Merciful.
- قَدْ فَرَضَ اللَّهُ 2. Allah has indeed ordained⁴
لَكَ تَحِلَّةَ for you the absolution⁵ of
أَيْمَانِكُمْ your oaths.⁶
وَاللَّهُ And Allah is
مَوْلَاكُمْ your Guardian-Protector,⁷
وَهُوَ الْعَلِيمُ and He is the All-Knowing,⁸
الْحَكِيمُ the All-Wise.⁹

1. *tuharrimu* = you prohibit, forbid, proscribe, make unlawful, make inviolate, declare sacred, taboo, abstain, refrain (v. iii. m. s. past in form II of *ḥaruma* *ḥarima*, to be prohibited. See at 25:68, p. 1158, n. 10).
2. *tabtaghi* = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghā*, form VIII of *bagha* [*bughā*], to seek. See *tabtaghiya* at 6:35, p. 404, n. 12).
3. *marḍāt* = pleasure, satisfaction, gratification. See at 2:265, p. 138, n. 12.
4. *faraḍa* = he made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. iii. m. s. past from *farḍ*, to decree, to appoint. See *faraḍnā* at 24:1, p. 1105, n. 3).
5. *taḥillāh* = absolution, expiation, atonement.
6. *'aymān* (pl.; s. *yamin*) = right hands, oaths. See at 63:2, p. 1825, n. 5.
7. *mawlā* = Patron-Protector, Guardian-Protector, Sovereign, companion, friend. See at 57:15, p. 1773, n. 11.
8. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. *'allim* (s.; pl. *'ulamā*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 51:30, p. 1701, n. 2.
9. i. e., in His acts and dispensation. *ḥakīm* (s.; pl. *ḥukamā*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*hukm*], to pass judgement. See at 64:18, p. 1836, n. 10).

وَأَمَّا السَّرَائِرُ 3. And when the Prophet con-
 فِدِدٌ إِلَى بَعْضِ fided¹ to someone
 أَزْوَاجِهِ سَلَوَاتٍ of his wives² a talk³
 فَلَمَّا بَيَّنَّاتُ بِهِ and then she made it known⁴
 وَأَظْهَرَهُ اللَّهُ عَلَيْهِ and Allah disclosed⁵ it to him,
 عَرَفَ بَعْضُهُ he specified⁵ part of it
 وَأَعْرَضَ عَنْ بَعْضِ and evaded⁶ part of it.
 فَلَمَّا بَيَّنَّاهَا بِهِ Then when he told her of it,
 قَالَتْ she said:
 مَنْ أَيْبَأَكَ هَذَا "Who informed⁷ you of this?"
 قَالَ He said:
 بَيَّنَّنِي "There has informed me the
 ٥ الْعَلِيمُ الْخَبِيرُ All-Knowing, the All-Aware."⁸

إِنْ تَتُوبَا 4. If you two turn in
 إِلَى اللَّهِ repentance⁹ to Allah —
 فَقَدْ صَغَتْ قُلُوبُكُمَا and your hearts incline¹⁰ —
 وَإِنْ تَنْظُرَا but if you help each other¹¹
 عَلَيْهِ فَإِنَّ اللَّهَ against him, then verily Allah,
 هُوَ مَوْلَاهُ He is his Guardian-Protector,
 وَجِبْرِيلُ وَصَالِحُ and Jibrîl and the righteous¹²
 الْمُؤْمِنِينَ of the believers,
 وَالْمَلَائِكَةُ and the angels,

1. *أسر* 'asarra = he hid, concealed, secreted, suppressed, confided (v. iii. m. s. past in form IV of sarra [surûr / tasirrah/ masarrah], to make happy. See at 13:10, p. 767, n. 10).

2. i. e., to Hafsa, may Allah be pleased with her.

3. *حديث* *ḥadīth* (s.; pl. *āḥādīth*) = speech, talk, narrative, report, discourse, account. See at 53:59, p. 1727, n. 12.

4. i. e., to 'Ā'ishah, may Allah be pleased with her. *بَيَّنَّاتُ* *nabba'at* = she made known, apprised, informed, notified, advised (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab'/nubū'], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

5. i. e., to Hafsa, may Allah be pleased with her.

6. i. e., in consideration to her. *أَعْرَضَ* 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 41:51, p. 1558, n. 12).

7. *أَيْبَأَ* 'anba'a = he informed, notified, told, made know, communicated (v. iii. m. s. past in form IV of *naba'a*. See n 3 above).

8. *خَبِير* *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* / *khibrah*] to be acquainted). See at 64:8, p. 1833, n. 3).

9. *تَتُوبَا* *tatûbâ* = you (two f.) turn in repentance, seek forgiveness (v. ii. f. dual impfct. from *tâba* [tawb/tawbah / matâb], to turn. See *yatub* at 49:11, p. 1681, n. 6).

10. i. e., to mutually suppress the matter. *صَغَتْ* *ṣaḡhat* = she inclined, leaned to (v. iii. f. s. past from *ṣaḡhâ* [ṣaḡhw/ ṣuḡhûw], to incline, to lean to. See *taṣḡhâ* at 6:113, p. 439, n. 1).

11. *تَنْظُرَا* *tazâharâ* (originally *tatazâharâni*) = you two (f.) support each other, assist each other, help each other (v. ii. f. dual impfct. from *tazâhara*, form VI of *ẓahara* [zuhûr], to be visible. See *ẓâharû* at 60:9, p. 1810, n. 9).

12. *صَالِح* *ṣāliḥ* = good, right, proper, righteous (act. participle from *ṣalaha/ṣaluḥa* [ṣalâḥ/ ṣulûḥ/ maṣlahah], to be good, right. See at 64:9, p. 1833, n. 6).

بَعْدَ ذَلِكَ furthermore,

ظَهِيرٌ are helpers.¹

عَسَى رَبُّهُ 5. Maybe his Lord,

إِنْ طَلَّقَكُمْ if he divorces you all,

أَنْ يُبَدِّلَهُ that He will give him instead²

أَزْوَاجًا خَيْرًا مِنْكُمْ wives better than you—

مُسْلِمَاتٍ مُؤْمِنَاتٍ Muslim women, believers,

فَقِنَاتٍ يَتَّبِعْنَ devoutly obedient,³ contrite,⁴

عِبَادَاتٍ مَحْجُورَاتٍ worshipping, oft-fasting,⁵

فِيْئَتٍ previously married women⁶

وَأَبْكَارًا and virgins.⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا 6. O you who believe,

قُوا أَنْفُسَكُمْ save⁸ yourselves

وَأَهْلِيكُمْ نَارًا and your families from a fire

وَقُودُهَا of which the fuel⁹ is

النَّاسُ وَالْحِجَارَةُ men and stones,¹⁰

عَلَيْهَا مَلَائِكَةٌ over it are angels¹¹

غَلَظٌ شَدِيدٌ stern¹² and strict.¹³

لَا يَعْصُونَ اللَّهَ They disobey¹⁴ not Allah

مَا أَمَرَهُمْ in what He commands them

وَيَفْعَلُونَ and they do

مَا يُؤْمَرُونَ what they are commanded.

1. **ظهير** *zahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'il* from *zahara* [*zuhûr*], to appear, to overcome. See at 34:22 p.1376, n. 7).

2. **يبدل** *yubdila(u)* = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yubaddilu* at 50:29, p. 1651, n. 8).

3. **قانتات** *qânîât* (f. pl.; s. *qânitah*, m. *qânit*) = constant in obedience, devoutly dutiful (active participle from *qanata* [*qunûr*], to be obedient). See at 4:35, p. 255, n.9).

4. **تابت** *tâ'ibât* (f. pl.; s. *tâ'ibah*; m. *tâ'ib*) = repentant, penitent, contrite (act. participle from *tâba* [*tawb*/ *tawbah* / *matâb*], to turn in repentance/mercy. See *tâ'ibûna* at 9:112, p. 626, n. 9).

5. **ساحيات** *sâ'ihât* (f. pl.; s. *sâ'ihah*; m. *sâ'ih*) = oft-fasting, itinerant, sticking to mosques (act. participle from *sâha* [*sayh* / *sayhân* / *siyâhah*], to flow, to travel. See *sâ'ihîn* at 9:112, 626, n. 11).

6. **ثيبات** *thayyibât* (pl.; s. *thayyib*) = previously married women, widows, divorcees.

7. **أبكار** *'abkâr* (pl.; s. *bikr*) = virgins, first-borns, new. See at 56:36, p. 1758, n. 6.

8. **قوا** *qû* = (you all) save, protect, guard (v. ii. m. pl. imperative form *waqâ* [*waqy* / *wiqâyah*], to protect. See *qî* at 40:9, p. 1512, n. 6).

9. **وقود** *waqûd* = fuel, that which keeps fire burning. See at 3:10, p. 158, n. 1.

10. **حجارة** *hijârah* (sing. *hajar*) = stones. See at 51:33, p. 1702, n. 7.

11. i. e., put in charge of these are angels.

12. **غلاظ** *ghilâz* (pl.; s. *ghalîz*) = sacred, inviolable, solid, tough, harsh, severe, dire. See *ghalîz* at 41:50, p. 1558, n. 10.

13. **شداد** *shidâd* (pl.; s. *shadîd*) = strict, hard, severe, stern, difficult. See *shadîd* at 12:47, 740, n. 12).

14. **يعصون** *ya'ṣûna* = they disobey, rebel, defy (v. iii. m. pl. impfct. from *'aṣâ*, [*'iṣyân* / *ma'ṣiyah*], to disobey, defy. See *ya'ṣîna* at 60:12, p. 1813, n. 7).

يَا أَيُّهَا الَّذِينَ كَفَرُوا 7. O you who disbelieved,¹
لَا تَعْذِرُوا الْيَوْمَ make no excuses² today.
إِنَّمَا تَعْرَضُونَ You are but requited³ for
مَا كُنْتُمْ تَعْمَلُونَ what you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا 8. O you who believe,
تَوْبُوا إِلَى اللَّهِ turn in repentance⁴ to Allah
تَوْبَةً نَّصُوحًا repenting sincerely⁵.

عَسَىٰ رَبُّكُمْ أَن يَكْفِرَ عَنْكُمْ Maybe that your Lord will
سَيِّئَاتِكُمْ efface⁶ from you
وَيُدْخِلَكُم your sins⁷
جَنَّاتٍ تَجْرِي and will admit⁸ you
مِنْ تَحْتِهَا الْأَنْهَارُ into gardens flowing
below them the rivers.

يَوْمَ On the day
لَا يَخْزِي اللَّهُ Allah will not disgrace⁹
النَّبِيَّ وَالَّذِينَ the Prophet and those who
آمَنُوا مَعَهُ believe with him.

ثُرَاهُمْ يَسْعَى Their light will run¹⁰
بَيْنَ أَيْدِيهِمْ in front of them
وَبِأَيْمَنِهِمْ and by their right.¹¹

يَقُولُونَ رَبَّنَا They will say: "Our Lord,
آتِنَا مَا نَدْعُو make full¹² for us our light

1. It will be said on the Day of Judgement.

2. لَا تَعْذِرُوا *lâ ta'tadhirû* = you (all) do not make excuses, do not apologize (v. ii. m. pl. imperative {prohibition}) from *i'tadhara*, from VIII of 'adhara ['udhr/ ma'dhirah], to excuse, forgive. See at 9:94, p. 618, n. 1).

3. تَجْزَوْنَ *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See at 52:16, p. 1709, n. 7).

4. تَوْبُوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [tawb, tawbah], to turn in repentance {when said of Allah it means to turn in forgiveness}). See at 11:90, p. 710, n. 9).

5. نَصُوح *nasûh* = sincere, loyal, faithful.

6. يَكْفِر *yukaffira(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [kufr], to cover, to hide. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yukaffir* at 65:5, p. 1840, n. 2).

7. سَيِّئَاتٍ *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 64:9, p. 1833, n. 8.

8. يَدْخُلُ *yudkhila(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* [dukhâl], to enter. The final letter takes *fat-hah* because the verb is conjunctive to the previous verb governed by the particle 'an. See *yudkhil* at 64:9, p. 1833, n. 9).

9. يَخْزِي *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from 'akhzâ, form IV of *khaziya* [khizy/khazan], to be base, ashamed. See at 39:40, p. 1495, n. 6).

10. يَسْعَى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [sa'y], to move quickly. See at 57:12, p. 1771, n. 11).

11. أَيْمَانٍ *'aymân* (pl.; s. *yamîn*) = right hands, right sides, oaths. See at 66:2, p. 1844, n. 6.

12. أَتِمِّمْ *'atmim* = make full, complete (v. ii. m. s. imperative from 'atamma, form IV of *tamma* [tamâm], to be completed. See *mutimm* at 61:8, p. 1816, n. 12).

وَأَغْفِرْ لَنَا and forgive¹ us.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ Verily you are over everything



قَدِيرٌ Omnipotent.²

يَا أَيُّهَا النَّبِيُّ 9. O Prophet,

جَاهِدِ الْكُفَّارَ fight³ the unbelievers

وَالْمُنَافِقِينَ and the hypocrites⁴

وَأَعِظْ عَلَيْهِمْ and be strict⁵ on them;

وَمَا لَهُمْ جَهَنَّمَ and their abode⁶ will be hell;

وَيَسَّ السَّيِّئَاتِ and evil is the destination.⁷

ضَرَبَ اللَّهُ مَثَلًا 10. Allah strikes⁸ an instance

لِلَّذِينَ كَفَرُوا for those who disbelieve

أَمْرَاتِ نُوحَ of the wife of Nûh

وَأَمْرَاتِ لُوطَ and the wife of Lût.

كَانَتَا تَحْتَ The two had been under

عَبْدَيْنِ مِنْ عِبَادِنَا two of Our servants,⁹

صَالِحَيْنِ two righteous ones;¹⁰

فَخَانَتَاهُمَا but they betrayed¹¹ the two;

فَلَمْ يُغْنِيَا عَنْهُمَا so the two availed¹² them not

مِنْ اللَّهِ شَيْئًا against Allah anything; and

وَقِيلَ ادْخُلَا it was said: "Enter you two

النَّارَ مَعَ الَّذِينَ دَخَلُوا the fire with those entering."



1. اغفر *ighfir* = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafir* / *ghufrân* / *maghfirah*], to forgive. See at 28:17, p. 1236, n. 10).

2. قدير *qadîr* = Omnipotent, All-Powerful. See at 64:1, p. 1830, n. 4.

3. جاهد *jâhid* = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See at 25:52, p. 1163, n. 12).

4. منافقين *munâfiqîn* (m. pl. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers, (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq* / *nufûq*], to be used up, to perish. See at 48:6, p. 1663, n. 1).

5. اعظ *ughluẓ* = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluẓa* / *ghalaẓa* [*ghilaz* / *ghilẓah* / *ghilāẓah*], to be rough, rude. See at 9:73, p. 609, n. 5).

6. مأوى *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, shelter (adverb of place from 'awâ [*'awiy*], to seek shelter. See at 57:15, p. 1773, n. 5).

7. مقاصير *maṣîr* = destination, place at which one arrives, destiny. See at 64:10, p. 1834, n. 4).

8. ضرب *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 43:17, p. 1586, n. 3).

9. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 44:18, p. 1609, n. 8).

10. صالحين *ṣāliḥayn* (dual, acc./gen. of *ṣāliḥān*, s. *ṣāliḥ*) = two righteous/ virtuous ones (act. participle from *ṣalaha* [*ṣalāḥ* / *ṣulāḥ* / *maṣlahah*], to be good, right, proper. See *ṣāliḥîn* at 63:10, p. 1829, n. 5).

11. i. e., they disbelieved and disobeyed Allah and His Messengers. خانتا *khānatā* = the two (f.) betrayed, became disloyal/treacherous (v. iii. f. dual past from *khāna* [*khawn* / *khiyānah*], to betray. See *lā takhūnū* at 8:26, p. 556, n. 1).

12. يغني *yughniyā* (ni) = they two avail, suffice, make free from want, enrich, help (v. iii. m. dual impfct. from 'aghnā, form IV of *ghaniya* [*ghinan* / *ghana*]), to be free from want, to be rich. The terminal *nūn* is dropped for the particle *lam* coming before the verb. See *yughnī* at 53:6, p. 1832, n. 7).

- وَضَرَبَ اللَّهُ 11. And Allah strikes¹
 مَثَلًا an instance²
 لِلَّذِينَ آمَنُوا for those who believe
 أَمْرَاتِ فِرْعَوْنَ of the wife of Fir'awn,
 إِذْ قَالَتْ رَبِّ when she said: My Lord,
 ابْنِ لِي عِنْدَكَ build³ for me near You
 بَيْتًا فِي الْجَنَّةِ a house in the garden
 وَنَجِّنِي مِنَ فِرْعَوْنَ and save⁴ me from Fir'awn
 وَعَمَلِهِ and his deed,
 وَنَجِّنِي مِنَ الْقَوْمِ and save me from the people
 الظَّالِمِينَ that transgress.⁵
- وَمَرْيَمَ ابْنَتِ 12. And of Mryam, daughter
 عِمْرَانَ of 'Imrân,
 الَّتِي أَحْصَنَتْ فَرْجَهَا who guarded⁶ her chastity;
 فَنفَخْنَا فِيهِ and We breathed⁷ into it
 مِنْ رُوحِنَا of Our spirit of life;⁸
 وَصَدَقَتْ and she believed⁹
 بِكَلِمَاتِ رَبِّهَا in the Words of her Lord
 وَكُتِبَ and His Books;
 وَكَانَتْ and she was
 مِنَ الْقَانِتِينَ of those devoutly obedient.¹⁰

1. ضَرَبَ *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 66:10, p. 1848, n. 8).
2. مَثَلٌ *mathal* (pl. أمثال 'amthâl) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.
3. ابْنِ *ibni* = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [binâ'/bunyân], to build, to erect. See at 40:36, p. 1522, n. 10).
4. نَجِّ *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [najw/najâ'/ najâh], to be saved, to escape. See at 28:21, p. 1238, n. 10).
5. i. e., particularly the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظَالِمِينَ *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [ẓulm], to transgress, do wrong. See at 59:17, p. 1802, n. 9).
6. أَحْصَنَتْ *'ahṣanat* = he guarded, fortified (v. iii. f. s. past from *'ahṣana*, form IV of *ḥaṣana* [ḥaṣānah], to be inaccessible, chaste. See *tuḥṣina* at 21:91, p. 1037, n. 13).
7. نفَخْنَا *naḥḥnâ* = we breathed, blew, inflated (v. i. pl. past from *naḥḥna* *naḥḥna* [naḥḥ], to blow. See at 21:91, p. 1037, n. 14).
8. رُوحٌ *rûḥ* (s.; pl. 'arwâḥ) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrîl. See at 58:22, p. 1792, n. 9.
9. صَدَقَتْ *ṣaddaqt* = she believed, he proved true, verified, substantiated, confirmed, accepted as true (v. iii. m. f. past in from *ṣaddaqa*, form II of *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See *ṣaddaqa* at 39:33, p. 1493, n. 2).
10. قَانِتِينَ *qânitîn* (pl.; accusative/genitive of *qânitûn*; s. *qânit*) = devoutly dutiful/obedient, submissive (active participle from *qanata* [qunât], to be obedient, to be devout). See at 33:35, p. 1849, n. 10).

67. SŪRAT AL-MULK (THE DOMINION)

Makkan: 30 'āyahs

This is a Makkan *sūrah*. It deals with the fundamentals of the faith, mainly the Oneness, Power and Glory of Allah and the theme of Resurrection, Judgement, reward and punishment in the hereafter. It starts with an emphasis that Blessed is Allah in Whose Hand is the Dominion of the heavens and the earth. Life and death are His creation and He is over everything Omnipotent. The *sūrah* is named after this first 'ayah. Indeed the whole *sūrah* deals with Allah's Power and Dominion over everything, draws attention to His wonderful creation and how He provides for everything and being, and stresses the inevitability of the Resurrection, Judgement, reward and punishment.

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- تَبَرَّكَ 1. Blessed¹ is He
الَّذِي يَدُوه in Whose Hand is
الْمُلْكُ the dominion;²
وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything
قَدِيرٌ Omnipotent.³
- الَّذِي خَلَقَ 2. He Who created
الْمَوْتَ وَالْحَيَاةَ death and life
يَبْلُوكُمْ that He might test⁴ you
أَيُّكُمْ أَحْسَنُ as to who of you is the best⁵
عَمَلًا in deed.
وَهُوَ الْعَزِيزُ And He is the All-Mighty,⁶
الْغَفُورُ the Most Forgiving.

- الَّذِي خَلَقَ 3. He Who created
سَبْعَ سَمَوَاتٍ seven heavens,

1. تَبَارَكَ *tabāraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 55: 78, p. 1752, n. 8).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. مُلْك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 64:1, p. 1830, n. 2.

3. قَدِير *qadīr* = Omnipotent, All-Powerful, All-Capable (act. participle in the intensive scale of *fa'il* from *qadara* [*qadr/ qadar/ qudrah/ maqdurah/ maqdarah/ maqdirah*], to ordain, to measure, to have power. See at 66:8, p. 1848, n. 2).

4. يَبْلُو *yabluwa* (lu) = he tests, tries, (v. iii. m. s. impfct. from *balā* [*balw / balā*], to test, to try. The final letter takes *fat-hah* because of a hidden 'an in *li* (*lām* of motivation) coming before the verb. See at 47:4, p. 1649, n. 1).

5. Allah gives life and death not without purpose, but to test His creatures by their deeds. أَحْسَن *aḥsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 17:53, p. 889, n. 10.

6. عَزِيز *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 62:3, p. 1821, n. 5.

- طَبَاقًا one above another.¹
- مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ of the All-Compassionate
- مِنْ تَفَوُّتٍ any disharmony.²
- فَارْجِعِ الْبَصَرَ Then turn³ the eye,
- هَلْ تَرَىٰ مِنْ فُطُورٍ can you see any fissures?⁴
- ثُمَّ ارْجِعِ الْبَصَرَ 4. Then turn the eye
- كَرْرَيْنِ again and again;⁵
- يَقْلِبُ إِلَيْكَ there will turn back⁶ to you
- الْبَصَرَ حَاسِئًا the eye enfeebled⁷
- وَهُوَ حَسِيرٌ ⑤ and it will be exhausted.⁸
- وَلَقَدْ 5. And We have indeed
- زَيْنًا السَّمَلَةَ الدُّنْيَا adorned⁹ the nearest¹⁰ heaven
- بِمَصَابِيحٍ with lamps¹¹
- وَجَعَلْنَاهَا and have set them
- رُجُومًا لِلشَّيَاطِينِ as missiles¹² for Satans;
- وَأَعْتَدْنَا and We have prepared¹³
- لَهُمْ عَذَابَ for them the punishment
- الْسَّعِيرِ ⑤ of the blazing furnace.¹⁴
- وَالَّذِينَ 6. And for those who

1. طباق *ṭibāq* = in conformity with, corresponding to, one above another.

2. تفوت *tafawut* = disparity, dissimilarity, disharmony (verbal noun in form VI of *fāta* [*fawṭ/fawāt*], to pass away, to vanish. See *fāta* at 60:11, p. 1812, n. 5).

3. أرجع *irji'* = you go back, return, send back, turn (v. ii. m. s. imperative from *raja'a* (*rujū'*), to return, go back. See at 32:12, p. 1327, n. 9).

4. فطور *fuṭūr* (pl.; s. *faṭr*) = fissures, cleavages, ruptures.

5. كرتين *karratayn* (dual, acc./gen. of *karratân*; s. *karrah*) = twice, again and again, two recurrences, two turns. See *karrah* at 26:102, p. 1120, n. 6.

6. يَنْقَلِبُ *yanqalib(u)* = he turns round, turns, turns about, turn back (v. iii. m. s. impfct. from *inqalaba* *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. The final letter is vowelless (*sâkin*) because the verb is conclusion of a conditional clause. See at 3:144, p. 211, n. 4).

7. حاسيء *khâsi'* = feeble, enfeebled, weak, languid, outcast, rejected, driven away (act. participle from *khasa'a* [*khas*'], to chase away. See *khâsi'in* at 7:166, p. 530, n. 7).

8. حسير *hasîr* = exhausted, weary, tired, fatigued (act. participle in the scale of *fa'il* from *hasara* [*husûr*], to be tired. See *yastahsirûna* at 21:19, p. 1017, n. 5).

9. زينا *zayyannâ* = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 50:6, p. 1686, n. 7).

10. دنيا *dunyâ* (f.; m. *'adnâ*) = nearer, nearest, lower, lowest, this world, earth. See at 37:6, p. 1431, n. 3.

11. i. e., stars. مصابيح *maṣābīḥ* (pl.; s. *miṣbāḥ*) = lamps, lights. See at 41:12, p. 1543, n. 12.

12. رجوم *rujûm* (pl.; s. *rajm*) = missiles. See *rajm* at 18:22, p. 919, n. 1.

13. أَعْتَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atād*], to be ready. See at 48:13, p. 1666, n. 6).

14. i. e., hell. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 48:13, p. 1666, n. 7.

كَفَرُوا رَبَّهُمْ^١ disbelieve¹ in their Lord
عَذَابُ جَهَنَّمَ^٢ is the punishment of hell;
وَبِئْسَ الْمَصِيرُ^٣ and bad² is the destination.³

إِذَا الْقُلُوبُهَا^٤ 7. When they will be flung⁴
سَمِعُوا لَهَا شَيْعًا^٥ into it they will hear its sighs⁵
وَهِيَ تَفُورُ^٦ and it will be flaring up;⁶

تَكَادُ تَمَيَّزُ^٧ 8. Almost bursting⁷
مِنَ الْغَيْظِ^٨ out of rage.⁸
كُلَّمَا أَلِيقَى^٩ Every time there is flung
فِيهَا فَوْجٌ^{١٠} into it a band⁹
سَأَلَهُمْ خَزَنَتُنَا^{١١} its stewards¹⁰ will ask them:
أَلَمْ يَأْتِكُمْ^{١٢} "Did there not come to you
نَذِيرٌ^{١٣} any warner?"¹¹

قَالُوا بَلَىٰ^{١٤} 9. They will say: "O yes,
فَدَجَاءَنَا نَذِيرٌ^{١٥} there did come to us a warner,
فَكَذَّبْنَا وَقُلْنَا^{١٦} but we disbelieved¹² and said:
مَا نَزَّلَ اللَّهُ^{١٧} Allah has not sent down¹³
مِنْ شَيْءٍ^{١٨} anything;
إِنْ أَنْتُمْ إِلَّا^{١٩} you are naught but
فِي ضَلَالٍ كَبِيرٍ^{٢٠} in an error¹⁴ quite enormous."

1. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufra*], to cover. See at 64:6, p. 1832, n. 4).

2. بِئْسَ *bi's* = evil, wretched, bad. See at 40:76, p. 1536, n. 4.

3. مَصِيرٌ *mašîr* = destination, place at which one arrives, destiny. See at 66:9, p. 1848, n. 7).

4. أُلْقُوا *'ulqû* = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from *'alqa*, form IV of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 25:13, p. 1141, n. 7).

5. شَيْعٍ *shahîq* = sobbing, sighing, inhalation, braying (of a donkey). See at 11:106, p. 715, n. 10.

6. تَفُورُ *tafûru* = she flares up, boils, bubbles, gushes forth, bursts (v. iii. f. s. impfct. from *fâru* [*fawr* / *fawrân*], to flare up, to boil. See *fâru* at 23:27, p. 1082, n. 1).

7. تَمَيَّزُ *tamayzu* (originally *tatamayyazu*) = she bursts, becomes separated/distinguished (v. iii. f. s. impfct. from *tamayyaza*, form V of *mâzu* [*mayz*], to separate. See *imtâzû* at 36:59, p. 1423, n. 2).

8. غَيْظٍ *ghayẓ* = rage, wrath, anger, fury. See at 33:25, p. 1344, n. 9.

9. فَوْجٍ *fawj* (s.; pl. *afwâj*) = band, troop, group, detachment, regiment. See at 38:59, p. 1473, n. 13.

10. خَزَنَةٍ *khazanah* (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store. See at 40:49, p. 1527, n. 1).

11. نَذِيرٍ *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'il* from *nadhara* [*nadhri* / *nudhûr*], to vow, to pledge. See at 53:56, p. 1727, n. 17).

12. كَذَبْنَا *kadhhabnâ* = we disbelieved, cried lies to, regarded as false (v. i. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* / *kadhîb* / *kadhbah* / *kidhbah*], to lie. See *kadhhabû* at 57:19, p. 1775, n. 8).

13. نَزَّلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*], to come down. See at 43:11, p. 1584, n. 6).

14. ضَلَالٍ *ḍalâl* = error, straying from the right path. See at 62:2, p. 1821, n. 1.

- وَقَالُوا 10. And they will say:
لَوْ كُنَّا نَسْمَعُ "Had we listened¹
أَوْ نَعْقِلُ or exercised reason,²
مَا كُنَّا among the inmates³
فِي أَصْحَابِ السَّعِيرِ of the blazing furnace."
- فَاعْتَرَفُوا 11. Thus will they confess⁴
بِذُنُوبِهِمْ their sin.
فَسَحَقًا So away⁵ with the
لِأَصْحَابِ السَّعِيرِ inmates of the blazing fire.
- إِنَّ الَّذِينَ يَخْشَوْنَ 12. Verily those who fear⁶
رَبَّهُم بِالْغَيْبِ their Lord in the unseen⁷
لَهُمْ مَغْفِرَةٌ they will have forgiveness⁸
وَأَجْرٌ كَبِيرٌ and a reward⁹ very great.¹⁰
- وَأَسِرُّوا 13. And whether you conceal¹¹
فَوَاكِدَكُم أَوْ أَجْهَرُوهَا your saying or disclose¹² it,
إِنَّهُ عَلِيمٌ verily He is All-Knowing
بِمَا تَصَدَّرُ مِنْهُ of the secrets of the hearts.¹³
- أَلَا يَعْلَمُ 14. Should he not know

1. نسمع *nasma'u* = we hear, listen, pay attention (v. i. pl. impfct. from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See *tasma'* at 63:4, p. 1826, n. 6).
2. نعقل *na'qilu* = we exercise reason, understand, realize, comprehend (v. i. pl. impfct. from *'aqala* [*'aqf*], to understand, to have intelligence. See *ta'qilâna* at 57:17, p. 1774, n. 11).
3. أصحاب *'aṣ-ḥāb* (pl.; sing. صاحب *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 64:10, p. 1834, n. 3).
4. اعترفوا *i'tarafû* = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 9:102, p. 621, n. 14).
5. سحق *suḥq* = distance, remoteness. *suḥqan lahu* = away with him.
6. يخشون *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy* / *khashyah*], to fear, to dread). See at 39:23, p. 1490, n. 3).
7. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 53:35, p. 1724, n. 4.
8. مغفرة *maghfirah* = forgiveness, pardon, remission. See at 35:7, p. 1391, n. 13.
9. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration, due. See at 57:27, p. 1780, n. 4).
10. كبير *kabîr* = big, great, enormous, grave thing, All-Great. See at 35:7, p. 1391, n. 14.
11. أسروا *'asirrû* = you conceal, secrete, hide, keep confidential (v. ii. m. pl. imperative from *'asarra*, form IV of *sarra* [*surûr* / *tasirrah* / *masarrah*], to make happy. See *tusirrâna* at 64:4, p. 1831, n. 6).
12. أجهروا *ijharû* = you shout/ make loud/ public, disclose (v. ii. m. pl. imperative from *jahara* [*jahr* / *fjihâr*], to declare publicly, to come out. See *lâ tajharû* at 49:2, p. 1677, n. 2).
13. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 64:4, p. 1831, n. 8.

مَنْ خَلَقَ Who created,
وَهُوَ اللَّطِيفُ and He is the All-Subtle,¹
الْخَبِيرُ the All-Aware?²

Section (Rukû') 2

هُوَ الَّذِي جَعَلَ 15. He it is Who made for
لَكُمْ الْأَرْضَ ذَلُولًا you the earth docile.³
فَامْشُوا فِي مَنَاكِبِهَا So walk⁴ through its flanks⁵
وَكُلُوا مِنْ رِزْقِهِ and eat of His provision.⁶
وَالْيَوْمِ And to Him will be
النُّشُورِ the resurrection.⁷

أَمْ أَمِنْتُمْ 16. Do you feel secure⁸ of
مَنْ فِي السَّمَاوَاتِ the One in the Heaven
أَنْ يَخْسِفَ بِكُمْ that He may sink⁹ with you
الْأَرْضَ فَإِذَا the earth and then
هِيَ تَمُورُ it will quake?¹⁰

أَمْ أَمِنْتُمْ 17. Or do you feel secure
مَنْ فِي السَّمَاوَاتِ of the One in the Heaven
أَنْ يُرْسِلَ that He may send down¹¹
عَلَيْكُمْ حَاصِبًا on you a hail-storm¹²
فَسَتَعْلَمُونَ so you shall know
كَيْفَ نَذِيرِ how My warning is?¹³

1. لطيف *latîf* = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'il* from *latāfa/latāfa* [*luff/latāfah*], to be kind and friendly, to be fine, delicate. See at 42:19, p. 1568, n. 3).
2. خبير *khabr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khābara* [*khubr /khibrah*] to be acquainted). See at 66:3, p. 1845, n. 8).
3. ذلول *dhalûl* (s.; pl. *dhulal*) = docile, tamed, trained. See at 2:71, p. 33, n. 7.
4. امشوا *imshû* = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *marshâ* [*marshy*], to go on foot, to walk. See at 38:6, p. 1460, n. 8).
5. مناكب *manâkib* (pl.; s. *mankib*) = flanks, shoulders, uplands, highlands (noun of place from *nakaba* [*nukûb*], to deviate, to swerve. See *nâkibûn* at 23:74, p. 1093, n. 9.)
6. رزق *rizq* (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.
7. نشور *nushûr* = resurrection, restoration to life. See at 35:9, p. 1392, n. 13.
8. أمتم *'amintum* = you (all) became safe, were/felt secure (v. ii. m. pl. past from *'amina* [*'amn/amân*], to be safe. See at 2:196, p. 94, n. 13).
9. i. e., He may cause the earth to collapse and sink with you. يخسف *yakhsifu(u)* = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasaf/khusûf*], to sink, to be eclipsed. See at 16:45, p. 842, n. 10).
10. تمور *tamûru* = she moves to and fro, moves from side to side, quakes (v. iii. f. s. impfct. from *mâra* [*mawr*], to move from side to side).
11. يرسل *yursila(u)* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See at 30:46, p. 1305, n. 5).
12. حاصب *hâsib* = hail-storm, violent tornado, devastating cyclone. See at 54:34, p. 1736, n. 1.
13. نذير *nadhîr* (pl. *nudhur*) = warner, warning. See at 67:9, p. 1852, n. 11.

- وَلَقَدْ كَذَّبَ 18. And disbelieved¹ indeed
الَّذِينَ مِنْ قَبْلِهِمْ those before them.
فَكَيْفَ كَانَ Then how was
نَكِيرٍ My disapproval ?²
- أَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَائِفَ above them unfolding wings⁴
وَيَقْبِضْنَ and holding?⁵
مَا يُمْسِكُهُنَّ There retains⁶ them none
إِلَّا الرَّحْمَنُ but the All-Compassionate.
إِنَّهُ بِكُلِّ شَيْءٍ Verily He is of everything
بَصِيرٌ All-Seeing.⁷
- أَمَنْ هَذَا الَّذِي 20. Or who is the one that is
هُوَ جُنْدٌ لَكَ an army⁸ for you
يُصَرِّكُ مِنْ دُونِ that can help⁹ you besides
الرَّحْمَنِ the All-Compassionate?
إِنَّ الْكَافِرِينَ The disbelievers are
إِلَّا فِي غُرُورٍ in naught but delusion.¹⁰
- أَمَنْ هَذَا الَّذِي 21. Or who is the one that
يَرْزُقُ can give you provision¹¹
إِنْ أَمْسَكَ زَرْعَهُ if He withholds¹² His provision?

1. i. e., disbelieved (v. iii. m. s. past in form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 50:15, p. 1688, n. 4).

2. i. e., My retribution. *nakîri* (originally *nakîr+* ī) : نَكِير *nakîr* = denial, disapproval, disavowal, disapprobation, rejection. See at 67:18, p. 1855, n. 2.

3. i. e., *ṭayr* (coll. n.; pl. طيور *tuyûr*) = bird, birds, fowls. See at 56:21, p. 1756, n. 4.

4. صفات *ṣaffât* (f. pl.; s. *ṣaffah*; m. *Ṣâff*) those ranged in ranks, those lined up, those unfolding their wings (act. participle from *ṣaffa* [ṣaff], to line up, to set in a row).

5. i. e., folding the wings. يَقْبِضْنَ *yaqbiḍna* = they (f) hold, grasp, grip (v. iii. f. pl. impfct. from *qabaḍa* [qabḍ], to seize. See *qabaḍnâ* at 25:46, p. 1152, n. 3).

6. i. e., in the sky. يُمْسِكُ *yumsiku* = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from 'amsaka, form IV of *masaka* [mask], to hold, to grab. See at 39:42, p. 1496, n. 7).

7. بَصِير *baṣîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣûra/baṣîra* [baṣar], to see). See at 64:2, p. 1830, n. 6.

8. جُنْد *jund* (s.; pl. *junûd/ajnâd*) = army, host. See at 44:24, p. 1610, n. 10.

9. يَنْصُرُ *yanṣuru* = he helps, assists (v. iii. m. s. impfct. from *naṣara* [naṣr /nuṣûr], to help. See *yanṣurûna* at 59:8, p. 1798, n. 7).

10. غُرُور *ghurûr* = delusion, deception, deceit, conceit, vanities. See at 57:20, p. 1776, n. 11.

11. يَرْزُقُ *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa* [razq], to provide, bestow. See at 42:19, p. 1568, n. 4).

12. أَمْسَكَ *'amsaka* = he retained, held, withheld, grasped (v. iii. m. s. past in form IV of *masaka* [mask], to hold, to grab. See n. 6 above).

بَلْ لَّجُوا فِي عُتُوٍ Nay, they persist¹ in insolence²

وَنُفُورٍ and aversion.³

أَمَّنْ يَمْشِي 22. Is the one who walks⁴

مُكَبِّعًا عَلَىٰ وَجْهِهِ upside down⁵ on his face

أَهْدَىٰ the better guided⁶ or

أَمَّنْ يَمْشِي سَوِيًّا the one who walks upright⁷

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ on a way straight and right?⁸

قُلْ هُوَ الَّذِي 23. Say: "He it is Who

أَنْشَأَكُمْ brought you into being⁹

وَجَعَلَ لَكُمْ and set for you

السَّمْعَ وَالْأَبْصَارَ the hearing and the sights

وَالْأَفْئِدَةَ and the hearts.

قَلِيلًا Little is that

تَشْكُرُونَ you express gratitude."¹⁰

قُلْ هُوَ الَّذِي 24. Say: "He it is Who has

ذَرَأَكُمْ scattered¹¹ you in the earth;

وَالَيْهِ and to Him

تُحْشَرُونَ you shall all be gathered."¹²

وَيَقُولُونَ 25. And they say:

1. *lajjû* = they persisted, became obstinate/ stubborn/ unyielding, insisted (v. iii. m. pl. past from *lajja* [*lajaj/lajâj/lajâjah*], to persist, to be stubborn. See at 23:75, p. 1093, n. 10).

2. *utûw* = recalcitrance, disobedience, insolence, audacity. See at 25:21, p. 1144, n. 2.

3. *nufâr* = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 35:42, p. 1406, n. 5.

4. *yamshî* = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashî* [*mashy*], to go on foot, to walk. See at 25:7, p. 1139, n. 11).

5. *mukibb* = one who throws oneself down, becomes upside down, bends down, leans (act. participle from *'akabba*, form IV of *kabba* [*kabb*], to turn upside down, to prostrate. See *kubbat* at 27:90, p. 1229, n. 5).

6. *ahdâ* = more in the right, better guided, better guide (relative of *hâdin*). See at 35:42, p. 1406, n. 2.

7. *sawîy* (s.; pl. *'aswiyâ'*) = straight, upright, correct, proper, sound, even. See at 20:135, p. 1011, n. 9.

8. *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 48:20, p. 1670, n. 3).

9. *'ansha'a* = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nashu'a* [*nash'* *nushû'* *nash'ah*], to rise, to emerge. See at 53:32, p. 1723, n. 10).

10. i. e., by obeying and worshipping Him Alone. *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 45:12, p. 1621, n. 9).

11. *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 23:79, p. 1094, n. 12).

12. i. e., on the Day of Resurrection and Judgement. *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 58:9, p. 1787, n. 7).

مَتَىٰ هَٰذَا الْوَعْدُ "When will this promise¹ be,
 إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"²

قُلْ إِنَّمَا الْعِلْمُ 26. Say: "The knowledge³ is

عِنْدَ اللَّهِ but with Allah,

وَأَنَا نَذِيرٌ and I am but a warner⁴

مُبِينٌ open and clear."⁵

فَلَمَّا رَأَوْهُ 27. But when they will see it

زُلْفَةً approaching,⁶

سَيَسْتَرْجِعُونَ distressed⁷ will be the faces⁸

الَّذِينَ كَفَرُوا of those who disbelieve

وَقِيلَ and it will be said:

"هَٰذَا الَّذِي كُنْتُمْ

يَدْعُونَ clamouring⁹ for."

قُلْ أَرَأَيْتُمْ إِنْ 28. Say: "Do you see, if

أَهْلَكَ اللَّهُ Allah destroys¹⁰ me

وَمَنْ مَعِيَ and those with me,

أَوْرَحْنَا or bestows mercy¹¹ on us,

فَمَنْ يُجِيرُ then who is to protect¹²

الْكَافِرِينَ مِنَ the disbelievers from a

عَذَابٍ أَلِيمٍ punishment most painful?"¹³

1. i. e., the promised thing, the Resurrection. وعد *wa'd* (s.; pl. *wu'ūd*) = promise. See at 40:55, p. 1528, n. 11.

2. i. e., in what you say about the Resurrection. صادقين *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 62:6, p. 1822, n. 7).

3. i. e., the knowledge of its time of occurrence.

4. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhâr*], to vow, to pledge). See at 67:9, p. 1852, n. 11).

5. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 64:12, p. 1834, n. 11).

6. زلفة *zulfah* = near, approaching. See 'uzlifat at 50:31, p. 1178, n. 8.

7. يسترجعون *st'at* = she was distressed, worried, saddened, made gloomy, (v. iii. f. s. past passive from *sā'a* [*sā'/saw'*], to be bad. See *st'a* at 29:33, p. 1276, n. 9).

8. يرجعون *wujūh* (sing. وجه *wajh*) = faces, countenances. See at 47:27, p. 1657, n. 3).

9. تدعون *tadda'āna* = you (all) ask for, claim, maintain, allege, clamour for (v. ii. m. pl. impfct. from *idda'a*, for VIII of *da'a* [*du'a*], to call, to summon. See at 41:31, p. 1551, n. 2).

10. أهلك *ahlaka* = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halāk /tahlukah*], to perish. See at 53:50, p. 1726, n. 7).

11. رحم *rahima* = he graced, had mercy on, bestowed mercy, spared, let off (v. iii. m. s. from *rahmah/marhamah*. See at 6:16, p. 397, n. 5).

12. يجير *yujîru* = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajāra*, form IV of *jāra* [*jawr*], to deviate, to oppress. See at 23:88, p. 1096, n. 5).

13. أليم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 64:5, p. 1831, n. 12).

قُلْ هُوَ 29. Say: "He is
 الرَّحْمَنُ the All-Compassionate,
 ءَامِنًا بِهِ we believe in Him
 وَعَلَيْهِ تَوَكَّلْنَا and on Him we rely.¹
 فَسَتَعْلَمُونَ So you shall know
 مَنْ هُوَ فِي ضَلَالٍ who is in an error²
 مُبِينٍ quite obvious."

قُلْ أَرَأَيْتُمْ 30. Say: "Do you see,
 إِنْ أَصْبَحَ مَأْوَكُمْ³ if your water becomes³
 غَوْرًا deeply underground,⁴
 فَمَنْ يَأْتِيكُمْ then who will bring you
 بِمَاءٍ مَعِينٍ water in flowing spring?"⁵

1. *tawakkalnâ* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [wakl/wukâl], to entrust. See at 60:4, p. 1808, n. 12).

2. *ḍalâl* = error, straying from the right path. See at 67:10, p. 1852, n. 14.

3. *aṣḥaba* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaha* [ṣabḥ], to be in the morning. See at 28:18, p. 1237, n. 4).

4. i. e., if it goes deeply underground. *ghawr* (s.; pl. 'aghwâr) = deeply underground, subterranean, bottom, depression. See at 18:41, 926, n. 5.

5. i. e., who will bring water to run withing your easy reach? *ma'in* = spring, flowing spring, source of water, running forth. See at 56:18, p. 1755, n. 14.

68. SŪRAT AL-QALAM (THE PEN)

Makkan: 52 'āyahs

This is an early Makkan *sūrah* which brings home the theme of *risālah* or Messengership of Muhammad, peace and blessings of Allah be on him, and the truth of the Qur'ān. It also deals with the attitude of the unbelievers to these two matters and illustrates their position by the instance of the owners of a garden which was destroyed because of their unbelief and disregard of Allah. It also points out that punishment for the unbelievers will be more severe in the hereafter while the believers and the righteous will be blessed with the paradise of bliss. The *sūrah* also asks the Prophet, peace and blessings of Allah be on him, to go on preaching the truth disregarding the opposition and ridicule of the unbelievers.

The *sūrah* is named *al-Qalam* (The Pen) with reference to its first 'āyah wherein Allah swears by the pen to emphasize that the Prophet, peace and blessings of Allah be on him, is not one gone off his head as the unbelievers alleged.

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن 1. Nūn,¹

وَالْقَلَمِ by the pen²

وَمَا يَسْطُرُونَ and what they write.³

مَا أَنْتَ 2. You are not,

بِعِصْمَةِ رَبِّكَ by the grace⁴ of your Lord,

بِمَجْنُونٍ one gone off his head.⁵

وَلَا لَكَ 3. And verily for you

لَآجِرًا will be a reward

عَبْرَ مَمْنُونٍ without cessation.⁶

وَإِنَّكَ لَكَلِّ 4. And indeed you are on

خُلُقٍ عَظِيمٍ a character⁷ most lofty.⁸

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. Allah may swear by anything of His creation; but His servants may swear only by Him.

3. i. e., men and angels write for various purposes. يَسْطُرُونَ *yastūrūna* = they write, draw lines (v. iii. m. pl. impfct. from *saṭara* [saṭr], to draw lines. See *masṭūr* at 52:2, p. 1607, n. 3).

4. نعمة *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 39:49, p. 1499, n. 2.

5. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ān. مجنون *majnūn* (s.; pl. *majānīn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [junūn], to cover, to hide. See at 54:9, p. 1731, n. 1).

6. i. e., it will neither be exhausted nor stopped. مَمْنُونٍ = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [mann], to be kind, to bestow favour, to cut off, to be weak. See at 41:8, p. 1542, n. 6).

7. The address is to the Prophet, peace and blessings of Allah be on him. خُلُقٍ *khuluq* (s.; pl. *akhḷāq*) = character, nature, disposition, way. See at 26:137, p. 1186, n. 4.

8. عَظِيمٍ *'aẓīm* = great, most lofty, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 62:5, p. 1821, n. 8.

فَسَبِّحْ 5. So you will see¹

وَيُبْصِرُونَ 6 and they will see,

بِأَيِّكُمُ الْمَفْتُونُ 6. Who of you is the insane.²

إِنَّ رَبَّكَ 7. Verily your Lord,

هُوَ أَعْلَمُ He is the Best Aware³

مَنْ ضَلَّ of who has gone astray

عَنْ سَبِيلِهِ from His way⁴

وَهُوَ أَعْلَمُ and He is the Best Aware of

بِالْمُهْتَدِينَ those in receipt of guidance.⁵

فَلَا تُطِيع 8. So obey not⁶

الْمُكَذِّبِينَ the disbelievers.

وَدُّوْا 9. They wish⁷ if you be

نَذِيْنٌ قِيْدُهُنَّوْا pliant⁸ they will be pliant.

وَلَا تُطِيعُ كُلَّ 10. And obey not every oft-

حَلَّافٍ مِّمَّيْنِ swearer,⁹ a despicable one;¹⁰

هَازِئٍ سَاسِمٍ 11. A slanderer¹¹ going

بِئْسِمِ round¹² with a calumny;¹³

1. *تُبْصِرُ* *tubşiru* = you see, see through, understand, (v. ii. m. s. impfct. from 'abşara, form IV of *başura/başira* [başar], to see. See *tubşirûna* at 56:85, p. 1765, n. 8).

2. *مَفْتُونٌ* *maftun* = one tempted, fascinated, charmed, insane, maniac, mad (pass. participle from *fatana* [fatn /futûn], to put to trial, to tempt. See *fatantum* at 57:14, p. 1773, n. 2).

3. *أَعْلَمُ* 'a'lamu = better-knowing, best aware (relative of 'âlim, active participle from 'alima ['ilm], to know. See at 50:45, p. 1695, n. 8).

4. i. e., His *dîn* — *tawhid* and Islâm سَبِيلٌ *sabl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 63:2, p. 1825, n. 8.

5. *مُهْتَدِينَ* *muhtadîn* (acc. /gen. of *muhtadîn*, sing. *muhtadîn*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtaddâ*, form VIII of *haddâ* [hidâyah/hudan/hady], to lead, to guide. See at 28:57, p. 1252, n. 1).

6. *لَا تُطِيعُ* *lâ tuṭî'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative (prohibition) from 'aṭâ'a, form IV of *ṭâ'a* [ṭaw'], to obey. See at 33:48, p. 1354, n. 9).

7. *وَدُّوْا* *waddû* = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [wadd /wudd /widd], to love, like. See at 60:2, p. 1807, n. 8).

8. i. e., compromise in the matter of the *dîn*. نَذِيْنٌ *nadhînu* = you oil, anoint, flatter, be pliant (v. ii. m. s. impfct. from *adhana*, form IV of *dahana* [dahn], to oil, to anoint. See *dihân* at 55:37, p. 174, n. 12).

9. *حَلَّافٌ* *ḥallâf* = oft-swearer, one who habitually makes promises (act. participle in the intensive scale of *fa''âl* from *ḥalafa* [ḥalf/ḥilf], to swear. See *yahlifûna* at 58:18, p. 1791, n. 2).

10. *مِمْيْنٍ* *mahîn* = despicable, weak, mean, paltry, little. See at 43:52, p. 1596, n. 2.

11. *هَازِئٌ* *hammâz* = slanderer, backbiter (act. participle in the intensive scale of *fa''âl* from *hamaza* [hamz], to goad on).

12. *مَشَّاءٌ* *mashshâ'* = one who goes round, walker (act. participle in the scale of *fa''âl* from *mashâ* [mashy], to walk, to go on foot).

13. *نَسِيمٌ* *namîm* (s.; pl. *namâ'im*) = calumny, slander, defamation.

مَنَاعٍ لِلْخَيْرِ 12. A hinderer¹ of the good,

مُعْتَدٍ ۞ مُعْتَدٍ ۞ 12. a transgressor,² sinful.³

عُتْلٍ 13. Relentless,⁴

بَعْدَ ذَلِكَ زَنِيمٌ ۞ 13. moreover a base-born.⁵

أَنَّكَ 14. Because he is

ذَا مَالٍ وَوَبِّنَ ۞ 14. owner of wealth and sons.

إِذَا تُتْلَىٰ عَلَيْهِ 15. When recited⁶ to him

مَا يَنْتُنَا قَالَ ۞ 15. are Our signs he says:

أَسَاطِيرُ الْأَوَّلِينَ ۞ 15. "Legends⁷ of the ancients."

۞ 16

سَنَسِمُهُ 16. We shall brand⁸ him

عَلَى الْخُرْقُومِ ۞ 16. on the nozzle.⁹

إِنَّا بَلَوْنَاهُمْ 17. We have indeed tried¹⁰

كَالْبَلَوَانَا ۞ 17. them¹¹ as We tried

أَصْحَابَ الْبَنَةِ ۞ 17. the owners of the garden

إِذَا قَامُوا ۞ 17. when they swore¹² that

يَصْرِفُهَا ۞ 17. they shall surely harvest¹³ it

مُصْبِحِينَ ۞ 17. rising in the morning;

وَلَا يَسْتَنُونَ ۞ 18. And they excepted not.¹⁴

1. مانع *mannâ* = one who prevents, forbids, defends, resists, bars, hinders (act. participle in the scale of *fa'âl* from *mana'a* [*man*], to prevent. See at 50:25, p. 1690, n. 11).

2. معتل *mu'tadîn* (s.; pl. *mu'tadûn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadâ*, form VIII of *'adâ* [*'adw* / *'udûw* / *'adâ* / *'udwân*], to attack, to assail. See *'âdaytum* at 60:8, p. 1809, n. 9).

3. أثيم *'athîm* (s.; pl. *'uthamâ*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm* / *'atham* / *ma'tham*], to sin. See at 45:7, p. 1619, n. 13).

4. عتل *utull* = cruel, relentless, stubborn.

5. The allusion is to Al-Walid ibn Mughîrah, one of the Makkan unbelieving leaders (*Tafsîr al-Jalâlayn*). زنيم *zanîm* = base-born, bastard, of reputed father.

6. تلى *tullâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:105, p. 1100, n. 11).

7. أساطير *'asâfîr* (pl.; s. *'usfûrah*) = legends, myths, fables, tales. See at 46:17, p. 1638, n. 4.

8. نسّم *nasimu* = we brand, stamp, mark (v. i. pl. impfct. from *wasama* [*wasim* / *simah*], to brand. See *mutawassimîn* at 15:75, p. 822, n. 13).

9. خرطوم *khurtûm* (s.; pl. *kharâfîm*) = trunk, nozzle.

10. بلونا *balawnâ* = we tried, put to test (v. i. pl. past from *balâ* [*balw* / *balâ'*], to test, to try. See at 7:168, p. 531, n. 3).

11. The allusion is to the unbelieving Makkans.

12. أقسموا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 35:42, p. 1405, n. 10).

13. ليصرمن *la yashrimunna* = they shall surely cut off, sever, harvest (v. iii. m. pl. impfct. emphatic from *ṣarama* [*ṣarm* / *ṣurm*], to cut off, to sever).

14. i. e., they did not say *in shâ'* Allah, if Allah wills. يستنون *yastathnûna* = they make exception, except, exclude (v. iii. m. pl. impfct. from *istathnâ*, form X of *thanâ* [*thany*], to double. See *yathnûna* at 11:5, p. 678, n. 9).

فَطَافَ عَلَيْهَا 19. So there went round¹ it

طَافٍ مِنْ رَبِّكَ an itinerant² from your Lord

وَهُمْ نَافِلُونَ while they were asleep.

فَأَصْبَحَتْ 20. Hence it became

كَالصَّرِيمِ like a ground burnt black.³

فَنَادَوْا 21. Then they called one

مُصْبِحِينَ another⁴ rising in the morning.⁵

أَيَّ أَغْدُوا 22. That: "You proceed⁶ early

عَلَى حَرْوِكُمْ to your tilth⁷

إِنْ كُنْتُمْ صَرِمِينَ if you are to reap the fruits."⁸

فَانْطَلَقُوا 23. So they set out⁹

وَهُمْ يَخْفَتُونَ and they were whispering:¹⁰

أَنْ لَا يَدْخُلَهَا 24. That: "Let there enter not

أَلْيَوْمَ عَلَيْكَ مَسْكِينٌ today on you any poor man."¹¹

وَعَدُوا 25. And they went early

عَلَى حَرْوٍ with a resolve,¹²

قَدِيرِينَ having power.¹³

1. طَافَ *ṭāfa* = he went round, circumambulated, moved about (v. iii. m. s. past from *ṭawf/ṭawāḥḥ/ṭawfān*, to go about, to run around. See *yafāḥu* at 56:17, p. 1755, n. 10).

2. i. e., a devastating hot wind. طَافٍ *ṭāḥif* (s.; pl. *ṭā'ifūn*) = an itinerant, a roving one, one making circuit (act. participle from *ṭāfa*. See n. 1 above).

3. صَرِيمٍ *ṣarīm* = a field of which the fruits have been cut off and reaped, a ground covered by black sands, a ground burnt black.

4. تَنَادَوْا *tanādaw* = they called one another, they assembled (v. iii. m. pl. past from *tanādā*, form VI of *nadā* [*nadw*], to call, to assemble. See at 28:30, p. 1242, n. 6).

5. مُصْبِحِينَ *muṣbiḥīn* (pl.; acc./gen. of *muṣbiḥūn*, s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 37:137, p. 1451, n. 8).

6. اِغْدُوا *ughdū* = you (all) proceed early, go early in the morning (v. ii. m. pl. imperative from *ghadā* [*ghudāw/ghadw/ghadwah*], to go/ come/ be early in the morning).

7. حَرْث *ḥarth* = tillage, cultivation, tilth, crops. See at 42:20, p. 1568, n. 8.

8. صَارِمِينَ *ṣārimīn* (pl.; acc./gen. of *ṣārimūn*; s. *ṣārim*) = those who cut off, cutters, those who reap or harvest (act. participle from *sarama* [*ṣarm/ṣurm*], to cut off, to sever. See *la yaṣrimunna* at 68:17, p. 1861, n. 13).

9. اِنْتَطَلَقُوا *intaṭlaqū* = they set out, departed, set out, proceeded, burst out [shouting] (v. iii. m. pl. past from *intaṭlaqa*, form VII of *ṭalaqa/ṭaluqu* [*ṭalāq/ṭalāqah*] to be free/divorced, to be happy. See *intaṭlaqum* at 48:15, p. 1667, n. 2).

10. يَخْفَتُونَ *yatakḥafatūna* = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from *takhātafa*, form VIII of *khafata* [*khufāt*], to become inaudible, to mutter. See at 20:103, p. 1001, n. 12).

11. i. e., to ask of the crops.

12. حَرْد *ḥard* = resolve, strong intention.

13. قَادِرِينَ *qādirīn* (pl.; acc./gen. of *qādirān*; s. *qādir*) = capable, those who have power, (act. participle from *qadara* [*qadr/ qadar/ qudraḥ/ maqdurah*], to ordain, to measure, to have power. See at 23:95, p. 1098, n. 7).

فَآرَوْهَا 26. But when they saw it

قَالُوا إِنَّا

لَضَالُّونَ have lost our way."¹

بَلْ نَحْنُ مُحْرَمُونَ 27. "Nay, we are deprived."²

قَالَ أَوْسَطُ 28. The best³ of them said:

أَرَأَيْتَ لَوْ

لَوْلَا تَسْبِيحُ اللَّهِ why not glorify Allah?"⁴

قَالُوا 29. They said:

مُبِحْرِنَا "Sacrosanct⁵ is our Lord.

إِنَّا كُنَّا

ظَالِمِينَ transgressors."⁶

فَأَقْبَلَ 30. So they turned⁷

بَعْضُهُمْ عَلَى بَعْضٍ

يَتْلَوْنَ one another. blaming one another."⁸

قَالُوا لَوَلَّيْنَا 31. They said: "Woe to us;

إِنَّا كُنَّا مُنَافِقِينَ we indeed have been disloyal."⁹

عَسَى رَبَّنَا 32. "Hopefully, our Lord will

1. i. e., they could not at first recognize their garden by seeing its condition. ذَالُّونَ *ḍāllūn*

(sing. ذَالٌّ *ḍāll*) = those gone astray, those that have lost way, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalāl/ḍalālah*], to go astray, to stray, to err. See at 56:51:56, p. 81760, n. 4).

2. محْرَمُونَ *maḥrūmūn* (pl.; s. *maḥrūm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmān*], to deprive, to dispossess. See *maḥrūm* at 51:19, p. 1699, n. 3).

3. أَوْسَطُ *'awsaṭ* (s.; pl. *'awāsiṭ*) = middle, average, central [i. e., best], (elative of *wasīṭ/wasāṭ*). See at 5:89, p. 373, n. 12.

4. تَسْبِيحُونَ *tusabbihūna* = you declare sanctity of Allah, glorify Allah, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibāḥah*] to swim, to float. See *tusabbihū* at 48:9, p. 1664, n. 4).

5. مُبِحْرِنَا *Subḥān* is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 52:43, p. 1714, n. 12.

6. ظَالِمِينَ *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 42:21, p. 1569, n. 4).

7. أَقْبَلَ *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabūl/qubūl*], to accept. See at 52:25, p. 1711, n. 10).

8. يَتْلَوْنَ *yatalāwamūna* = they blame one another, mutually blame/censure/rebuke (v. iii. m. pl. impfct. from *talāwama*, form VI of *lāma* [*lawn/ malām/ malāmah*], to blame, to censure. See *lā talāmū* at 14:22, p. 795, n. 5).

9. مُنَافِقِينَ *fāghhīn* (pl.; acc./gen. of *fāghhān*; s. *fāghhīn*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *faghā* [*faghan/ fughyān*], to exceed all bounds. See at 38:55, 1473, n. 2).

أَدْبِلْنَا give us in exchange¹

خَيْرًا مِنْهَا one better² than it.

إِنَّا إِلَى رَبِّنَا Verily to our Lord

رَغْبُونَ ﴿٣٣﴾ we turn in hope.³

كَذَلِكَ الْعَذَابُ 33. Such is the punishment;

وَلَعَذَابُ and indeed the punishment

الْآخِرَةِ أَكْثَرُ of the hereafter is graver;⁴

لَوْ كَانُوا يَعْلَمُونَ ﴿٣٤﴾ if they are wont to know.

Section (Rukû') 2

إِنَّ الْمُتَّقِينَ 34. Verily for the righteous⁵

عِنْدَ رَبِّهِمْ are with their Lord

جَنَّاتِ النَّعِيمِ ﴿٣٥﴾ gardens⁶ of bliss.⁷

أَفَتَجْعَلُ 35. Shall We make⁸ the

الْمُسْلِمِينَ كَالْمُجْرِمِينَ Muslims like the sinful?⁹

﴿٣٦﴾

مَا لَكُمْ 36. What is the matter with

كَيْفَ تَحْكُمُونَ ﴿٣٧﴾ you, how do you judge?¹⁰

أَمْ لَكُمْ كِتَابٌ 37. Or do you have a book

فِيهِ تَدْرُسُونَ ﴿٣٨﴾ wherein you learn.¹¹

1. يَدْل *yubdila(u)* = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [badal], to replace. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See at 66:5, p. 1846, n. 2).

2. خَيْر *khayr* = good/better/ best, charity, wealth, property, affluence. See at 62:11, p. 1824, n. 6.

3. رَاغِبُونَ *râghibûn* (pl.; s. *râghib*) = desirous, those desiring, hoping, turning in hope, wishing (act. participle from *raghaba* [raghbah/raghab], to desire, to wish. See at 9:59, p. 602, n. 6).

4. أَكْبَر *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 40:10, p. 1512, n. 12).

5. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqâyah], to guard, to protect. See at 54:54, p. 1739, n. 13).

6. i. e., paradise. جَنَّات *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 58:22, p. 1792, n. 11.

7. نَعِيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 56:89, p. 1766, n. 2.

8. نَجْعَل *naj'alu* = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [ja'l], to make, to set. See *naj'ala* at 45:21, p. 1624, n. 9).

9. This is in reply to the unbelievers' assertion that they shall get the same position of wealth and influence in the hereafter as they have in this life.

مُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimîn*, s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 43:74, p. 1601, n. 7).

10. تَحْكُمُونَ *taḥkumûna* = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [ḥukm], to pass judgement. See at 37:154, p. 1454, n. 2).

11. تَدْرُسُونَ *tadrusûna* = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [dars], to study. See at 3:79, p. 187, n. 3).

38. That you indeed have in it
 ﴿أَمْ لَكُمْ أَعْيُنٌ﴾ whatever you select?¹
39. Or do you have oaths²
 ﴿عَلَيْكُمْ بِالْعَهْدِ﴾ against Us perfect³ till
 ﴿يَوْمَ الْقِيَامَةِ﴾ the Day of Resurrection
 ﴿أَمْ لَكُمْ﴾ that you indeed will have
 ﴿أَمْ لَكُمْ حُكْمٌ﴾ whatever you decide?⁴
40. Ask them: Who of them
 ﴿يَسْأَلُهُمْ أَمَّنُهُمْ﴾ is for that a surety?⁵
41. Or do they have partners?⁶
 ﴿فَلْيَأْتُوا﴾ Then let them bring
 ﴿شُرَكَاءَهُمْ﴾ their partners,
 ﴿إِنْ كَانُوا صَادِقِينَ﴾ if they are truthful.⁷
42. The day uncovered will
 ﴿يَوْمَ يَكْشَفُ﴾ be⁸ One Leg⁹ and they will be
 ﴿عَنْ سَاقٍ وَيَدْعُونَ﴾ called to¹⁰ prostrate themselves
 ﴿فَلَا يَسْتَطِيعُونَ﴾ but they shall not be able¹¹ to.
43. Downcast¹² will be
 ﴿خَشَعَتِ﴾ their eyes;
 ﴿أَبْصَارُهُمْ﴾

1. تَخَيَّرُونَ *takhayyarûna* (originally *tatakhayyarûna*) = you choose, select, elect, pick (v. ii. m. pl. impfct. from *takhayyara*, form V of *khâra* [khayr], to choose, to prefer. See *yatakhayyarûna* at 56:20, p. 1756, n. 3).
2. أَيْمَانٌ *'aymân* (pl.; s. يَمِينٌ *yamîn*) = right hands, right sides, oaths. See at 66:8, p. 1847, n. 11.
3. بِالْعَهْدِ *bâlighah* (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [bulûgh], to reach. See at 6:149, p. 456, n. 2).
4. تَحْكُمُونَ *tahkumûna* = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *hakama* [hukm], to pass judgement. See at 68:36, p. 1864, n. 10).
5. زَعِيمٌ *za'im* (s.; pl. *zu'amâ'*) = leader, guarantor, surety (act. participle in the scale of *fa'il* from *za'ama* [za'm], to allege, to maintain. See *za'amtum* at 62:6, p. 1822, n. 5).
6. i. e., their supposed gods and goddesses. شُرَكَاءٌ *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates (act. participle in the scale of *fa'il* from *shariaka* [shirk], to share, to be a partner. See at 42:21, p. 1568, n. 10).
7. i. e., in their claim that their gods and goddesses will help them. صَادِقِينَ *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqân*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [ṣadaq/ṣidq], to speak the truth. See at 67:25, p. 1857, n. 2).
8. يَكْشِفُ *yukshafu* = he or it is uncovered, disclosed, exposed, removed (v. iii. m. s. impfct. from *kashafa* [kashf], to remove. See *yakshifu* at 27:62, p. 1221, n. 6).
9. i. e., of Allah. سَاقٍ *sâq* (s.; pl. *sâq/sîqân*) = leg, side, thigh, trunk.
10. يَدْعُونَ *yud'awna* = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'a* [du'â'], to call. See at 3:23, p. 163, n. 10).
11. يَسْتَطِيعُونَ *yastaṭi'ûna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [ṭaw'], to obey. See at 36:75, p. 1427, n. 3).
12. خَاشِعَةٌ *khâshi'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [khushû'], to be submissive, humble, dry and barren. See at 41:39, p. 1553, n. 5).

تَرْهَقُهُمْ there will overtake¹ them

ذِلَّةٌ ignominy.²

وَقَدْ كَانُوا And indeed they used to be

يَدْعُونَ إِلَى السُّجُودِ called to prostrate themselves

وَهُمْ سَالِمُونَ while they were perfect.³

فَذَرْنِي 44. Then let Me Alone⁴

وَمَنْ يَكْذِبُ and those that disbelive⁵

هَذَا الْحَدِيثُ in this discourse.⁶

سَنَسْتَدْرِجُهُمْ We shall gradually deal⁷ with

مِنْ حَيْثُ them in such a manner

لَا يَعْلَمُونَ they will not know.

وَأُمْلِيْهُمْ 45. And I respite⁸ them.

إِنْ كِيدِيْ مَيِّنٌ Verily My plan⁹ is firm.¹⁰

أَمْ تَسْأَلُهُمْ 46. Or do you ask of them

أَجْرًا فَهُمْ a remuneration¹¹ so they are

مِنْ مَّغْرِبٍ out of an obligation¹²

مُثْقَلُونَ weighed down?¹³

أَمْ عِنْدَهُمُ 47. Or is there with them

الْقَلَمُ the unseen

فَهُمْ يَكْتُبُونَ so they write down?¹⁴

1. *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 10:27, p. 647, n. 9).

2. *dhillah* = disgrace, ignominy, debasement, lowness, depravity. See at 10:26, p. 647, n. 3.

3. *sâlimûn* (pl.; s. *sâlim*) = safe, unblemished, flawless, safe and sound, healthy, perfect, regular (act. participle from *salima* [*salâmah/salâm*], to be safe and sound).

4. *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 52:45, 1715, n. 6).

5. *yukadhdhibu* = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 27:83, p. 1227, n. 4).

6. i. e., the Qur'ân. *ḥadīth* (s.; pl. *ḥadīth*) = speech, talk, narrative, report, discourse, account. See at 66:3, p. 1845, n. 3.

7. *nastadriju* = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durūj*], to move, to approach gradually. See at 7:182, p. 536, n. 10).

8. *'umli* = I respite, give rein to, give indulgence (v. i. s. impfct. from *'amlā*, form IV of *malā* [*malw*], to race, to walk briskly. See at 7:183, p. 537, n. 2).

9. *kayd* = scheme, plot, plan, stratagem. See at 52:42, p. 1714, n. 9.

10. *matīn* = solid, firm (act. participle in the scale of *fa'il* from *matana* [*matānah*], to be firm. See at 51:58, p. 1706, n. 3).

11. i. e., for the work of calling them to the truth. *'ajr* (pl. *'ujūr*) = reward, recompense, remuneration, due. See at 67:12, p. 1853, n. 9).

12. *maghram* (s.; pl. *maghārim*) = fine, loss, damage, financial obligation. See at 52:40, p. 1714, n. 5.

13. *muthqalân* (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* (to burden) form IV of *thaqala* [*thiqal/thaqālah*], to be heavy. See at 52:40, p. 1714, n. 6).

14. i. e., what is going to happen to men.

فَاصْبِرْ 48. So have patience¹

لِحُكْمِ رَبِّكَ for the decree² of your Lord

وَلَا تَكُن كَصَاحِبِ and be not like the Companion

الْفِشِّ³ of the Fish – when he cried

وَهُوَ مَكْظُومٌ⁴ out and he was distressed.⁴

لَوْلَا أَنْ تَدَارَكَهُ 49. Had not there reached⁵

نِعْمَةٌ مِنْ رَبِّهِ him grace from his Lord

لَنُذِ he would have been cast⁶

بِالْعَرَاءِ in the wilderness⁷

وَهُوَ مَذْمُومٌ⁸ being blamed.⁸

فَاصْخَبْهُ رَبُّهُ 50. Then his Lord selected⁹

فَجَعَلَهُ him and made him

مِنَ الصَّالِحِينَ¹⁰ of the righteous.

وَأِنْ يَكَادُ 51. And well-nigh would

الَّذِينَ كَفَرُوا those who disbelieve

لَيَرْفِقُنَاكَ بِأَبْصَرِهِ¹⁰ dislodge you with their looks

لَمَّا سَمِعُوا الذِّكْرَ when they hear the reminder¹¹

وَقُولُوا إِنَّهُ لَشَجُونٌ¹² and say: "He is indeed insane."

وَمَا هُوَ إِلَّا 52. But it is naught but

ذِكْرٌ لِلْعَالَمِينَ¹³ a reminder for all beings.

1. i. e., against the allegations, opposition and enmity of the unbelievers. اصبر *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *sabara* [*sabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. حكم *hukm* (pl. أحكام '*ahkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 52:48, p. 1716, n. 2.

3. i. e., Prophet Yûnus, peace be on him, when he cried out to his Lord impatiently asking for quick punishment of the unbelievers (see 21:87). حوت *hût* (s.; pl. *hûtân/ahwât*) = fish, whale, Pisces. See at 18:61, p. 934, n. 10.

4. مكظوم *makzûm* = distressed, full of anger/grief (pass. participle from *kazama* [*kazm/kuzûm*], to suppress or conceal [one's anger/feelings]. See *kazîm* at 43:17, p. 1586, n. 7).

5. تدارك *tadâraka* = reached and seized one another, went on incessantly, made amends (v. iii. m. s. past in form VI of *daraka* [*darak/ dark*], to attain. See *tudrika* at 36:40, p. 1418, n. 8).

6. i. e., from the belly of the fish. نذ *nubidha* = he or it was thrown, hurled, cast (v. iii. m. s. past passive from *nabadha* [*nabdh*], to hurl. See *nabadhnâ* at 51:40, p. 1702, n. 12).

7. عراء '*arâ*' = bare tract, open space, wilderness, nakedness. See at 37:145, p. 1452, n. 10.

8. مذموم *madhmûm* = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamn/ madhammah*], to blame. See at 17:19, p. 879, n. 2).

9. i. e., for Prophethood. اختبى *ijtabâ* = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 22:78, p. 1073, n. 12).

10. The address is to the Prophet Muhammad, peace and blessings of Allah be on him. يرفقون *yuzliqûna* = the dislodge, cause to slip (v. iii. m. pl. impct from '*azlaqa*, form IV of *zaliqa/ zalaqa* [*zalaq/zalq*], to slip, to glide. See *zalaq* at 18:40, p. 926, n. 4).

11. i. e., the Qur'ân. (see for instance 15:6, 15:9, 16:44, 21:50, 23:71; 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 65:10, p. 1842, n. 10.

69. SŪRAT AL-HĀQQAH (THE INEVITABLE)

Makkan: 52 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith. Its main emphasis is on three things : the truth of the *risālah* i. e., Messengership of Muhammad, peace and blessings of Allah be on him, the truth of the Qur'ān as a Book sent down by Allah and the inevitability of Resurrection, Judgement, reward and punishment. These themes are brought home by drawing attention to the fate of the previous nations like the 'Ād, the Thamūd and others who disbelieved their respective Messengers and in the truth of Resurrection and Judgement and were destroyed on account of their unbelief and disobedience to Allah. Mention is then made of the horrors and circumstances of the end of the world and the Resurrection together with a reference to the sufferings and punishment of the sinful in the hereafter and, in contrast, of the reward and blissful life of the faithful and the righteous. The *sūrah* ends by once again emphasizing that the Qur'ān is sent down by Allah, that it is neither a poet's composition nor a soothsayer's utterance, as the unbelievers allege, and further that if the Prophet, peace and blessings of Allah be on him, had himself made up anything and given it out as the Qur'ān, he would have been severely punished by Allah and none could have saved him from His wrath.

The *sūrah* is named *al-Hāqqah* (The Inevitable), i. e., the Resurrection, with reference to its *first* 'āyah which draws attention to it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. The Inevitable.¹



2. What is the Inevitable.²



3. And what will make you



know³ what the Inevitable is?



4. There did disbelieve⁴



the Thamūd and the 'Ād



in the calamity.⁵



5. Then as for the Thamūd,

1. i. e., the Resurrection and the Day of Judgement. *ḥāqqah* (f.; m. *ḥāq*) = the inevitable, that which is sure to materialize, the reality [i. e., the Resurrection, because it is inevitable] (act. participle from *ḥaqqā* [*ḥaqq*], to be a fact, real, right. See *ḥaqqā* at 50:14, p. 1688, n. 5).

2. The repetition is for emphasizing its importance and to draw attention to it.

3. *'adri* = he informed, let know, notified, made {someone} know/understand (v. iii. m. s. past in form IV of *darā* [*dirāyah*], to know. See at 10:16, p. 642, n. 2).

4. After drawing attention to the inevitable event and before further describing it, mention is made, by way of cautioning about it, of the fate of those who disbelieved in it. The description of the Resurrection is given at 'āyahs 13-16 below.

kadhabat = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

5. i. e., the Day of Judgement *qāri'ah* (f. s.; pl. *qawāri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 13:31, p. 778, n. 1).

فَأَهْلِكُوا they were destroyed¹
بِالطَّاعِنَةِ² by the thunderous blast.²

وَأَمَّا عَادُ 6. And as for the 'Âd,
فَأَهْلِكُوا they were destroyed by
بِرِيحٍ صَصْرٍ عَظِيمٍ a wind³ violent⁴ and furious.⁵

سَخَّرَهَا عَلَيْهِمْ 7. He employed⁶ it on them
سَبْعَ لَيَالٍ for seven nights and
وَتَمْنِيَةً أَيَّامٍ خُسُوفًا eight days continuously;⁷

فَتَرَى الْقَوْمَ so you could see the people
فِيهَا صَرَغْنَ in there felled to the ground⁸
كَأَنَّهُمْ أَغْجَارٌ as if they were stumps⁹
نَخْلٍ خَاوِيَةٍ¹⁰ of date palm devastated.¹⁰

فَهَلْ تَرَى لَهُمْ 8. So do you see of them
مِنْ بَاقِيَةٍ¹¹ any remnant?¹¹

وَجَاءَ وَقُرُونُ 9. And there committed
وَمَنْ قَبْلَهُ the Fir'awn and those before
وَالْمُؤَنَّفَكَتِ him and the upturned cities¹²
بِالْمَافِكَةِ¹² the sinful deed.

1. أَهْلَكُوا 'uhlikû = they were destroyed, annihilated (v. iii. m. pl. past passive from 'ahlaka, form IV of *halaka* [halk/ hulk/ halâk /tahlukah], to perish. See 'ahlaknâ at 54:51, p. 1739, n. 8).

2. طَاعِنَةٍ *ṭāghiyah* (f. s.; m. *ṭāghin*) = she that transgresses, exceeds the bounds, is disloyal, [here, thunderous blast](act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 38:55, 1473, n. 2).

3. رِيحٍ *rîḥ* (s.; pl. *riyâḥ*) = wind, smell, odour. See at 54:19, p. 1732, n. 8.

4. صَصْرٍ *ṣarṣar* = violently noisy and cold, furiously roaring. See at 54:19, p. 1732, n. 9.

5. عَظِيمَةٍ *ʿaṭiyah* (f. s.; m. *ʿaṭin*) = defiant, insolent, furious, (act. participle from *ʿatâ* [*ʿutûw/ ʿutîy/ ʿitîy*], to be insolent. See *ʿatat* at 65:7, p. 1841, n. 13).

6. سَخَّرَ *sakḥkhara* = he brought to submission, subjected, subdued, reduced to service/order, employed (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 45:12, p. 1621, n. 5).

7. حُسُوفٍ *ḥusûm* = fatal, gruelling, continuous (for days, months, years).

8. صَرَغَى *ṣar'â* (pl.; s. *ṣarî'*) = felled to the ground, insane, crazy (passive participle in the scale of *fa'il* from *ṣara'a* [*ṣar/ṣir/maṣra'*], to throw down, fell).

9. أَعْجَازٍ *a'jâz* (pl. s. *ʿajuz*) = stumps, roots. See at 54:20, p. 1733, n. 2).

10. خَاوِيَةٍ *khâwiyah* (f. s.; m. *khawin*) = empty, desolate, completely devastated (act. participle from *khawâ* [*khawâ/khawan*], to be empty, hungry, desolate).

11. بَاقِيَةٍ *bâqiyah* (f. s.; pl. *bâqiyyât*; m. *bâqin*) = remaining, remnant, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See at 43:28, p. 1589, n. 6).

12. i. e., the lands of the people of Prophet Lût, peace be on him. مُؤَنَّفَكَتِ *mu'tafikât* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/iffk*], to tell a lie, to overturn. See at 9:70, p. 607, n. 9).

- فَعَصَوْا 10. And they disobeyed¹
رَسُولَ رَبِّهِمُ the Messenger of their Lord.
فَأَخَذَهُمُ So He seized² them with a
أَخْذَةً رَابِيَةً seizure exceedingly severe.³

- إِنَّا لَنَّا 11. Verily We, when
طَغَا الْآلَاءُ the water had overflowed,⁴
حَمَلْنَاكَ فِي الْبَارِيَةِ carried⁵ you in the ship.⁶

- لِنَجْعَلَهَا 12. That We might make it
لَكَ تَذَكُّرَةً for you a reminder⁷
وَنُعَبِّأَ and that there might retain⁸ it
أُذُنَ رَعِيَةٍ the ears that remember.⁹

- فَإِذَا نَفَخَ 13. So when blown¹⁰ will be
فِي الصُّورِ the trumpet¹¹
نَفْحَةً وَاحِدَةً in a single blow;

- وَحُمِلَتِ 14. And carried away
الْأَرْضُ will be the earth
وَالْجِبَالُ and the mountains
فَدَكَّتَا and the two will be crushed¹²
دَكَّةً وَاحِدَةً in a single crush;

1. *aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣā* [*'iṣyān/ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 26:216, p. 1199, n. 7).

2. i. e., punished them. *akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 40:22, p. 1517, n. 5).

3. *rābiyah* (f. s., pl. *rawābin*) = increasing, exceedingly severe, hill (act. participle from *rabā* [*rabā/rubā*], to increase, to grow. See *'arbā* at 16:92, p. 858, n. 13).

4. *taghā* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghān/ṭughyān*, to exceed all bounds. See at 53:17, p. 1719, n. 8).

5. The reference is to Prophet Nūh, peace be on him, and all those who were saved in the Ark from the deluge. *hamalnā* = we carried, bore, took the load (v. i. pl. past from *hamala* [*ḥaml*], to carry. See at 54:13, p. 1731, n. 12).

6. i. e., the Ark. *jāriyah* (f. s., pl. *jaārin/jāriyāt*) = ship, that which moves on/flows (act. participle from *jarā* [*jary*], to flow. A ship is called *jāriyah* because it flows on the surface of the sea. See at 55:24, p. 1744, n. 8).

7. i. e., of Allah's punishment for disobedience. *tadhkirah* = reminder. See at 56:76, p. 1763, n. 11.

8. *ta'f* = she retains in memory, remembers, knows by heart, holds (v. iii. f. s. impfct. from *wa'ā* [*wa'y*], to hold, to retain in memory. See *'aw'iyah* at 12:76, p. 750, n. 2).

9. *wā'iyah* (f. s.; m. *wā'in*) = she that remembers, the retaining one (act. participle from *wa'ā*. See n. 8 above).

10. This will be the first blowing of the trumpet. *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkḥ*], to blow. See at 50:20, p. 1689, n. 11).

11. *ṣūr* = horn, bugle, trumpet. See at 50:20, p. 1689, n. 12.

12. *dukkatā* = the two (f.) were crushed, pressed down, flattened, devastated (v. iii. f. dual past passive from *dakka* [*dakk*], to make flat, to demolish. See *dakkā* at 18:98, p. 945, n. 12).

فَيَوْمَئِذٍ 15. Then on that day

وَقَعَتِ الْوَاقِعَةُ 16 shall take place¹ the Event.²

وَانشَقَّتْ 16. And rent asunder³ will be

السَّمَاءُ فَيَ the sky so it will be

يَوْمَئِذٍ وَاهِيَةً 17 on that day tottering.⁴

وَالْمَلَائِكَةُ 17. And the angels will be

عَلَىٰ أَرْجَائِهِمْ 18 on its fringes⁵

وَيَحْمِلُ and there will carry⁶

عَرْشَ رَبِّكَ the Throne⁷ of your Lord

فَوْقَهُمْ يَوْمَئِذٍ above them on that day

ثَمَنِيَّةٌ 18 eight angels.

يَوْمَئِذٍ 18. On that day

تُعْرَضُونَ you will be put up⁸

لَا تَخْفَى and hidden will not remain⁹

مِنْكَرًا فَيَوْمَئِذٍ 19 of you any secret.¹⁰

فَأَمَّا مَنْ 19. So as for him who

أُوتِيَ كِتَابَهُ will be given his book¹¹

بِيسْمِهِ يَقُولُ in his right hand¹² he will say:

هَٰذَا أَنَا وَأَكْتُبُهُ "Here it is, read¹³ my book."

1. وقعت *waqa'at* = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. f. s. past from *wuqû'*, to fall. See at 56:1, p. 1753, n. 1).

2. i. e., the Resurrection. واقعة *wâqi'ah* (f. s., pl. *wâqi'ât*; m. *wâqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above).

3. انشقت *inshaqqat* = she or it was split, was cleft/rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 55:37, p. 1746, n. 10).

4. واهية *wâhiyah* (f. s.; m. *wâhin*) = feeble, tottering, brittle, fragile (act. participle from *wahâ* [*wahy*], to be weak, feeble).

5. أرجاء *'arjâ'* (pl.; s. *rajâ'*) = sides, fringes, directions, regions.

6. يحمل *yahmilu* = he bears, carries, takes the load (v. iii. m. s. impfct. from *hamala* [*haml*], to carry. See at 20:111, p. 1003, n. 11).

7. عرش *'arsh* = throne. See at 57:4, p. 1768, n. 7.

8. i. e., for judgement. تعرضون *tu'raḍûna* = you (all) are displayed, exposed, submitted, placed/set before, laid, put up (v. iii. m. pl. impfct. passive from *'araḍa* [*'arḍ*], to become visible, to be wide. See *yu'raḍûna* at 42:45, p. 1577, n. 2).

9. تخفى *takhfâ* = she or it hides, remains unseen or concealed (v. iii. f. s. impfct. from *khafiya* [*khafâ'* / *khifyah* / *khufyah*], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

10. خافية *khâfiyah* (f. s.; m. *khâfin*) = that which remains hidden, concealed; secret, invisible (act. participle from *khafiya*. See n. 9 above).

11. i. e., the record of his deeds.

12. يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 56:90, p. 1766, n. 4.

13. اقرأوا *iqra'û* = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See *qara'a* at 26:199, p. 1196, n. 10).

إِنِّي نَلَنْتُ 20. "Indeed I believed¹ that

أَنِّي مُلْتَقٍ I was going to encounter²

حِسَابِيَّ ٢٠ my account."

فَهُوَ فِي عِيشَةٍ 21. So he will be in a life³

رَاضِيَةٍ ٢١ most pleasant.⁴

فِي جَنَّةٍ عَالِيَةٍ ٢٢ In a garden quite lofty.⁵

قُطُوفُهَا دَائِمَةٌ ٢٣ Its pickings⁶ in easy reach.⁷

كُلُوا وَاشْرَبُوا هَنِيئًا 24. Eat and drink at pleasure⁸

بِمَا أَسْلَفْتُمْ for what you had advanced⁹

فِي الْأَيَّامِ الْفَالِيَةِ ٢٤ in days gone.¹⁰

٢٥

وَأَمَّا نَ 25. And as for him

أَوْفَى كَيْفِهِ ٢٥ who will be given his book

بِشِمَالِهِ فَقَوْلُ ٢٥ in his left hand¹¹ he will say:

يَلَيْسَتِي لِتَرَاوَتْ ٢٥ "Oh, I wish was not given

كَيْفِيَّ ٢٥ my book!"

وَلَا أَدْرِي 26. "Nor do I know¹²

مَا حِسَابِيَّ ٢٦ what will be my account."

1. ظننت *zanantu* = I thought, assumed, conjectured, supposed, firmly believed (v. i. i. past from *ẓanna* [*ẓanni*], to firmly believe, to suppose. See *ẓanantum* at 59:2, p. 1794, n. 7).

2. ملق *mulâqin* (s.; pl. *mulâqân*) = one who meets, is going to meet/encounter (active participle from *lâqa*, form III of *laqiya* [*liqâ/luqyân/luqy/luqyah/luqan*], to meet, to encounter. See at 62:8, p. 822, n. 11).

3. عيشة *'ishah* = to live, to be alive, life (verbal noun of *'asha*. See *ma'ishah* at 43:32, p. 1590, n. 5).

4. راضية *râḍiyah* (f. s., m. *râḍin*) = satisfied, pleasant, agreeable (act. participle from *radîya* [*ridân/ridwân/mardâh*], to be satisfied. See *yardâ* at 53:26, p. 1721, n. 8).

5. عالية *'âliyah* (f. s.; m. *'âlin*) = high, tall, outstanding, lofty, arrogant, self-exalting (act. participle from *'alâ* [*'ulâw*], to go up, rise. See *'âlin* at 44:31, p. 1611, n. 9).

6. قُطُوف *qutûf* (pl.; s. *qaf*) = pickings, fruit, flowers.

7. داية *dâniyah* (f. s.; m. *dânin*) = near, close, within easy reach (act. participle from *dana* [*danûw/danâwah*], to be near, to come close. See *dunyâ* at 67:5, p. 1851, n. 10).

8. هنيء *hanî'* = ease, pleasure, well-being. See at 52:19, p. 1710, n. 1.

9. أسلفت *'aslaftum* = you advanced, made (something) go before (v. ii. m. pl. past from *'aslafa*, form IV of *salafa* [*salaf*], to be over. See *'aslafta* at 10:30, p. 648, n. 12).

10. خالية *khâliyah* (f. s.; m. *khâlin*) = that which is past, passed away, over, gone, empty (act. participle from *khalâ* [*khulâ/khalâ*], to be empty, to pass away. See *khalat* at 46:18, p. 1638, n. 9).

11. شمال *shimâl* = north, left hand, left side, left. See at 56:41, p. 1758, n. 14.

12. أدري *'adri* (i) = I know, am aware (v. i. i. impfct. from *darâ* [*dirâyah*], to know. The final *yâ'* is dropped because of the particle *lam* coming before the verb). See *'adri* at 46:9, 1634, n. 3).

يَلْتَمِهَاتٍ 27. "Oh, would that it was
الْقَاضِيَةَ my end."¹

مَأْغَى 28. "Of no avail² has been
عَنِّي مَالِيَةٌ to me my wealth!"

هَلَكَ عَنِّي 29. "Gone³ from me is
سُلْطَانِيَّةٌ my power!"⁴

خَذَوْهُ 30. "Seize⁵ him
فَقْلَوْهُ and fetter⁶ him."

فَرَلَعْنَمَ 31. "Then in the blazing fire
سُلُوْهُ broil⁷ him."

فَرَفِي سِلْسِلَةٍ 32. "Then in a chain⁸
ذَرَعُهَا of which the length⁹ is

سَبْعُونَ ذِرَاعًا seventy cubits¹⁰
فَأَسْلُكُوْهُ insert¹¹ him."

إِنَّهٗ كَانَ 33. Verily he used
لَا يُؤْمِنُ بِإِلَهِهِ not to believe in Allah
الْعَظِيمِ the All-Great.¹²

1. i. e., the death that I died was the end. قَاضِيَةٌ *qâḍiyah* (f. s.; m. *qâḍin*) = one or that which concludes, terminates, ends, decrees, decides (act. participle from *qaḍā* [*qaḍā'*], to conclude. See *qadā* at 41:12, p. 1543, n. 8).

2. أَغْنَى *'aghnā* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan* / *ghanā*], to be free from want, to be rich. See at 53:48, p. 1726, n. 4).

3. هَلَكَ *halaka* = he died, perished, was destroyed/gone (v. iii. m. s. past from *halk* / *hulk* / *halāk* / *tahlukah*. See at 40:34, p. 1521, n. 11).

4. سُلْطَانٌ *sulṭān* = authority, power, mandate, rule, sanction. See at 55:33, p. 1746, n. 3.

5. i. e., it will be said to the angel sentinels. خَذَلُوا *khudhū* = you all take, receive, seize (v. ii. m. pl. imperative from *'akhdha* [*'akhdh*], to take. See at 44:47, p. 1614, n. 9).

6. غَلَوْا *ghullū* = insert, enter, put an iron collar, fetter, shackle (v. ii. m. pl. imperative from *ghalla* [*ghall*], to insert, to put an iron collar. See *'aghlāl* at 40:71, p. 1534, n. 11).

7. صَلَوْا *ṣallū* = broil, put in the fire, heat (v. ii. m. pl. imperative from *ṣallā*, form II of *ṣalā* [*ṣalan* / *ṣuliy* / *ṣilā'*], to roast, to burn, to be exposed to the blaze. See *yaṣlawna* at 58:8, p. 1587, n. 1).

8. سِلْسِلَةٌ *silsilah* (s.; pl. *ṣalāsīl*) = chain, series.

9. ذَرَعٌ *dhar'* = length.

10. ذِرَاعٌ *dhirā'* (s.; pl. *'adhru* / *dhur'ân*) = cubit, forearm, connecting rod. See *dhirā'ay* at 18:18, p. 916, n. 8.

11. i. e., insert him in the chain. اَسْلَكُوا *uslukū* = you insert, enter {in the transitive sense}, follow, behave, travel (v. ii. m. pl. imperative from *salaka* [*salk* / *sulūk*], to insert, to follow. See *usluk* at 28:32, p. 1243, n. 4).

12. عَظِيمٌ *'aẓīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

وَلَا يَحْضُرُ عَلَىٰ 34. Nor did he urge¹ on

طَعَامَ الْمَسْكِينِ the food² of the poor.³

فَلَيْسَ لَهُ 35. So there is not for him

أَيُّومٌ هُنَا حَمِيمٌ today here any close friend.⁴

وَلَا طَعَامٌ إِلَّا 36. Nor any food except

مِنْ غَسَاوِلٍ of wash-waste.⁵

لَا يَأْكُلُهُ 37. None will eat of it

إِلَّا الْآثِمِينَ except the sinful.⁶

Section (Rukû') 2

فَلَا أَقْسِمُ 38. But I swear⁷

بِمَا تَبْصُرُونَ by what you see.⁸

وَمَا لَا تَبْصُرُونَ 39. And by what you see not.

إِنَّهُ لَقَوْلُ 40. That it is indeed a saying

رَسُولٍ كَرِيمٍ of a messenger most noble.⁹

وَمَا هُوَ يَقُولُ 41. And it is not the saying

شَاعِرٍ of a poet.¹⁰

قَلِيلًا مَّا تَوَسَّلُونَ Little is that you believe.

1. *yahudḍu* = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *ḥadḍa* [*ḥadd*], to spur on, incite).

2. i. e., giving food to the poor. *ṭa'ām* (s.; pl. *aṭ'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

3. *miskîn* (pl. *masûkîn*) = poor, indigent. See at 58:4, p. 1784, n. 4.

4. *ḥamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:93, p. 1766, n. 9.

5. *ghislin* = body-secretion, wash-waste of wounds.

6. *khâṭi'ûn* (pl.; s. *khâṭi'*) = those in error, sinners, sinful, those that are mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa*], to be mistaken, to sin. See *khâṭi'in* at 28:8, p. 1233, n. 10).

7. *lâ* here is for emphasis; or to negative what the unbelievers say (See *Al-Baḥr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." *uqsimu* = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 56:75, p. 1764, n. 1).

8. *tubṣirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 56:85, p. 1765, n. 8).

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. *karîm* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'il* from *karama* [*karam*/ *karamah*/ *karâmah*], to be noble, to be generous. See at 57:18, p. 1775, n. 4).

10. As the unbelievers say. *shâ'ir* (s.; pl. *shu'arâ'*) = poet. See at 37:36, p. 1436, n. 4.

وَلَا يَقُولُ 42. Nor the saying

كَاهِنٍ of a sooth-sayer.¹

قَلِيلًا مَّا تَذَكَّرُونَ 42. Little is that you take heed.²

نَزِيلٍ مِّنْ 43. It is a sent-down³ from

رَبِّ الْعَالَمِينَ 43. the Lord of all beings.⁴

وَلَوْ نَقُولُ 44. And if he fabricated⁵

عَلَيْنَا بَعْضَ الْأَقَاوِيلِ 44. against us some sayings,⁶

۞

لَآ نَذْنَأْ 45. We would surely have

مِنْهُ بِالْيَمِينِ 45. seized him by the right hand.

ثُمَّ لَقَطْنَا 46. And then would have cut⁷

مِنْهُ الْوَتِينَ 46. of him the aorta.⁸

فَمَا يَمْكُرِينَ أَعْمَى 47. Then there will be none

عَنْهُ حَاجِرِينَ 47. of you for him preventing.⁹

وَلَئِنَّهُ 48. And it is indeed a

لَذِكْرٌ لِّلْمُتَّقِينَ 48. reminder¹⁰ for the righteous.¹¹

وَأَنَّا لَعَالَمُونَ 49. And verily We know

1. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one possessed by *jinn* or a poet. This and the previous 'ayah give a reply to such allegations. كَاهِنٍ *kâhin* (s.; pl. *kuhhân/ kahanah*) = soothsayer, diviner, fortune-teller (act. participle from *kahana* [*kahânah*], to foretell. See at 52:29, p. 1712, n. 4).

2. تَذَكَّرُونَ *tadhakkarûna* (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 56:62, p. 1762, n. 1).

3. تَنْزِيلٍ *tanzîl* = sending down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 56:80, p. 1764, n. 9).

4. عَالَمِينَ '*âlamîn* (acc./gen. of عالمون '*âlamûn*; sing. عالم '*âlam*, i.e., any being or object that points to its Creator; sing. '*âlam*) = all beings, creatures. See at 56:80, p. 1764, n. 10).

5. تَقُولُ *taqawwala* = he fabricated a lie, bargained, pretended, spread rumours (v. iii. m. s. past in form V of *qâla* [*qawl*], to speak, to say. See at 52:33, p. 1713, n. 1).

6. أَقَاوِيلِ '*aqâwîl* (pl.; s. *qawl*) = sayings, utterances. See *qawl* at 46:18, p. 1638, n. 7.

7. قَطَعْنَا *qaṭa'na* = we cut, severed, carved (v. i. pl. past from *qaṭa'a* [*qat'*], to cut. See *qaṭa'tum* at 59:5, p. 1796, n. 4).

8. وَتِينَ *watîn* (s.; pl. *wutun/awtinah*) = aorta, the main arterial vessel that carries blood from the heart.

9. i. e., the punishment of Allah. حَاجِرِينَ *hâjizîn* (pl.; acc./gen. of *hâjizûn*; s. *hâjiz*) = those that prevent, resist, bar, hinder (act. participle from *hajaza* [*hajz*], to hold back, to restrain, to prevent. See *hâjiz* at 27:61, p. 1221, n. 2).

10. i. e., of Allah's punishment. تَذَكُّرٌ *tadhkirah* = reminder. See at 69:12, p. 1870, n. 7.

11. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqân*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *intaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 68:34, p. 1864, n. 5).

أَن مِّنكُمْ that some of you are

مُكَذِّبِينَ ١ disbelievers.¹

وَأِنَّهُ 50. And that it will be

لَحَسْرَةٌ a distress²

عَلَى الْكَافِرِينَ ٥٠ for the disbelievers.

وَأِنَّهُ لَحَقُّ 51. And that it³ is the truth

الْبَقِيَّةِ ٥١ of certitude.⁴

فَسَبِّحْ 52. Therefore declare the

بِأَسْمِ sanctity⁵ of the Name

رَبِّكَ الْعَظِيمِ ٥٢ of your Lord the All-Great.⁶

1. مُكَذِّبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb* /*kadhûb* /*kadhbah* /*kidhbah*], to lie. See at 56:92, p. 1766, n. 6).

2. i. e., their disbelieving the Qur'ân will be a matter of regret and grief for the disbelievers in the hereafter when they see the punishment. حَسْرَةٌ

ḥasrah (pl. *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 19:39, p. 960, n. 7)

3. i. e., this Qur'ân is the truth from Allah. It is His words about which there is no doubt.

4. يَقِين *yaqîn* = certainty, certitude, conviction, certain, sure. See at 56:95, p. 1766, n. 11.

5. سَبِّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabḥ* /*sibāḥah*] to swim, to float. See at 56:96, p. 1766, n. 12).

6. عَظِيم *ʿaẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:33, p. 1873, n. 12).

70. SŪRAT AL-MA'ĀRIJ (THE WAYS OF ASCENT)

Makkan: 44 'ayahs

This is another Makkan *sūrah*. Its main theme is Resurrection, its horror and life in the hereafter, together with a mention of the punishment of the unbelievers and the reward for the believers and the righteous. In this connection reference is made also to the attitude of the unbelievers to the life in the hereafter. The *sūrah* is named *al-Ma'ārij* (Ways of Ascent) with reference to its third 'ayah wherein mention is made of Allah as the "Lord of the Ways of Ascent".

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ 1. There asks an enquirer¹

عَذَابٍ about the punishment

وَاقِعٌ sure to fall²

لِلْكَافِرِينَ 2. On the unbelievers.

لَيْسَ لَهُ دَافِعٌ 3. There is no defender³ of it

مِنَ اللَّهِ 3. Against Allah,

ذِي الْمَعَارِجِ 4. Lord of the Ways of Ascent.⁴

تَعْرُجُ الْمَلَائِكَةُ 4. There ascend⁵ the angels⁶

وَالرُّوحُ إِلَيْهِ and Jibrīl⁷ to Him

فِي يَوْمٍ in a day

كَانَ مِقْدَارُهُ the extent⁸ of which is

خَمْسِينَ أَلْفَ سَنَةٍ fifty thousand years.

١

1. سائل *sā'il* (s.; pl. *sā'ilān*) = beggar, petitioner, questioner, enquirer (active participle from *sa'ala* [*su'āl/mas'alah/tas'āl*], to ask. See at 51:19, p. 1699, n. 2).

2. واقع *wāqī'* = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [*wuqū'*], to fall. See at 52:7, p. 1708, n. 1).

3. دافع *dāfi'* (s.; pl. *dāfi'ān*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [*daf*], to push, push away. See at 52:8, p. 1708, n. 2).

4. معارج *ma'ārij* (pl.; s. *mi'rāj*) = means/instruments/ways of ascent, ladders, stairs, elevators (noun of instrument from *'araja* [*'urūj*], to ascend, to go up. See at 34:2, p. 1368, n. 1).

5. تخرج *ta'ruju* = she or it goes up, ascends, rises, mounts (v. iii. f. s. impfct. from *'araja* [*'urūj*], to ascend. See n. 4 above and *ya'ruju* at 57:4, p. 1768, n. 11).

6. i. e., to receive Allah's commands and *wahy*. ملائكة *malā'ikah* (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

7. *Rāḥ* is another name for Jibrīl. He is mentioned separately to emphasize his importance as the carrier of *wahy*. روح *rāḥ* (s.; pl. *'arwāḥ*) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrīl. See at 66:12, p. 1849, n. 8.

8. Here is a clear indication of the relativity of time and space. مقدار *miqdār* (s.; pl. *maqūdār*) = measure, amount, scale, extent in space and time. See at 32:5, p. 1325, n. 10.

فَاصْبِرْ 5. So be patient,¹

صَبْرًا جَمِيلًا 6. persevering decently.²

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا 6. Verily they see it remote.³

وَرَوْنَهُ قَرِيبًا 7. But We see it near.⁴

يَوْمَ تَكُونُ السَّمَاءُ

كَالْمُهْلِ 8. That day the sky shall be like molten brass.⁵

وَتَكُونُ الْجِبَالُ

كَالْعِهْنِ 9. And the mountains shall be like ruffled wool.⁶

وَلَا يَسْأَلُ 10. And there shall enquire⁷

حِمِيَةً not any close friend⁸

حَمِيًّا 10. about a close friend.

يَصْرُوفُهُمْ 11. They will be made to see.⁹

يَوْمَ الْمُعْجَمِ There will wish¹⁰ the sinful¹¹

لَوْ يَفْتَدِي if he could ransom himself¹²

مِنْ عَذَابٍ from the punishment on that

يَوْمَ يَبْذُرُهُنَّ 11. day by his sons.

1. i. e., over the opposition and ridiculing of the unbelievers about the Resurrection. اَصْبِرْ *isbir* = be patient, have patience, bear calmly, persevere. (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. جميل *jamil* = beautiful, handsome, comely, good, decent. See at 33:49, p. 1355, n. 7.

3. i. e., they think that the Resurrection and punishment are remote and unlikely. بعيد *ba'id* = (s.: pl. *bu'adā' / bu'ūd / bu'dân / bi'ād*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:31, p. 1652, n. 5).

4. قرب *qarib* = near, proximate, not far away, close by, shortly, Ever Near. See at 63:10, p. 1829, n. 3.

5. مَهْل *muhl* = molten metal, molten brass. See at 44:45, p. 1514, n. 5.

6. عِهْن *'ihn* = wool, puffed/ruffled wool.

7. For everyone will be absorbed in one's affair. يَسْأَلُ *yas'alu* = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'āl / mas'alah / tas'āl*], to ask. See at 55:29, p. 1745, n. 5).

8. حَمِيم *hamim* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [*ḥamm*], to heat, make hot. See at 69:35, p. 1874, n. 4.

9. i. e., the friends and relatives will all be made to see one another, but none will be able to help anyone. يَصْرُوفُهُمْ *yubaṣṣarūna* = they are made to see/ realize/ comprehend (v. iii. m. pl. impfct. passive from *baṣṣara*, form II of *baṣura*/*baṣira* [*baṣar*], to look, to see. See *yubaṣṣarūna* at 37:175, p. 157, n. 2).

10. يَوَدُّ *yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd / wudd / widd*], to love, to like. See at 15:2, p. 807, n. 5.

11. مُجْرِمُونَ *mujrimūn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 55:41, p. 1747, n. 6).

12. يَفْتَدِي *yafṭadi* = he ransoms himself, redeems himself, sacrifices (v. iii. m. s. impfct. from *iftadā*, form VIII of *fadā* [*fidan / fidā*], to redeem, ransom. See *iftadaw* at 39:47, p. 1498, n. 3).

وَصَاحِبِهِ 12. And by his wife¹

وَأَخِيهِ 13. and his brother;

وَصَصِيلَتِهِ 13. And by his kinsmen²

أَلَى تَوْبِهِ 14. who shelter³ him.

وَمَنْ فِي الْأَرْضِ 14. And by those in the earth

جَمِيعًا ثُمَّ يُنْجِيهِ 15. one and all, then save⁴ him.

كَلَّا 15. By no means.⁵

إِنَّمَا ظَنَنْتُمْ 16. Verily it will be a blazing fire.⁶

نَزَاعَةَ الشَّوْءِ 16. Pulling off⁷ the scalps.⁸

تَدْعُوا مِنْ 17. Summoning⁹ all those

أَدْبَرُوا وَتَوَلَّوْا 17. who turned back¹⁰ and averted.¹¹

وَجَمَعَ فَأَوْعَى 18. And amassed and held.¹²

إِنَّا الْإِنْسَانَ 19. Verily man

خَلَقَهُ هَلُوعًا 19. has been created impatient.¹³

إِذَا مَسَّهُ 20. If there afflicts him

1. صاحبة *ṣāhibah* (f.; m. *ṣāhib*) = companion, comrade, wife, follower, owner (act. participle from *ṣahiba* [*ṣuḥbah/ ṣahābah/ ṣiḥbah*], to be a companion. See at 6:101 p. 434, n. 3).

2. فصيلة *faṣīlah* (s.; pl. *faṣā'il*) = genus, species, group, detachment, kinsmen, blood relations.

3. i. e., in this world. تَوَى *tu'wī* = she receives, gives shelter, accommodates (v. iii. f. s. impfct. from *'āwā*, form IV of *'awā* [away], to seek shelter. See *'āwaynā* at 23:50, p. 1087, n. 11).

4. يَنْجِي *yunjī* = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *'anjā*, form IV of *najāā* [*najw/ najā/ najāh*], to be saved. See at 39:61, p. 1502, n. 10).

5. i. e., no ransoming will avail, nor will close relations or anyone else come forward to help the sinful. See 80:34-37.

6. i. e., the punishment will be a blazing fire. لَظَى *laẓā* = blazing fire, blaze, flame, a name for hell.

7. i. e., by its severe heat. نَزَاعَ *nazzā'ah* (f. s.; m. *nazzā'*) = one or that which pulls out, takes away, extracts, removes, snatches, inclines (act. participle in the intensive scale of *fa'āl* from *naza'a* [*naz'*], to take away, to extract. See *tanzi'u* at 54:20, p. 1733, n. 1).

8. شَوَى *shawā* (pl.; s. *shawah*) = scalps.

9. تَدْعُوا *tad'ū* = she calls, asks, invokes, invites, summons (v. iii. f. s. impfct. from *da'ā* [*du'ā'*], to call, to summon. See at 47:35, p. 1659, n. 7).

10. i. e., form the truth. أَدْبَرَ *'adbara* = he turned back, fled, ran away (v. iii. m. s. past in form IV of *dabara* [*dubūr*], to turn one's back. See *mudbirin* at 40:33, p. 1521, n. 4).

11. تَوَلَّى *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā/ wilāyah*], to be near, to be a friend. See at 53:33, p. 1724, n. 1).

12. i. e., amassed wealth and kept it without paying *zakāh* and the rights of others in it. أَوْعَى *'aw'ā* = he retained, preserved, kept, held (v. iii. m. s. past in form IV of *wa'ā* [*wa'y*], to hold, to retain in memory. See *ta'ī* at 69:12, p. 1870, n. 8).

13. هَلُوعَ *halū'* = impatient, restless, anxious, uneasy, despaired (act. participle in the scale of *fa'āl* from *hali'a* [*hala'*], to be impatient, to despair).

الشَّارِحُوعَا the evil he is worried.¹

وَأَذَاسَهُ 21. And if there touches² him

الْحَزِيرُ مَوْعَا affluence³ he is niggardly.⁴

إِلَّا الصَّلَايِن 22. Except those who pray;⁵

الَّذِينَ هُمْ عَلَى

صَلَاتِهِمْ دَائِمُونَ 23. Those who are on
their prayers constant.⁶

وَالَّذِينَ فِي أَثْوَاهِهِمْ

حَقٌّ مَعْلُومٌ 24. And those in whose wealth
is a right recognized⁷

لِلسَّائِلِ 25. For the beggar⁸

وَالْمَحْرُومِ 25. and the deprived.⁹

وَالَّذِينَ يُصَدِّقُونَ 26. And those who believe¹⁰

يَوْمَ الدِّينِ 26. in the Day of Requital.¹¹

وَالَّذِينَ هُمْ مِنَ

عَذَابِ رَبِّهِمْ 27. And who are of
the punishment of their Lord

مُشْفِقُونَ 27. worried.¹²

1. جَزَّوع *jazû'* = restless, worried, apprehensive, uneasy, concerned (act. participle in the scale of *fa'ûl* from *jazi'a* [*jaza'/juzû'*], to be worried, concerned. See *jazi'nâ* at 14:21, p. 794, n. 7).

2. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 50:38, p. 1693, n. 13).

3. خَيْرٍ *khayr* = good/better/ best, charity, wealth, property, affluence. See at 68:32, p. 1864, n. 2.

4. مَنُوعٍ *manû'* = niggardly, one who prevents, prohibits (act. participle in the intensive scale of *fa'ûl* from *mana'a* [*man'*], to prevent. See *mâni'ah* at 59:2, p. 1795, n. 2).

5. مُصَلِّينَ *muṣallîn* (pl.; acc./gen. of *muṣallîn*; s. *muṣallîn*) = those who perform *ṣalâh* [Islamic prayer], those who pray (act. participle from *ṣallâ*, to perform *ṣalâh*. See *yusallîna* at 33:56, p. 1360, n. 7).

6. دَائِمُونَ *dâ'imûn* = constant, incessant, perpetual, perpetual, enduring, lasting, continual, eternal (act. participle from *dâma* [*dawm/dawûm*], to last. See *dâ'im* at 13:35, p. 780, n. 3).

7. مَعْلُومٍ *ma'lûm* = known, determined, fixed, specified, recognized (pass. participle from *'alima* [*'ilm*], to know. See at 38:81, p. 1478, n. 2).

8. سَائِلٍ *sâ'il* (s.; pl. *sâ'ilûn*) = beggar, questioner, enquirer (active participle from *sâ'ala* [*sâ'ala*], to ask. See at 70:1, p. 1877, n. 1).

9. i. e., deprived of the means of livelihood, destitute. مَحْرُومٍ *mahrûm* (s.; pl. *mahrûmûn*) = deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmûn*], to deprive, to dispossess. See at 51:19, p. 1699, n. 3).

10. يُصَدِّقُونَ *yusaddiqûna* = they believe, confirm, accept as true (v. iii. m. pl. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *tuṣaddiqûna* at 56:57, p. 1761, n. 3).

11. i. e., the Day of Judgement. دِينَ *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 60:8, p. 810, n. 3.

12. مُشْفِقُونَ *mushfiqûn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashafaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 42:18, p. 1567, n. 9).

28. Verily the punishment of
 their Lord is not safe.¹

29. And those who are
 regarding their private parts²
 on guard.³

30. Except for their consorts⁴
 or whom their right hands⁵ own
 Then they are not to blame.⁶

31. But whoever seeks⁷
 beyond⁸ that, such people,
 they are the transgressors.⁹

32. And those who are of
 their trusts¹⁰ and covenants¹¹
 keepers.¹²

33. And those who are
 in their testimony upright.

34. And who are on their
 prayers constant.

1. i. e., none can feel safe against it. مأمون *māmûn* = safe, trustworthy, safeguarded, ensured, guaranteed (pass. participle from '*amina* [*amd/amân*], to be safe, to feel safe. See '*amintum* at 67:16, p. 1854, n. 8).

2. This is a continuation of the exception started at 'âyah 22 above, saying that punishment will not befall such people. فروج *furûj* (pl.; s. *farj*) = private parts, openings, apertures. See at 33:35, p. 1349, n. 12.

3. حافظون *hâfẓûn* (pl.; s. *hâfẓ*) = keepers, preservers, observers, upholders, those who take care, are on guard, protectors (act. participle from *hâfiza* [*hifẓ*], to preserve, to protect. See at 15:9, p. 809, n. 4).

4. أزواج *azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 64:14, p. 1835, n. 2.

5. i. e., slave maids. أيمن *'aymân* (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 68:38, p. 1865, n. 2.

6. ملومين *malûmîn* (pl.; acc./gen. of *malûm*; s. *malûm*) = those blamed, who are to blame censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/ malâm/ malâmah*], to blame. See at 23:6, p. 1076, n. 7).

7. ابتغى *ibtaghâ* = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [*bughâ*], to seek. See at 23:7, p. 1076, n. 8).

8. وراء *warâ* = rear, after, beyond, back, behind, close on (one's) heels. See at 57:13, p. 1772, n. 9.

9. عاديون *'ādûn* (pl.; s. *'ādin*) aggressors, disobedient ones, inimical, transgressors (act. participle from '*āda*, form III of *adû* [*'adw*], to speed. See at 26:166, p. 1191, n. 3).

10. أمانات *'amânât* (pl.; s. *'amānah*) = trusts, faithfulness, integrity. See '*amānah* at 2:283, p. 150, n. 8.

11. عهد *'ahd* (s.; pl. عهود *'uhūd*) = covenant, pledge, pact, vow. See at 20:86, p. 996, n. 10.

12. راعون *râ'ûn* (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'a* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard. See at 23:8, p. 1076, n. 12).

35. Such ones will be
 ﴿٣٥﴾ **فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ** in the gardens honoured.¹

Section (Rukû') 2

36. So what is the matter
 ﴿٣٦﴾ **الَّذِينَ كَفَرُوا** with those who disbelieve
 ﴿٣٦﴾ **قَبْلَكَ** that towards² you they
 ﴿٣٦﴾ **مُطَعِنِينَ** run protruding their necks?³

37. By the right⁴
 ﴿٣٧﴾ **وَعَنِ الْيَمِينِ** and by the left⁵ in crowds?⁶
 ﴿٣٧﴾ **وَعَنِ الشِّمَالِ غَرِيبٍ**

38. Do there crave⁷
 ﴿٣٨﴾ **كُلُّ أَمْرٍ يُرِيدُهُمْ** every person⁸ of them
 ﴿٣٨﴾ **أَنْ يَدْخُلَ** that he will be admitted⁹ in
 ﴿٣٨﴾ **جَنَّةٍ نَعِيمٍ** the garden of bliss?¹⁰

39. By no means.
 ﴿٣٩﴾ **إِنَّا خَلَقْنَاهُمْ** Indeed We have created
 ﴿٣٩﴾ **مِمَّا يَعْلَمُونَ** them of what they know.

40. So I swear¹¹ by the Lord

1. **مُكْرَمُونَ mukramûn** (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See at 51:24, p. 1699, n. 13).

2. The *'âyah* refers to what the Makkian unbelievers used to do when they heard the Prophet, peace and blessings of Allah be on him, reciting the Qur'ân in order to scoff at him. *qibala* = before, in the presence of, towards, in the direction of.

3. **مُطَعِنِينَ muḥti'in** (pl.; acc/gen. of *muḥti'in*; s. *muḥti'*) = those who protrude their necks in running, rushing, running in haste (act. participle from *'ahṭa'a*, to protrude or outstretch the neck. See at 54:8, p. 1730, n. 11).

4. **يَمِين yamîn** (s.; pl. *'aymân*) = right, right hand. See at 69:19, p. 1871, n. 12.

5. **شِمَال shimâl** = north, left hand, left side, left. See at 69:25, p. 1872, n. 11.

6. **عَزِينَ 'izîn** (pl. acc/gen. of *'izûn*; s. *'izzah*) = crowds, throngs, multitudes.

7. **يَطْمَع yatma'u** = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *tama'a* [*tama'*], to covet, to desire. See *yatma'u* at 33:32, p. 1347, n. 8).

8. i. e., of those unbelievers who thus crowded round the Prophet, peace and blessings of Allah be on him, and boasted that they too would be in paradise because of their social position in this world. **إِنْرَا inra'** = a person, a man, human being. See at 19:28, p. 957, n. 9.

9. **يَدْخُلُ yudkhala(u)** = he is admitted, entered (in the transitive sense), put in, inserted (v. iii. m. s. impfct. passive from *'adkhala*, form IV of *dakhala* [*dukhâl*], to enter. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yudkhala* at 66:8, p. 1847, n. 8).

10. **نَعِيم na'im** = bliss, felicity, comfort, happiness, delight. See at 68:34, p. 1864, n. 7.

11. The *lâ* here is for emphasis; or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." **أُقْسِمُ 'uqsimu** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 69:38, p. 1874, n. 7).

الْمَشْرِقِ وَالْمَغْرِبِ the easts¹ and the wests² that

إِنَّا لَكَرِيمُونَ We indeed are Omnipotent.

عَلَى أَنْ نُبَدِّلَ 41. That We may substitute³

خَيْرًا مِنْهُمْ a better sort than they and

وَمَا نَحْنُ بِمُسَوِّدِينَ We are not to be outstripped.⁴

فَذَرَهُمْ 42. So leave them

يَحْضَرُونَ وَيَلْعَبُونَ be engrossed⁵ and play

حَتَّى يَلْقُوا يَوْمَهُمْ till they confront⁶ their day

الَّذِي يُوعَدُونَ which they are promised.⁷

يَوْمَ 43. The day

يَخْرُجُونَ they shall come out

مِنَ الْأَجْنَانِ of the graves⁸

سِرَاعًا كَأَنَّهُمْ in all haste as if they are

إِلَى نُصْبٍ يُنْصَبُونَ to an idol⁹ rushing.¹⁰

خَشَعَتِ أَبْصَارُهُمْ 44. Their eyes lowered in

رَهَقَهُمْ humility, there will overtake¹¹

ذِلَّةٌ them ignominy.

ذَلِكَ الْيَوْمِ الَّذِي That is the day which they

كَانُوا يُوعَدُونَ used to be threatened with.

1. مشارق *mashâriq* (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See at 37:5, p. 1431, n. 1).

2. مغارب *maghârib* (pl.; s. *maghrib*) = times or places of sunset, wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2).

3. نبذل *nubaddila(u)* = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-hah* for the particle 'an coming before the verb. See at 56:61, p. 1761, n. 9).

4. i. e., not to be frustrated. مسبوقين *masbûqîn* (pl.; acc./gen. of *masbûqîn*; s. *masbûq*) = those outstripped, outdistanced, forestalled, left behind, (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See at 56:60, p. 1761, n. 8).

5. i. e., in their pursuits. يَحْضَرُونَ *yakhudû(na)* = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khîyāḍ*], to rush, dive into. The terminal *nûn* is dropped for a hidden 'an before the verb. See at 4:140, p. 307, n. 1).

6. يَلْقَا *yulâqû (na)* = they confront, meet one another (v. iii. m. pl. impfct. from *lâqa*, form III of *laqiya* [*liqâ/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied 'an in *hattâ* coming before the verb. See at 52:45, p. 1715, n. 7).

7. يُوْعَدُونَ *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 51:60, p. 1706, n. 9).

8. أَجْدَاثُ *'ajdâth* (pl.; s. *jadath*) = graves, tombs. See at 54:7, p. 14730, n. 8.

9. As they use to do in this world. نَصْبٍ *nuṣub* (pl. '*anṣâb*) = idol, statue, image.

10. يَرْفَعُونَ *yûrfidûna* = they dash forth, rush (v. iii. m. pl. impfct. from *'awfaḍa*, form IV of *wafaḍa* [*wafḍ*], to run, to hurry).

11. تَرْهَقُ *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 68:43, p. 1866, n. 1).

71. SŪRAT NŪḤ (NŪḤ)

Makkan: 28 'āyahs

This is a Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with the fundamentals of the faith. Its main themes are *risālah* and *tawḥīd* (monotheism). It points out that Allah has communicated the same message of *tawḥīd* through all His Messengers, and this is illustrated by mentioning how He has created everything and has provided for His creatures and how Prophet Nūḥ, peace be on him, struggled to bring his people to the right path, how ultimately Allah's punishment befell his unbelieving and disobedient people and how He saved the believers and His Messenger. The *sūrah* is named Nūḥ after its first 'āyah and the story of this Prophet which is dealt with in greater detail in it.

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We sent¹ Nūḥ
إِنَّا أَرْسَلْنَا نُوحًا
إِلَىٰ قَوْمِهِ أَنْ
أَنْذِرْ قَوْمَكَ
مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ a punishment most painful.

2. He said: O my people
قَالَ يَقَوْمِ
إِنِّي لَكُمْ نَذِيرٌ
مُبِينٌ open and clear.⁴

3. "That you worship Allah⁵
أَنِ اعْبُدُوا اللَّهَ
وَأَتَّقُوهُ وَأَطِيعُوا
أَمْرِي

4. "He will forgive you
يَغْفِرْ لَكُمْ
مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ

1. i. e., appointed as Messenger. أَرْسَلْنَا = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasala [rasal], to be long and flowing. See at 57:125, p. 1778, n. 1).

2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. أَنْذِرْ = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of nadhara [nadhri/nadhūr], to dedicate, to make a vow. See at 40:17, p. 1515, n. 7).

3. نَذِيرٌ nadhīr (pl. nudhur) = warner, one or that which gives warning, warning (active participle in the scale of fa'il from nadhara [nadhri/ nudhūr], to vow, to pledge). See at 67:26, p. 1857, n. 4).

4. مُبِينٌ mubīn = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abāna, form IV of bāna [bayān], to be clear. See at 67:26, p. 1857, n. 5).

5. i. e., Allah Alone.

6. اتَّقُوا ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 65:10, p. 1842, n. 8).

7. أَطِيعُوا 'aṭī'ū = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 58:8, p. 1789, n. 8).

8. يُؤَخِّرْكُمْ yu'akhkhīr (u) = he delays, postpones, puts off, defers (v. iii. m. s. impct. from 'akhkhara, form II from the root 'akhr. The final letter is vowelless because the verb is conclusion of a conditional clause. See yu'akhkhira at 63:11, p. 1829, n. 6).

إِلَى أَجَلٍ مُّسَمًّى² till a term¹ specified.

إِنَّ أَجَلَ اللَّهِ³ Indeed the term of Allah,

إِذَا جَاءَ⁴ when it comes

لَا يُؤَخَّرُ⁵ it shall not be deferred,³

لَوْ كُنْتُمْ تَعْلَمُونَ⁶ if you are wont to know.

قَالَ رَبِّ⁷ 5. He said: "My Lord,

إِنِّي دَعَوْتُ قَوْمِي⁸ I have called⁴ my people

لَيَالٍ وَنَهَارًا⁹ day and night."

فَلَمْ يَزِدْهُمْ¹⁰ 6. "But there increased⁵ them

دُعَاؤِي¹¹ not my invitation

إِلَّا فِرَارًا¹² in aught but running away."⁶

وَأَيُّ كُلَّمَا¹³ 7. "And indeed whenever I

دَعَوْتُهُمْ¹⁴ called them

تَتَغَفَّرَ لَهُمْ¹⁵ that You might forgive⁷ them

جَعَلُوا أَصَبِعَهُمْ¹⁶ they put⁸ their fingers⁹

فِي أَعْيُنِهِمْ¹⁷ in their ears¹⁰

وَأَسْتَفْتَنُوا¹⁸ and covered themselves¹¹

بِأَسْبَاطِهِمْ¹⁹ with their clothes,

وَأَصْرَرُوا²⁰ and they turned obstinate¹²

وَأَسْتَكْبَرُوا²¹ and boasted¹³ in arrogance."

1. أجل 'ajal (pl. 'ajâl) = appointed time, term, date. See at 63:10, p. 1829, n. 2.

2. مسمى musamman (s.; pl. musammayât) = specified, stipulated, named, designated, defined (passive participle {m. s. } from sammâ {to name}), form II of samâ [sumâw/ samâ'], to be high. See at 46:3, p. 1631, n. 7).

3. يؤخر yu'akhharu = he or it is delayed, postponed, put off, deferred (v. iii. m. s. impfct. passive from 'akhhara, form II from the root 'akhr. See yu'akhhir at 71:4, p. 1884, n. 8).

4. دعوت da'awtu = I called, invited, summoned (v. i. s. past from da'â [du'â'], to call. See tad'û at 70:17, p. 1879, n. 9).

5. يزد yazid (yazidu) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from zâda [zayd/ziyâdah], to be more. The final letter is vowelless (and hence the medial yâ' is dropped) because of the particle lam coming before the verb. See yazidu See at 42:26, p. 1571, n. 8).

6. i. e., from the truth. فرار fîrâr = to flee, fleeing, flight, running away. See at 33:13, p. 1339, n. 13.

7. تغفر taghfira(u) = you forgive, pardon (v. ii. m. s. impfct. from ghafara [ghafr /maghfirah ghufirân], to forgive. The final letter takes fat-hah for a hidden an in li of motivation coming before the verb. See taghfirû at 64:14, p. 1835, n. 7).

8. جعلوا ja'alû = they set, appointed, placed, put, made (v. iii. m. pl. past from 'ja'ala [ja'l] to make, to put. See at 27:34, p. 1212, n. 4).

9. أصابع 'aṣābi' (pl.; s. iṣba' = fingers.

10. i. e., they did not want to listen.

11. استغشوا istaghshaw = they wrapped themselves, covered themselves (v. iii. m. pl. past from istaghshâ, form X of ghashiya [ghishâwah], to cover. See yastaghshûna at 11:5, p. 678, n. 11).

12. أصروا 'aṣarrû = they persisted, insisted, turned obstinate (v. iii. m. pl. past from 'asarra, form IV of ṣarra [ṣarr/ṣarîr], to creak, to tie up. See yuṣirrûna at 56:46, p. 1759, n. 8).

13. استكبروا istakbarû = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabara/kabara [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 41:38, p. 1553, n. 1).

ثُمَّ إِنِّي دَعَوْتُهُمْ 8. "Then indeed I called them

جِهَارًا openly."¹

ثُمَّ إِنِّي 9. "Moreover I indeed

أَعْلَنْتُ لَهُمْ publicised² to them

وَأَسْرَرْتُ لَهُمْ and I confided³ to them

إِسْرَارًا in confidence."

فَقُلْتُ 10. "And I said: Seek

اسْتَغْفِرُوا رَبَّكُمْ forgiveness⁴ of your Lord.

إِنَّكَ كَاتِبُ الْعَقَابِ Verily He is Most Forgiving."⁵

يُرْسِلُ السَّمَاءَ 11. "He will let flow⁶ the sky⁷

عَلَيْكَ مِزَارًا on you in torrents."⁸

وَيُمِدُّكَ 12. "And will bestow⁹ on you

بِأَمْوَالٍ وَيُنِيْءُ wealth and children and will

وَيَجْعَلُ لَكُمْ جَنَّاتٍ provide for you gardens

وَيَجْعَلُ لَكُمْ أَنْهَارًا and set for you rivers."¹⁰

مَا لَكُمْ 13. "What is the matter with

لَا تَرْجُونَ لِلَّهِ you, you expect¹¹ not of Allah

وَقَارًا Majesty and Dignity?¹²

1. جِهَار *jihâr* = publicity, publicness. *jihâran* = in public, openly. See *tajhar* at 20:7, p. 977, n. 5.

2. i. e., the message. أَعْلَنْتُ *'a'lantu* = I made known, declared, disclosed, publicised, made public (v. i. s. past from *'a'lanâ*, form IV of *'alana'* *'aluna* [*'alâniyyah*], to be known, evident. See *'a'lantum* at 60:1, p. 1807, n. 3).

3. i. e., I also preached to them confidentially. أَسْرَرْتُ *'asrartu* = I hid, concealed, secreted, suppressed, confided (v. iii. m. s. past from *'asarra*, form IV of *sarra* [*surûr* / *tasirrah* / *masarrah*], to make happy. See *'asarra* at 66:3, p. 1845, n. 1).

4. اسْتَغْفِرُوا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 41:6, p. 1541, n. 11).

5. غَفَّار *ghaffâr* = Most Forgiving, Intensely Forgiving (act. participle in the intensive scale of *fa'âl* from *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 40:42, p. 1524, n. 14).

6. يَرْسِلُ *yursilu(u)* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yursila* at 67:17, p. 1854, n. 11).

7. This is an idiomatic expression meaning 'He will send down rains. The word "sky" is figuratively used for "rains".'

8. مِدْرَار *midrâr* = showering abundantly, pouring forth, in torrents.

9. يُمِدُّ *yumidu* (يُمِدُّ *yumiddu*) = he helps, supplies, reinforces, extends, spreads, provides, bestows (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. The final letter is vowelless for the reason stated at n. 6 above. See *'amdadnâ* at 52:22, p. 1710, n. 15).

10. أَنْهَار *'anhâr* (sing. *nahr*) = rivers, streams. See at 65:11, p. 1843, n. 6.

11. تَرْجُونَ *tarjûna* = you (all) expect, hope for, look forward, from *rajâ* [*rajâ'*], to hope. See at 4:104, p. 291, n. 5).

12. i. e., you do not have proper regard for and fear of Allah's Majesty and Dignity. وَقَار *waqâr* = majesty, dignity, gravity.

وَقَدْ خَلَقَكُمْ 14. "While He has created¹

أَطْوَارًا you in stages?"²

أَلَمْ تَرَ كَيْفَ 15. "Do you not see how

خَلَقَ اللَّهُ سَبْعَ

سَمَوَاتٍ يَبْتَاطُهَا 16. "And has set the moon

وَجَعَلَ الْقَمَرَ

فِيهِ نُورًا therein as a light

وَجَعَلَ الشَّمْسُ يَرْكَبُهَا and has made the sun a lamp?"⁴

وَاللَّهُ أَنْبَتَكُمْ 17. And Allah has caused

مِنَ الْأَرْضِ you to grow⁵ from the earth

بَنَاتًا in a growth.

ثُمَّ يُعِيدُكُمْ 18. Then He will revert⁶ you

فِيهَا وَيُخْرِجُكُمْ into it and will bring you out⁷

إِخْرَاجًا in a production.⁸

وَاللَّهُ جَعَلَ لَكُمُ 19 And Allah has made for

الْأَرْضِ سَبِيلًا you the earth an expanse.⁹

لِتَسْلُكُوا 20. That you may travel¹⁰

سُبُلًا وَفَجَاجًا therein by ways¹¹ and passes.¹²

1. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 64:2, p. 1830, n. 5).

2. i. e., in the mother's womb. 'atwār (pl.; s. *tawr*) = stages, phases, degrees, states, conditions.

3. طباق *ṭibāq* = in conformity with, corresponding to, one above another. See at 67:3, p. 1851, n. 1.

4. سراج *ṣirāj* (s.; pl. *suruj*) = lamp, light, incandescent light. See at 33:46, p. 1354, n. 5.

5. أنبت *'anbata* = he caused to grow/sprout, germinated, grew (v. iii. m. s. past in form IV of *nabata* [*nabt*], to grow, to sprout. See 'anbatā at 50:7, p. 1686, n. 9).

6. يعيد *yu'idu* = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from 'a'āda, form IV of 'āda ['awd/ 'awdah], to return. See at 34:49, p. 1386, n. 13).

7. يخرج *yukhrija* (u) = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from 'akhraja, form IV of *kharaja* [*khurāj*], to go out, to leave. See at 40:67, p. 1533, n. 8).

8. اخراج *'ikhrāj* = = expulsion, ousting, ouster, driving out, bringing out, production (verbal noun in form IV of *kharaja* [*khurāj*], to go out, to come out. See at 2:240, p. 121, n. 8).

9. بساط *bisāt* (s.; pl. 'absīṭah/busuṭ) = carpet, rug, expanse, something spread out.

10. تسلكوا *taslukū* (na) = you insert, make enter, travel, go through (v. iii. m. pl. impfct. from *salaka* [*salk/sulūk*], to enter upon a course, to insert. The terminal *nūn* is dropped because of a hidden 'an in *li* of motivation coming before the verb. See *uslukū* at 69:32, p. 73, n. 11).

11. سبل *subul* (pl.; s. *sabīl*) = ways, paths, roads, routes, means. See at 20:53, p. 987, n. 2.

12. فجج *fijāj* (pl.; s. *fajj*) = mountain passes, ravines, roads between mountains. See at 21:31, p. 1020, n. 8.

Section (Rukû') 2

قَالَ نُوحٌ رَّبِّ 21. Nûh said: "My Lord,

إِنَّهُمْ عَصَوْنِي verily they have disobeyed¹
وَاتَّبَعُوا مِن me and followed² such ones

لَزِيدَهُ as there increased³ them not
مَالَهُمْ وَوَلَدُهُ their wealth and children in

إِلَّا خَسَارًا ٢١ aught but loss."⁴

وَمَكَرُوا 22. "And they plotted⁵

مَكْرًا كَبِيرًا a plot quite big."

وَقَالُوا 23. "And they said:

لَا تَذَرُنَّ You shall not abandon⁶

آلِهَتَكُمْ وَلَا تَذَرُنَّ your gods⁷ nor shall abandon

وَدَّاءَ وَلَا سُوءَآءَ وَلَا Wadd nor Suwa' nor

يَغْهُوثَ وَيَعُوقَ Yaghûth and Ya'ûq

وَنَسْرًا ٢٣ and Nasr."⁸

وَقَدْ أَضَلُّوا 24. "And they indeed misled⁹

كَثِيرًا a good many;

وَلَا تَزِيدُ and you increase not

الظَّالِمِينَ the transgressors¹⁰ in aught

إِلَّا ضَلَالًا but error."

1. عَصَوْا 'aṣaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'aṣû ['iṣyân/ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 69:10, p. 1870, n. 1).

2. اتَّبَعُوا ittaba'û = they pursued, went after, followed, obeyed (v. iii. m. pl. past from ittaba'a, form VIII of tabi'a [taba'tabâ'ah], to follow. See at 54:3, p. 1729, n. 5).

3. يَزِيدُ yazid (yazidu) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from zâda [zayd/ziyâdah], to be more. The final letter is vowelless (and hence the medial yâ' is dropped) because of the particle lam coming before the verb. See at 71:6, p. 1885, n. 5).

4. i. e., they followed their leaders whose wealth and children made them all the more haughty and disobedient, and hence more deserving of the punishment. خَسَارَ khasâr = to incur loss, to lose. See at 35:39, p. 1404, n. 8.

5. مَكَرُوا makarû = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from makara [makr], to deceive, to delude. See at 40:45, p. 1525, n. 12).

6. لَا تَذَرُنَّ lâ tadharunna = you shall not abandon, must not leave (v. ii. m. pl. imperative [prohibition] emphatic from wadhara [wadhr]. See dharû at 62:9, p. 1823, n. 6).

7. آلِهَةٍ 'âlihah (pl.; s. 'ilâh) = gods, deities, objects of worship. See at 43:58, p. 1597, n. 8.

8. These are names of their principal gods and goddesses.

9. i. e., those leaders of the people of Nûh, peace be on him., misled many. أَضَلُّوا 'aḍallû = they led astray, misled, made go astray (v. iii. m. pl. past from 'aḍalla, form IV of ḍalla [ḍalâl/ḍalâlah], to loose one's way. See at 7:38, p. 479, n. 96).

10. i. e., the polytheists [note that at 31:13 shirk or setting partners with Allah is called a grave zulm]. ظَالِمِينَ ṭâlimîn (acc./gen. of ṭâlimûn, sing. ṭâlim) = transgressors, wrong-doers, unjust persons, polytheists (active participle from ṭalama [ṭalm], to transgress, do wrong. See at 66:11, p. 1849, n. 5).

۲۵. On account of their sins¹
 أَغْرَقُوا they were drowned² and
 فَأَدْخَلُوا نَارًا were then entered into a fire;
 فَلَمْ يَجِدُوا لَهُمْ and they found³ not for them
 مِنْ دُونِ اللَّهِ أَنْصَارًا besides Allah any helpers.

﴿٢٥﴾

۲۶. And Nûh said: "My Lord,
 لَا تَذَرْنِي عَلَى الْأَرْضِ leave not⁴ on the earth of the
 مِنَ الْكَافِرِينَ دَيَّارًا unbelievers a single one."⁵

۲۷. "Verily if you leave them
 يُضِلُّوا they will lead astray⁶

عِبَادَكَ Your servants⁷
 وَلَا يَلِدُوا and shall not procreate⁸
 إِلَّا فَاجِرًا كَفَّارًا except a sinful⁹ unbeliever."

﴿٢٧﴾

۲۸. "My Lord, forgive me
 وَلِوَالِدَيَّ and my parents
 وَلِمَنْ دَخَلَ بَيْتِي and such as enter my house
 مُؤْمِنًا as a believer,
 وَلِلْمُؤْمِنِينَ and the believing men
 وَالْمُؤْمِنَاتِ and the believing women;
 وَلَا تَزِدِ and You increase not¹⁰ the
 الظَّالِمِينَ transgressors in aught
 إِلَّا بَارًا but ruin."¹¹

﴿٢٨﴾

1. مَخَاطِبَات *khaṭī'ât* (pl. ; s. *khaṭī'ah*) = sins, faults, mistakes, blunders. See *khaṭī'ah* at 26:82, p. 1177, n. 7).

2. أَغْرَقُوا *'ughriqû* = they were drowned, sunk (v. iii. m. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 43:55, p. 1596, n. 12).

3. يَجِدُوا *yajidû(na)* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:53, p. 931, n. 8).

4. لَا تَذَرْ *lâ tadhar* = do not leave, abandon, forsake (v. ii. m. s. imperative [prohibition] from *wadhara/ yadharu* [*wadhr*] to leave. See at 21:89, p. 1037, n. 2).

5. دَيَّار *dayyâr* = inhabitant, one.

6. يَضِلُّوا *yudillû(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *ḡalla* [*ḡalâl/ḡalâlah*], to go astray. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause.. See at 10:88, p. 668, n. 7).

7. عِبَاد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 66:10, p. 1848, n. 9).

8. يَلِدُوا *yalidû(na)* = they procreate, beget, generate, give birth (v. iii. m. pl. impfct. from *walada* [*wilâdah/ lidah/ mawlid*], to give birth, to beget. The terminal *nûn* is dropped for the reason stated at n. 6 above. See *waladna* at 58:2, p. 1783, n. 2).

9. فَاجِر *fâjir* (s.; pl. *fujjâr*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See *fujjâr* at 38:28, p. 1467, n. 4).

10. لَا تَزِدْ *lâ tazid* = do not increase, augment, give more (v. ii. m. s. imperative [prohibition] from *zâda* [*zayd/ ziyâdah*], to be more. See *yazid* at 71:21, p. 1888, n. 3).

11. تَار *tabâr* = ruin, destruction. See *tabarnâ* at 25:39, p. 1149, n. 12.

72. SŪRAT AL-JINN (THE JINN)

Makkan: 28 'āyahs

This is a Makkan *sūrah*. It deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), *risālah*, i. e., Messengership of Muhammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. These themes are brought home by a reference to the incident, mentioned in its first 'āyah, of a group of *jinn*'s listening to the recitation of the Qur'ān by the Prophet, peace and blessings of Allah be on him, and their having believed and their preaching the message of *tawhīd* to the other *jinn* so some of them became Muslims while others did not. The *sūrah* is named after this fact. In this connection mention is made of the folly of attributing a son or a wife to Allah. It is also mentioned that the higher heavens are protected by Allah by means of stern guards and flaming fires. It is further stressed that Allah does not have any partner, that He Alone is to be worshipped, that the duty of the Messenger, peace and blessings of Allah be on him, is to convey the message and that whoever disobeys Allah and His Messenger for him will be the fire of hell wherein he shall dwell for ever.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ 1. Say:

أُوحِيَ "It has been communicated¹

إِلَى أَنَّهُ أَسْمَعَ to me that there listened²

فَرِيقٌ مِّنَ الْجِنِّ a party³ of *jinn* and they said:

إِنَّا سَمِعْنَا قُرْآنًا We indeed heard a Qur'ān

عَجَبًا quite wonderful."⁴

يَهْدِي إِلَى الرُّشْدِ 2. "It guides to the right path."⁵

فَنَامَنَاهُ So we have believed in it

وَلَنَنْشُرَكَ and we shall never associate⁶

مَعَنَا أَحَدًا with our Lord anyone."

وَأَنَّهُ عَزَّالٌ 3. "And that Exalted⁷ is

1. أُوحِيَ 'ūhiya = he or it was communicated, (v.

iii. m. s. past passive from 'awḥā, form IV of waḥā [wahy], to communicate. See at 43:43, p. 1593, n. 10). Technically wahy means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhārī, nos. 2-4).

2. اَسْمَعَ istama'a = he listened, heard, paid attention (v. iii. m. s. past in form VIII of sami'a [sam' /samā' /samā'ah /masma'], to hear. See istami' at 50:41, p. 1694, n. 9).

3. نَفَر nafar = band, party, troops, man-power. See at 46:29, p. 1643, n. 2.

4. عَجَب 'ajab (s.; pl. 'a'jāb) = wonder, surprise, astonishment, marvel. See at 18:63, p. 935, n. 9.

5. رَشَد rushd = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

6. نَشْرَكَ nushrika(u) = we associate, set partner, give a share (v. i. pl. impfct. from 'ashraka, form IV of sharika [shirk /sharikah], to share. The final letter takes fat-hah because of the particle lan coming before the verb. See at 12:38, p. 736, n. 3).

7. تَعَالَى ta'ālā = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alā ['ulūw], to be high. See at 30:40, p. 1303, n. 7).

جَدُّ رَبِّنَا the Majesty¹ of our Lord.

مَا اتَّخَذَ صَاحِبَةً He takes² neither a wife³

وَلَا وَلَدًا nor a son."

وَأَنَّهُ كَانَ يَقُولُ 4. "And that there use to say

the fool⁴ of us against Allah

شَطَطًا an atrocious lie."⁵

وَأَنَّا ظَنَنَّا 5. "And that we think⁶

أَن لَّنْ يَقُولَ الْإِنْسُ that there shall not say man

وَالْجِنُّ عَلَى اللَّهِ كَذِبًا or jinn against Allah a lie."⁷

وَأَنَّهُ كَانَ 6. "And that there are

رِجَالٌ مِّنَ الْإِنْسِ individuals⁸ of men

يَبْغُونَ seeking refuge⁹

بِرِّجَالٍ مِّنَ الْجِنِّ with individuals of jinn

فَزَادُوهُمْ and they increase¹⁰ them

رَهَقًا in sin and ignorance."¹¹

وَأَنَّهُمْ ظَنُّوا 7. "And that they think

كَمَا ظَنَنْتُمْ as you think that

أَن لَّنْ يَبْعَثَ اللَّهُ Allah shall not resurrect¹²

أَحَدًا anyone."

1. *jadd* = majesty, glory, sublimity, greatness, fortune.

2. *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 45:23, p. 1625, n. 4).

3. *ṣāhibah* (f.; m. *ṣāhib*) = companion, comrade, wife, follower, owner (act. participle from *ṣahiba* [ṣuḥbah/ ṣahābah/ ṣiḥbah], to be a companion. See at 70:12, p. 1879, n. 1).

4. *saḥīḥ* (pl. *sufahā*) = incompetent, foolish, stupid, silly, insolent. See at 2:282, p. 148, n. 1).

5. Saying that He has taken a wife or son or that He has partners. *shaṭaṭ* = excessive, outrageous, atrocious lie, inroad, infringement. See at 18:14, p. 914, n. 5.

6. *zanannā* = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *zanana* [zanann], to firmly believe, to suppose. See *zanantum* at 59:2, p. 1794, n. 7).

7. *kadhīb* = lie, falsehood, untruth, deceit. See at 61:7, p. 1816, n. 7.

8. *rijāl* (pl.; s. *rajul*) = men, persons, individuals, personalities.

9. *ya'ūdūna* = they seek refuge, shelter, protection (v. iii. m. pl. impfct. from 'ādha ['awdh/ 'iyādh/ ma'ādh], to take refuge, to seek protection. See 'udhtu at 44:20, p. 1610, n. 1).

10. *zādū* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zāda* [zayd/ ziyādah], to be more. See at 11:101, p. 714, n. 5).

11. *rahaq* = sin, ignorance, folly.

12. *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 40:34, p. 1521, n. 12).

وَأَنَّا لَمَسْنَا 8. "And that we approached¹
الْسَّمَاءَ فَوَجَدْنَاهَا the heaven and found it
مُليئت² حرسًا شديدًا filled² with guards³ very strict
وَشُهَابًا and blazing missiles."⁴

وَأَنَّا كُنَّا نَقْعُدُ 9. "And that we used to sit⁵
مِنْهَا مَقَاعِدُ at seats⁶ of it
لِلسَّمْعِ for hearing;⁷
فَمَن يَسْمَعُ الْآنَ but whoever listens⁸ now
يَجِدْ لَهُ will find for him blazing
شُهَابًا رَّصَدًا missiles lying in wait."⁹

وَأَنَّا لَا نَدْرِي 10. "And that we know¹⁰ not
أَشْرَأْرِيدَ whether evil is intended
مِنْ فِي الْأَرْضِ for those in the earth
أَمْرًا رَادِيَهُمْ or there intend for them
رَبُّهُمْ رَشْدًا their Lord guidance."¹¹

وَأَنَّا مِمَّا 11. "And that from among us
الضَّالِّينَ وَنَمَّا are the righteous¹² and of us
دُونِ ذَلِكَ are other than that.
كُنَّا طَرِيقًا قَدِيدًا We are on ways¹³ diverse."¹⁴

1. لَمَسْنَا *lamasnâ* = we touched, handled, perceived, searched, sought, approached (v. iii. m. pl. past from *lamasa* [*lams*], to touch. See *lamas* at 6:7, p. 394, n. 2).

2. مليئت *mul'i'at* = she or it was filled, occupied (v. iii. f. s. past passive from *mala'a* [*mal'*/ *mal'ah*/ *mil'ah*], to fill. See *mâli'ân* at 56:53, p. 1760, n. 8).

3. حرس *ḥaras* (pl.; s. *ḥâris*) = guards, keepers, sentinels (act. participle from *ḥarasa* [*ḥars*/ *ḥirāsah*], to guard, to watch).

4. شهاب *shuhub* (pl.; s. *shihâb*) = flames, blazes, blazing missiles, shooting stars. See *shihâb* at 37:10, p. 1432, n. 3.

5. نسمع *naq'udu* = we sit, remain, abide, stay (v. i. pl. impfct. from *qaada* [*qu'âd*], to sit down, to remain. See *taq'udu* at 17:29, p. 882, n. 7).

6. مقاعد *maqâ'id* (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place in the scale of *maf'al* from *qa'ada* [*qu'âd*], to sit down. See at 3:121, p. 204, n. 4).

7. i. e., hearing the news of the high heavens.

8. i. e., attempts to listen. يستمع *yastami'* (u) = he listens, hears, pays attention (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam'*/ *samâ'*/ *ṣamâ'ah*/ *masma'*], to hear. The final letter is vowelless for the verb is in a conditional clause. See *istama'a* at 72:1, p. 1890, n. 2).

9. رصد *raṣad* = lying in wait, in ambush, spy, watchdog. See *'irsâd* at 9:107, p. 624, n. 2.

10. ندري *nadrî* = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See at 45:32, 1628, n. 11).

11. رشد *rushd* = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 72:2, p. 1890, n. 5.

12. صالحون *ṣāliḥân* (pl.; s. *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ*/ *ṣulâḥ*/ *maṣlahah*], to be good, right, proper. See at 21:105, p. 1041, n. 11).

13. طرق *ṭarâ'iq* (pl.; s. *ṭarīqah*) = ways, means, methods, systems, procedures. See at 23:15, p. 1078, n. 11.

14. i. e., various groups and factions. قديد *qidad* (pl.; s. *qidah*) = different, diverse, divergent.

وَأَنَّا ظَنَنَّا 12. "And that we believe¹

أَن لَّن تُعْجِزَ اللَّهُ that we cannot baffle² Allah

فِي الْأَرْضِ in the earth

وَلَن تُعْجِزَهُ nor can we baffle Him

هَرَبًا 13. by running away."³

وَأَنَّا لَمَّا سَمِعْنَا 13. "And that when we heard⁴

الْهُدَىَّ آمَنَّا بِهِ the guidance⁵ we believed in it.

فَمَنْ يُؤْمِنُ So whoever believes in his

رَبِّهِ فَلَا يَخَافُ Lord he will not fear⁶

بَحْسًا any reduction⁷

وَلَا رَهَقًا 14. nor any injustice."⁸

وَأَنَّا مَنَا 14. "And that among us are

الْمُسْلِمُونَ the Muslims

وَمَنَا الْفَاسِقُونَ and of us are the deviants."⁹

فَمَنْ أَسْلَمَ So those who have surrendered,

فَأُولَئِكَ such ones have adopted¹⁰

تَحَرَّوْا رِسْدًا 15. the right course."¹¹

وَأَمَّا الْفَاسِقُونَ 15. "And as for the deviants,

فَكَانُوا لِيَهْنَمَ they will be for hell

حَطَبًا 16. the fuel."¹²

1. ظننا *zanannâ* = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *zanna* [*zann*], to firmly believe, to suppose. See at 72:5, p. 1891, n. 6).

2. i. e., escape Allah's punishment. نعوذ *nu'jiza(u)* = we frustrate, baffle, disable, incapacitate (v. i. pl. impfct. from 'a'jaza, form IV of 'ajaza/ajiza ['ajz], to be weak, incapable. The final letter takes *far-hah* for the particle *lan* coming before the verb. See *yu'jiza* at 35:44, p. 1407, n. 4).

3. هرب *harab* = flight, running away, escape, desertion (verbal noun of *haraba*, to flee, to run away).

4. سمعنا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam'* / *samâ'* / *samâ'ah* / *masma'*], to hear. See at 24:51, p. 1127, n. 8).

5. i. e., the Qur'ân. Note that at 2:2 (*sûrat al-Baqarah*) the Qur'ân has been described as "guidance" (*hudan*) for the godfearing. هدى *hudan* = guidance. See at 45:11, p. 1621, n. 1.

6. يخاف *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf* / *makhâfah* / *khîfah*], to fear. See at 50:45, p. 1695, n. 11).

7. i. e., in his good deeds and rewards. يخس *bakhs* = reduction, decrease, diminishing, too little, very low. (verbal noun of *bakhsha*, to decrease. See at 12:20, p. 728, n. 8).

8. رَهَق *rahaq* = sin, ignorance, folly, overtaking, injustice. See at 72:6, p. 1891, n. 11.

9. قاسطون *qâsîṭūn* (pl.; s. *qâsîṭ*) = deviants, those who act unjustly (act. participle from *qasata* [*qist*], to act justly/unjustly, to deviate. See *muqsiṭūn* at 60:8, p. 1810, n. 8).

10. تحروا *taharraw* = they pursued, adopted, sought, attended (v. iii. m. pl. past from *taharrâ*, form V of *harâ* [*hary*], to decrease, to be angry, to proceed).

11. رشد *rashad* = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

12. حطب *ḥaṭab* (s.; pl. *'aḥṭâb*) = firewood, fuel.

وَأَلَّوْا 16. And that if
 اسْتَقَمُوا they stood upright¹
 عَلَى الطَّرِيقَةِ on the way,²
 لَأَسْقَيْنَهُمْ We would surely have given
 مَاءً غَدَقًا them water³ in abundance.⁴

تَفْتِنُهُمْ 17. That We might try⁵ them
 فِيهِ وَنَمَنُ therewith. And whoever
 يُعْرِضُ عَنْ turns away⁶ from the
 ذِكْرِيْهِ reminder⁷ of his Lord
 يَسْلُكْهُ He will enter⁸ him
 عَذَابًا صَعَدًا in a punishment very severe.⁹

وَأَنَّ الْمَسَاجِدَ 18. And that the mosques
 لِلَّهِ فَلَا تَدْعُوا are for Allah. So invoke not¹⁰
 مَعَ اللَّهِ أَحَدًا with Allah anyone.

وَأَنَّهُ لَمَّا 19. And that when
 قَامَ عَبْدُ اللَّهِ the servant of Allah stood up
 يَدْعُوهُ invoking Him
 كَادُوا يَكُونُونَ they were about to be
 عَلَيْهِ لِيَدَّ on him crowding.¹¹

1. i. e., if they believed and followed the guidance given them. استقاموا *istaqâmû* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to get up, to stand up. See at 46:13, p. 1635, n. 9).

2. طريقه *ṭarīqah* (s.; p. *turuq/ṭarâ'iq*) = way, mode, manner, conduct, method. See at 20:104, 1002, n. 2.

3. أسقينا *ʿasqaynâ* = we gave to drink, gave water, watered, irrigated (v. i. pl. past from *ʿasqa*, form IV of *saqa* [saqy], to give a drink. See at 15:22, p. 812, n. 3).

4. i. e., would have given them provision in profusion. غداق *ghadaq* = abundance, profusion, ample, extensive.

5. نفتن *naftina* (nu) = we try, test, put to test (v. i. pl. impfct. from *fatana* [fain/futûn], to put to trial, to tempt. The final letter takes *fat-hah* because of a hidden 'an in li of motivation coming before the verb. See *fatantum* at 57:14, p. 1773, n. 2).

6. يعرض *yu'rid(u)* = he turns away, averts, evades (v. iii. m. s. impfct. from *'a'raḍa*, form IV of *'aruḍa* ['arḍ], to be broad, wide, to appear, to show. The final letter is vowelless because the verb is in a conditional clause. See *yu'ridû* at 54:2, p. 1729, n. 3).

7. i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 68:51, p. 1867, n. 11.

8. يسلك *yasluk(u)* = he enters, inserts, channels, make enter, travel, go through (v. iii. m. s. impfct. from *salaka* [salk/sulûk], to enter upon a course, to insert. The final letter is vowelless because the verb is conclusion of a conditional clause. See *taslukû* at 71:20, p. 1887, n. 10).

9. صعد *ṣa'ad* = very hard, very severe.

10. لا تدعوا *lâ tad'û* = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative [prohibition] from *da'â* [du'â'], to call, to summon. See at 47:35, p. 1659, n. 7).

11. i. e., the *jinn* were coming to him in crowds, almost one on another. ليد *libad* = one upon another, crowd.

Section (Rukû') 2

قُلْ إِنَّمَا أَدْعُوا 20. Say: "I but invoke¹ my

رَبِّي وَلَا أُشْرِكُ Lord and do not associate²

بِهِ أَحَدًا with Him anyone."

قُلْ إِنِّي لَا أَمْلِكُ 21. Say: "Indeed I have no

لَكَ ضَرًّا power³ of doing you any harm

وَلَا رَشَدًا nor to get you go aright."⁴

قُلْ إِنِّي 22. Say: "Indeed

لَنْ يُجِيرَنِي there shall not protect⁵ me

مِنَ اللَّهِ أَحَدٌ against Allah anyone

وَلَنْ أَجِدَ مِنْ دُونِهِ nor shall I find besides Him

مُلْتَحَدًا any asylum."⁶

إِلَّا بِالْفَأْ 23. "Except to convey⁷ from

مِنَ اللَّهِ وَرِسَالَتِهِ Allah and His messages."⁸

وَمَنْ يَعِصْ And whoever disobeys⁹

اللَّهَ وَرَسُولَهُ Allah and His Messenger

فَإِنَّ لَهُ he shall indeed have

نَارَ جَهَنَّمَ the fire of hell,

خَالِدِينَ فِيهَا أَبَدًا abiding¹⁰ therein for ever.

1. ادْعُوا 'ad'û = I pray, call, invoke, beseech, invite (v. i. s. impfct. from da'â [du'â]), to call, to summon. See at 40:41, p. 1524, n. 10).

2. اُشْرِكْ 'ushriku = I set a partner, associate, give a share (v. i. s. impfct. from 'ushraka, form IV of sharika [shirk / sharikah], to share. See 'ushrika at 18:38, p. 925, n. 9).

3. اَمْلِكْ 'amliku = I own, possess, have power over (v. i. s. impfct. from malaka [malk / mulk / milk], to take in possession. See at 60:4, p. 1808, n. 11).

4. رَشَد rashad = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

5. يُجِيرُ yujîra(u) = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from 'ujâra, form IV of jâra [jawr], to deviate, to oppress. The final letter takes fat-hah because of the particle lan coming before the verb. See at 23:88, p. 1096, n. 5).

6. مُلْتَحَدٌ multahad = 'place or person to lean to, refuge, asylum (pass. participle from iltahada, form VIII of lahadâ [lahad], to dig a grave, to deviate from the right course. See at 18:27, p. 921, n. 1).

7. i. e., I have no power etc. except to convey the messages from Allah. بِالْفَأْ balâgh (pl. balâghât) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 42:48, p. 1578, n. 9.

8. رِسَالَاتٍ risâlât (pl.; s. risâlah) = messages, missions. See at 33:39, p. 1352, n. 5.

9. يَعِصُ ya'îi(sî) = he disobeys, defies (v. iii. m. s. impfct. from 'aî (aîy / ma'îyah / 'îyân], to disobey. The last letter yâ' is vowelless and hence dropped for the verb is in a conditional clause preceded by man. See at 33:36, p. 1350, n. 7).

10. خَالِدِينَ khâlidîn (pl.; acc./gen. of khâlidûn, s. khâlid) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalûd], to live for ever. See at 65:11, p. 1843, n. 7).

حَتَّىٰ إِذَا رَأَوْا 24. Till when they see
مَا يُوعَدُونَ what they are promised¹
فَسَيَعْلَمُونَ مَنْ they will know who is the
أَضْعَفُ نَاصِرًا weaker² in respect of helper³
وَأَقَلُّ عِدَدًا and fewer⁴ in number.

قُلْ إِن أَدْرِي 25. Say: "I know⁵ not
أَقْرَبُ whether close by⁶ is
مَا تُوعَدُونَ what you are promised
أَمْ يَجْعَلُ لَهُ رَبِّي or there sets⁷ for it my Lord
أَمَدًا a span of time."⁸

عَلِيمٌ 26. The All-Knowing
الْغَيْبِ of the unseen;
فَلَا يُظْهِرُ and He discloses⁹ not
عَلَىٰ غَيْبِهِ أَحَدًا His unseen to anyone.

إِلَّا مَنِ 27. Except to him whom He
أَرَضَىٰ is pleased¹⁰ with
مِنْ رَسُولٍ of a Messenger;
فَإِنَّهُ يَسْلُكُ and then He sends¹¹
مِنْ بَيْنِ يَدَيْهِ in front of him
وَمِنْ خَلْفِهِ رَصَدًا and behind him sentinels.¹²

1. i. e., of punishment. يُوْعَدُونَ *yū'adūna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [wa'd], to make a promise. See at 70:42, p. 1883, n. 7).

2. أضعف *'aḍ'af* = weaker, weakest (elative of *ḍa'if*. See at 19:75, p. 970, n. 12).

3. ناصر *nāṣir* = helper, assistant (act. participle from *naṣra* [naṣr/nuṣār], to help, to assist). See 'anṣār at 61:14, p. 1818, n. 13).

4. أَقل *'aqall* = less, fewer, smaller (elative of *qalīl*, few, meagre, small. See at 18:39, p. 925, n. 11).

5. أدرى *'adri* = I know, am aware (v. i. s. impfct. from *darā* [dirāyah], to know. See at 46:9, p. 1634, n. 3).

6. قريب *qarīb* = near, proximate, not far away, close by, shortly, Ever Near. See at 70:7, p. 1878, n. 4.

7. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [ja'l] to make, to put. See at 19:96, p. 975, n. 2).

8. أمد *'amad* (pl. *'amād*) = span or stretch of time, terminus. See at 57:16, p. 1774, n. 7.

9. يظهر *yuzhīra(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, discloses (v. iii. m. s. impfct. from 'azhara, form IV of *ṣahara*[*ṣuhūr*], to be visible. See *yuzhīra* at 61:9, p. 1817, n. 4).

10. ارتضى *irtaḍā* = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍīya* [riḍan/riḍwān/marḍāh] to be satisfied. See at 24:55, p. 1129, n. 5).

11. يسلک *yasluku* = he enters, inserts, channels, makes/enter/travel/ go through, sends (v. iii. m. s. impfct. from *salaka* [salk/sulūk], to enter upon a course, to insert. See *yasluk* at 72:18, p. 1894, n. 8).

12. i. e., of angels to keep guard on him. رصد *raṣad* = lying in wait, in ambush, spy, sentinel, watchdog. See at 72:9, p. 1892, n. 9.

لَيَعْلَمَنَّ 28. That He may know¹ that
 قَدْ أَبْلَغُوا they indeed have conveyed²
 رِسَالَتِ رَبِّهِم the messages of their Lord;
 وَأَحَاطَ and He encompasses³
 بِمَا لَدَيْهِمْ what is with them
 وَأَخَصَّى and keeps an account⁴
 كُلِّ شَيْءٍ وَعَدَدًا⁵ of everything by number.

1. i. e., He may make known; for He knows everything, open and secret. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. The final letter takes *fat-hah* because of a hidden 'an in li of motivation coming before the verb. See at 26:197, p.1196, n. 6).

2. أَبْلَغُوا *'ablaghû* = they delivered, conveyed, informed, notified (v. iii. m. pl. past from 'ablagha, form IV of *balagha* [*bulâgh*], to reach. See 'ablaghtu at 11:57, p. 698, n. 7).

3. i. e., in knowledge. أَحَاطَ *'ahâta* = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hâta* [*hawî/hîtah/hiyâtah*], to guard, to encircle. See at 65:12, p. 1843, n.12).

4. أَحَصَّى *'ahṣâ* = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 58:6, p. 1785, n. 3).

5. عَدَد *'adad* (s.; pl. 'a'dâd) = number. See at 23:112, p. 1102, n. 9.

73. SŪRAT AL-MUZZAMMIL [THE ENWRAPPRD]

Makkan: 20 'āyahs

This is one of the earliest Makkan *sūrahs*. It is named *al-Muzzammil* with reference to its first 'āyah wherein the Prophet, peace and blessings of Allah be on him, is affectionately addressed as the one enwrapped in clothes. The main themes of the *sūrah* are *tawhīd* (monotheism), *risālah* (Messengership), *wahy* and the Qur'ān, and the Resurrection. The Prophet, peace and blessings of Allah be on him, is asked to get up and to engage himself in prayers at night and to have patience over the unbelievers' opposition and ridicule. It is emphasized that Allah is the Lord of the east and west, there is no deity except He ('āyah 9); that on the day of Resurrection the earth and the mountains will be in violent commotion and the sky will be cleft asunder ('āyahs 14 and 18), that a Messenger (i. e., Muḥammad, peace and blessings of Allah be on him) has been sent to be a witness over you ('āyah 15) and that if you disbelieve you shall not be able to protect yourself on the day of which the horrors will make the children grey-headed ('āyah 17) and that this Qur'ān is a reminder ('āyah 19).

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَرْمَلُ 1. O you the enwrapped.¹

وَأَيْتَلَّ 2. Stand² up by night

إِلَّا قَلِيلًا except for a little while.

نِصْفَهُ 3. A half³ of it

أَوْ أَنْقُصْ مِنْهُ قَلِيلًا or make it less⁴ by a little.

أَوْزِدْ عَلَيْهِ 4. Or increase⁵ on it

وَرَتِّلِ الْقُرْآنَ and recite⁶ the Qur'ān

رَتِيلًا in distinct recitation.

إِنَّا سَنُلْقِي 5. Verily We shall cast⁷

عَلَيْكَ قَوْلًا ثَقِيلًا on you a word quite heavy.⁸

1. *muzzammil* (originally *mutazammil*) = he who covers himself in garments, the enwrapped (act. participle from *tazammala*, form V of *zamala* [*zaml/zamlân*], to raise and carry, to follow. This is an affectionate address made by Allah to His Messenger, peace and blessings of Allah be on him, because, as the authentic report has it, he had himself covered with garments out of fear on coming back home from mount Hirā' after the receipt of the first *wahy* (see *Bukhārī*, no. 3). The address is appropriate also for one who is in a relaxed state from his work.

2. i. e., stand up in *salāh* (prayer).

3. *niṣf* (pl. *nuṣuf*) = half, middle. See at 4:176, p. 324, n. 6.

4. *unquṣ* = make less, decrease, reduce, diminish (v. ii. m. s. imperative from *naqasa* [*naqāṣa* [*naqṣ/ nuqṣān*], to decrease, diminish. See *tanqāṣu* at 50:4, p. 1685, n. 9).

5. *zid* = increase, augment, make more (v. ii. pl. m. s. imperative from *zāda* [*zayd/ ziyādah*], to increase. See 38:61, p. 1474, n. 4).

6. *ratil* = recite, phrase (v. ii. m. s. imperative from *rattala*, form II of *ratila* [*ratalā*], to be regular, well-ordered. See *rattalnā* at 25:32, p. 1147, n. 11).

7. *nulqī* = We throw, cast, fling, plunge, deliver (v. iii. m. pl. impfct. from 'alqā, form IV of *laqiya* [*liqā'* / *luqyān/luqy/luqyah/luqan*], to meet. See at 3:151, p. 213, n. 8).

8. i. e., the text and injunctions of the Qur'ān.

۱۵ إِنَّ نَاشِئَةَ اللَّيْلِ 6. Verily the rising up¹ by

هِيَ أَشَدُّ وَطْأً night is the more effective²

وَأَقْوَمُ فَلَا ۝۱۶ and the more proper³ a say.⁴

۱۷ إِنَّكَ فِي النَّهَارِ 7. Verily you have in the day

سَيَّاحًا طَوِيلًا a moving on⁵ for long.⁶

وَاذْكُرْ 8. And remember

أَسْمَ رَبِّكَ the Name of your Lord and

وَتَبَيَّنْ لِلَّهِ devote yourself⁷ to Him

بِتَّبِيلِكَ in true devotion.⁸

رَبِّ الشَّرْقِ 9. Lord of the east

وَالْمَغْرِبِ and the west.

لَا إِلَهَ إِلَّا هُوَ There is no deity except He.

فَاتَّخِذْهُ So take⁹ Him

وَكَيْلًا as Guardian-Protector.¹⁰

وَأَصْبِرْ عَلَى 10. And have patience¹¹ over

مَا يَقُولُونَ what they say¹²

وَاهْجُرْهُمْ and avoid¹³ them

هَجْرًا جَمِيلًا in graceful avoidance.

1. i. e., the rising up for prayer at night. نَاشِئَةُ *nāshi'ah* (f. ; m. *nāshi'*) = that which grows, rises, rising one (act. participle from *nasha'a* [*nash'* / *nushū'* / *nash'ah*], to rise, to emerge. See '*ansha'tum* at 56:72, p. 1763, n. 7)

2. *wat'* = effect, insertion, to tread, to trample. See *tata'û* at 48:25, p. 1672, n. 2.

3. *'aqwamu* = rightest, most proper/ upright/ correct/ true/authentic (elative of *qawim*, act. participle in the scale of *fa'il* from *qâma* [*qawmah/qiyâm*], to get up, to stand erect. See at 17:9, p. 875, n. 9).

4. i. e., prayer; for concentration is better and devotion more intense at night. قِيلَ *qîl* = saying,

say, address. Se at 56:26, p. 1757, n. 1.

5. i. e., activities. سَبَحَ *sabḥ* = swimming, to float, to move on, to speed up. See *sabbaha* at 61:1, p. 1814, n. 1.

6. So the night time is more suitable for additional prayer. طَوِيلٌ *ṭawîl* = long, tall, high (act. participle in the scale of *fa'il* from *ṭâla* [*ṭawl*], to be long. See *ṭâla* at 57:16, p. 1774, n. 6).

7. *tabattal* = devote yourself, retire (v. ii. m. s. imperative from *tabattala*, form V of *batala* [*batl*], to cut off, to sever).

8. *tabṭil* = devotion, retirement (verbal noun in form II of *batala*. See n. 7 above).

9. *ittakhidh* = take, , take for you, take up, assume (v. ii. m. s. impertative from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See *ittakhadha* at 72:3, p. 1891, n. 2).

10. *wakîl* (s.; pl. *wukalâ*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian, Guardian-Protector (act. participle in the scale of *fa'il* from *wakala* [*wakl* / *wukûl*], to entrust. See at 42:6, p. 1561, n. 11).

11. *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 68:48, p. 1867, n. 1).

12. i. e., in derision and ridicule.

13. *uhjur* = emigrate, leave, abandon, avoid, go away (v. ii. m. s. imperative from *hajara* [*hajar* / *hijrân*], to emigrate. See at 19:46, p. 962, n. 9).

وَدَّرْنِي 11. And leave¹ Me

وَالْكَذِّبِينَ and the Disbelievers,²

أُولِي النِّعَمَةِ possessors of affluence,³

وَمَهْلُغٍ and respite⁴ them

فَلِيلاً^{١١} for a little while.

إِن لَّدَيْنَا 12. Verily We have with Us

١٢ أَنكَالًا وَجَحِيمًا fetters⁵ and a blazing fire⁶

وَطَعَامًا ذَا غُصَّةٍ 13. And a food⁷ that chokes⁸

١٣ وَعَذَابًا أَلِيمًا and punishment very painful.

يَوْمَ تَرْجُفُ 14. On a day there will quake⁹

الْأَرْضُ وَالْجِبَالُ the earth and the mountains;

وَكَانَتِ الْجِبَالُ and the mountains shall be a

١٤ كَيْبًا مَّهِيلًا a dune¹⁰ adrift.¹¹

إِنَّا أَرْسَلْنَا 15. Verily We have sent¹²

إِلَيْكَ رَسُولًا to you a Messenger

شَهِيدًا عَلَيْكَ as a witness¹³ over you

كَأَنَّا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ as We had sent to Fir'awn

١٥ رَسُولًا a Messenger.

1. i. e., leave Me to deal with the disbelievers. *dharr* = shun, leave, let alone (v. ii. m. a. imperative from *wadhara/yadhuru*, to leave. See at 68:44, p. 1866, n. 4).

2. مَكْذِبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibân*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 69:49, p. 1876, n. 1).

3. نِعْمَةٌ *na'mah* = comfort, ease, life of ease, prosperity, affluence, amenity. See at 44:27, p. 1611, n. 2.

4. مَهْلٍ *mahhil* = respite, give time, delay, proceed slowly and deliberately (v. ii. m. a. imperative from *mahhala*, form II of *mahala* [*mahl*/*muhlah*], to be slow, to tarry).

5. أُنْكَالٍ *'ankâl* (pl.; s. *nikl*) = fetters, shackles, chains.

6. جَحِيمٍ *jahîm* = hellfire, hell, blazing fire. See at 44:56, p. 1616, n. 10.

7. طَعَامٍ *ta'âm* (s.; pl. *at'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

8. غُصَّةٍ *ghuṣṣah* (s.; pl. *ghuṣṣât*) = that which chokes/ jams/congests, a lump in the throat, mortal distress.

9. تَرْجُفٍ *tarjufu* = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf*/*rajafân*], to be convulsed, to quake. See *murjifûn* at 33:60, p. 1362, n. 5).

10. كَثِيبٍ *kathîb* (s.; pl. *'akthibah*) = sandhill, dune.

11. مَهِيلٍ *mahîl* (originally *mahyâl*) = shifting, sliding, adrift, collapsing (pass. participle from *hâla* [*hayl*], to pour, to sprinkle).

12. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 71:1, p. 1884, n. 1).

13. i. e., to testify that the message has been delivered to you. شَهِيدٍ *shâhid* (s.; pl. *shuhûd*/'*ashhâd*/*shawâhid*) = witness (active participle from *shahida* [*shuhûd*/*shahâdah*], to witness, to testify). See at 48:8, p. 1663, n. 13.

فَعَصَّىٰ رَعَوْتُ 16. But Fir'aun disobeyed¹

الرَّسُولَ the Messenger;

فَأَخَذْتَهُ so We seized² him

أَخْذًا وَبِيلًا a seizure very disastrous.³

فَكَيْفَ 17. Then how will you

تَنْقُوتَ protect yourselves,⁴

إِنْ كَفَرْتُمْ if you disbelieve,

يَوْمَ يُجْعَلُ on a day that will make⁵

الْوِلْدَانَ شِيبًا the children grey-haired?⁶

السَّمَاءَ 18. The sky shall

مُنْفَطِرًا split up⁷ thereby.

كَانَ وَعْدُهُ His promise⁸ is bound to be

مَفْعُولًا carried out.⁹

إِنْ هَذَا مِن دَعْوَانَا 19. Verily this is a reminder.¹⁰

فَمَنْ شَاءَ So whoever wills,

أَخَذَ he may take¹¹

إِلَىٰ رَبِّهِ سَبِيلًا towards his Lord a way.¹²

Section (Rukû') 2

إِنَّ رَبَّكَ يَعْلَمُ 20. Verily your Lord knows

أَنَّكَ تَقُومُ أَذْنَىٰ that you stand¹³ for a little less

1. *aşâ* = he disobeyed, rebelled, defied (v. iii. m. s. past from *'işyân/ma'siyah*, to disobey, to defy. See at 20:121, p. 1006, n. 11).

2. i. e., punished him and his followers by drowning them in the sea. أَخَذْنَا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 54:42, p. 1737, n. 9).

3. *wabil* = disastrous, calamitous, of evil consequences (act. participle in the intensive scale of *fa'il* from *wabala* [*wabal/ wabâl/ wabâlah*], to be noxious, unhealthy. See *wabâl* at 65:9, p. 1842, n. 4).

4. *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 37:124, p. 1449, n. 9).

5. *yaj'alû* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'I*] to make, to put. See at 42:50, p. 1579, n. 8).

6. i. e., its horrors will make. شِيب *shīb* = greyiness or whiteness of the hair, old age. See *shayb* at 19:4, p. 951, n. 1).

7. *munfaṭir* = that which splits up, breaks into pieces, is rent asunder, is cleft (act. participle from *infaṭara*, form VII of *faṭara* [*faṭr*], to split, to cleave. See *faṭara* at 43:27, p. 1589, n. 3).

8. i. e., the promise of Resurrection and Judgement. وَعْد *wa'd* (s.; pl. *wu'ûd*) = promise. See at 67:25, p. 1857, n. 1.

9. *maf'ûl* = that which is done, acted upon, performed, carried, object (passive participle from *fa'ala* [*fa'lfi'I*], to do. See at 33:37, p. 1351, n. 10).

10. *tadhkirah* = reminder. See at 69:748, p. 1875, n. 10.

11. *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 72:3, p. 1891, n. 2).

12. i. e., accept His *dîn* — *tawhîd* and *Islâm*. سَبِيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 68:7, p. 1860, n. 4.

13. i. e., stand in prayer.

مِنْ ثُلُثَيْ لَيْلٍ than two thirds¹ of the night,
 وَنِصْفَهُ وَثُلُثَهُ and a half² of it and a third of it,
 وَطَائِفَةٌ مِنَ الَّذِينَ and a group³ of those
 مَعَكَ with you—
 وَاللَّهُ يَفْضِلُ and Allah determines⁴
 أَلَيْلَ وَالنَّهَارَ the night and the day.
 عَلِمَ أَنْ He knows that
 لَنْ تُحْصُوهُ you cannot calculate⁵ it,
 فَابْتَغِ عَيْتَكُمْ so He forgives⁶ you.
 فَاقْرَأْ Therefore recite⁷
 مَا يَسَّرَ what becomes easy⁸
 مِنَ الْقُرْآنِ of the Qur'ân.
 عَلِمَ أَنْ سَيَكُونُ He knows that there will be
 مِنْكُمْ مَرْضَى some of you sick,⁹
 وَأُخَرُونَ and others will be
 يَضْرِبُونَ فِي الْأَرْضِ on travel¹⁰
 يَبْتَغُونَ seeking¹¹
 مِنْ فَضْلِ اللَّهِ of the bounty of Allah,
 وَأُخَرُونَ يُقَاتِلُونَ and others will be fighting
 فِي سَبِيلِ اللَّهِ in the way of Allah.
 فَاقْرَأْ So recite
 مَا يَسَّرَ مِنْهُ what becomes easy of it;
 وَأَقِمُوا and perform regularly

1. ثُلُثَى *thuluthy(n)* (dual, acc./gen/ of *thuluthân*; s. *thuluth*) = two thirds. The terminal *nûn* is dropped because of the genitive construction).
2. نِصْف *nisf* (pl. *nuṣuf*) = half, middle. See at 73:3, p. 1898, n. 3.
3. طَائِفَةٌ *ṭā'ifah* (pl. طَوَائِف *ṭawā'if*) = section of people, sect, group. See at 9:123, p. 632, n. 1).
4. يَفْضِلُ *yaqaddiru* = he determines, decrees, assesses, estimates (v. iii. pl. m. s. impfct. from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 56:60, p. 1761, n. 7).
5. i. e., cannot be precise about the period of prayer during the night. تُحْصُوا *tuḥṣû* (na) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'ahṣâ*, form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones) to count. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 16:18, p. 832, n. 9).
6. تَابَ *tâba* = returned, turned in repentance, turned in forgiveness (v. iii. m. s. past from *tawba/tawbah* / *matâb*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 58:13, p. 1789, n. 5).
7. i. e., recite the Qur'ân in prayer. اقْرَأُوا *iqra'û* = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See at 69:19, p. 1871, n. 13).
8. تيسر *tayassara* = he or it became easy, was facilitated, was possible (v. iii. m. s. past in form V of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).
9. مرضى *marḍâ* (pl.; s. مَرِيض *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 9:91, p. 616, n. 7).
10. يَضْرِبُونَ *yaḍribûna* = they strike, beat, hit (v. iii. m. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. *ḍaraba fi al-'arḍ* is an idiom meaning "to travel". See *yaḍribûna* at 47:27, p. 1657, n. 2).
11. يَبْتَغُونَ *yabtaghûna* = they seek, desire, wish (v. iii. m. pl. impfct. from *ibtagħā*, form VIII of *bagħā* [*bughā'*], to seek, desire. See at 48:29, p. 1674, n. 11).

الصَّلَاةُ the prayer¹

وَأَتُوا الزَّكَاةَ and pay *zakâh*;²

وَأَقْرِضُوا اللَّهَ and lend³ Allah

قَرْضًا حَسَنًا a handsome⁴ loan.

وَمَا تَقْدِمُوا And all that you advance⁵

لِأَنفُسِكُمْ مِنْ خَيْرٍ for yourselves of good⁶

تَجِدُوهُ عِنْدَ اللَّهِ you shall find it with Allah,

هُوَ خَيْرٌ وَأَعْظَمُ it being better and greater⁷

أَجْرًا as a reward.⁸

وَأَسْتَغْفِرُوا And seek forgiveness⁹

اللَّهِ of Allah.

إِنَّ اللَّهَ Verily Allah is

عَفُورٌ Most Forgiving.

رَحِيمٌ Most Merciful.

1. صلاة *ṣalâh* = Islamic prayer, prayer; blessings, grace (of Allah); benedictions (of men). See *ṣalawât* at 9:99, p. 620, n. 5.

2. زكاة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 58:13, p. 1789, n. 7.

3. i. e., spend in the cause of "fighting in the way of Allah" and for all approved charitable purposes. اقترضوا *'aqriḏû* = you (all) lend, give a loan (v. ii. m. pl. imperative from *'aqraḏa*, form IV of *qaraḏa* [*qard*], to cut, to sever See *'aqraḏû* at 57:18, p. 1775, n. 1).

4. i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن *ḥaṣan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:18, p. 1775, n. 2.

5. تقدموا *tuqaddimû* (*na*) = you advance, send forward, push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped because the verb is in a conditional clause. See *tuqaddimû* at 58:13, p. 1789, n. 3).

6. i. e., of good deeds and wealth spent in the way of Allah.

7. أعظم *'a'ẓamu* = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (relative of *'aẓim*). See *'aẓim* at 57:10, p. 1771, n. 3.

8. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 71:10, p. 1886, n. 4).

74. SŪRAT AL-MUDDATHTHIR (THE ONE SHROUDED)

Makkan: 56 'āyahs

Like the previous one, this is also an early Makkan *sūrah*, and it similarly addresses the Prophet, peace and blessings of Allah be on him, with the affectionate term *al-Muddaththir*, i. e., the one shrouded in garments. The *sūrah* is named after this first 'āyah. Its main themes are *risālah*, i. e., the Messengership of Muhammad, peace and blessings of Allah be on him, the Qur'ān, *tawhīd* (monotheism) and the Resurrection and the Judgement. It asks the Prophet to get up and preach the message of *tawhīd* and warn about the Day of Resurrection and Judgement, disregarding the opposition and ridicule of the unbelieving leaders of Makka to whom pointed allusions are made. It also emphasizes the doctrine of individual accountability on the Day of Judgement: "Every individual is responsible for what he earns" ('āyah 38); and mentions that the righteous will have a blissful life in paradise while the unbelievers and sinful will suffer in hell. It ends by drawing attention to the life in the hereafter and by once again stressing that this Qur'ān is a reminder ('āyah 54).

سُورَةُ الْمُذْثِّرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ

1. O you the covered one!¹

قُمْ فَأَنْذِرْ

2. Get up and warn.²

وَرَبِّكَ مَكْزُورٌ

3. And your Lord, glorify.³

وَبِأَبْكَاطٍ طَعْنٌ

4. And your garments, purify.⁴

وَالرُّجُفَ فَاهْبِطْ

5. And the filth,⁵ abandon.

وَلَا تَمْنُنْ

6. And bestow no favour⁶

تَسْتَكْبِرُ

seeking to get more.⁷

1. This is also an affectionate address made to the Messenger, peace and blessings of Allah be on him. *مُدَّثِّرٌ muddaththir* (originally *mutadaththir*) = one who covers himself in clothes (act. participle from *tadaththara*, form V of *daththara* [*duththûr*], to be forgotten, effaced, be dusty).

2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. *أَنْذِرْ 'andhîr* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 71:1, p. 1884, n. 2).

3. i. e., say: *Allahu Akbar* and that He has neither any equal nor any partner.

4. *طَهِّرْ tahhîr* = purify, render pure, cleanse (v. ii. m. s. imperative from *tahhara*, form II of *tahara/tahura* [*tuhr/tahârah*], to be clean, pure. See at 22:27, p. 1054, n. 19).

5. i. e., the filth of polytheism. *رُجُفٌ ruġẓ* = dirt, filth, polytheism, punishment. See at 34:5, p. 1369, n. 4.

6. *لَا تَمْنُنْ lâ tamnun* = do not bestow favour/ grace (v. ii. m. s. imperative {prohibition} from *manna* [*mann*], to be kind. See *manna* at 52:27, p. 1711, n. 13).

7. *تَسْتَكْبِرُ tastakthîr(u)* = you seek to get more, desire to multiply (v. ii. m. s. impfct. from *istakthara*, form X of *kathura* [*kathrah*], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

وَلِرَبِّكَ 7. And for the sake of your

فَاصْبِرْ Lord be patient.¹

فَإِذَا نَفَخَ 8. Then when blown² will

فِي النَّاقُورِ the trumpet,³

فَذَلِكَ يَوْمٌ 9. That day then will be

يَوْمٌ عَسِيرٌ a day very hard,⁴

عَلَى الْكَافِرِينَ 10. On the unbelievers,

عَسِيرٌ not easy.⁵

ذَرْنِي وَمَنْ 11. Leave⁶ Me and the one

خَلَقْتُ وَحِيدًا I created a lone figure;⁷

وَجَعَلْتُ لَهُ 12. And set⁸ for him

مَالًا مَمْدُودًا wealth quite extensive;⁹

وَبَيْنَ شُهُودًا 13. And sons in attendance.¹⁰

وَمَهَّدْتُ لَهُ 14. And arranged¹¹ for him

تَمْهِيدًا all the arrangement.

ثُمَّ يَطْمَعُ أَنْ 15. Yet he covets¹² that

أَزِيدَ I give more.

1. i. e., over the opposition and enmity of the unbelievers. اصبر *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [ṣabr], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. i. e., on the Day of Resurrection. نفخ *nuqira* = he or it was blown, sounded (v. iii. m. s. past passive from *naqara* [naqr], to search, to sound, to beat, to blow).

3. ناقور *nâqûr* (s.; pl. *nawâqîr*) = trumpet.

4. عسير *ʿasîr* = very difficult, hard, harsh, tough (act. participle in the intensive scale of *ʿaʿîl* from *ʿasura* *ʿasîra* [ʿusr/ʿusur/ʿasar], to be difficult, hard. See at 25:26, p. 1146, n. 1).

5. يسير *yasîr* = easy, gentle, simple, insignificant. See at 64:7, p. 1832, n. 12.

6. i. e., leave Me to deal with. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara* *ʾyadharu*, to leave. See at 73:11, 1900, n. 1).

7. i. e., in the womb of his mother, without followers and supporters. The immediate allusion is to al-Walid ibn al-Mughîrah, an unbelieving Makkan leader and an arch opponent of Islam; but it applies to any such person. وحيد *wahîd* = alone, lone, singular, unique, sole, lonely, only.

8. i. e., granted to him. جعلت *jaʿaltu* = I made, set, appointed, rendered (v. i. s. past from *jaʿala* [jaʿʾ], to make, to set. See *jaʿalnâ* at 57:26, p. 1779, n. 2).

9. i. e., in abundance. ممدود *mamdûd* = extended, outstretched, extensive, prolonged, great (pass. participle from *madda* [madd], to extend. See at 56:30, p. 1757, n. 11).

10. شهود *shuhûd* (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida* [shuhûd/ shahâdah], to witness, to testify). See at 10:61, p. 659, n. 7.

11. مهتد *mahhadu* = I spread out, prepared, arranged, facilitated, settled, set in order (v. i. s. past from *mahhada*, form II of *mahada* [mahd], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

12. يطمع *yatmaʿu* = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭamaʿa* [ṭamaʿ], to covet, to desire. See at 70:38, p. 1882, n. 7).

لَا إِلَهَ إِلَّا أَنَا 16. Never. Verily he is to

لَا يَتَنَبَّأُ عِندَنَا ١٦ Our signs¹ obstinately hostile.²

سَأُرْهِقُهُ 17. I shall inflict on³ him

صَعُودًا ١٧ a crushing punishment.⁴

إِنَّمَا فَكَّرَ 18. Verily he contemplated⁵

وَقَدَّرَ ١٨ and formulated.⁶

فَتَنِلَ 19. So woe to him,

كَيْفَ قَدَّرَ ١٩ how he formulated!

ثُمَّ نِيلَ 20. Again, woe to him,

كَيْفَ قَدَّرَ ٢٠ how he formulated!

ثُمَّ نَظَرَ 21. Then he looked.⁷

ثُمَّ عَبَسَ 22. Then he frowned⁸

وَبَسَّرَ ٢٢ and eyed malevolently.⁹

ثُمَّ أَدْبَرَ 23. Then he turned back¹⁰

وَأَسْتَكْبَرَ ٢٣ and became proud.¹¹

1. i. e., the texts of the Qur'ân . آيات 'āyāt (sing. 'āyah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 64:10, p. 1834, n. 2.

2. عَنِيد 'anīd = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of fa'il from 'anada ['unūd], to deviate, to resist stubbornly. See at 50:24, p. 1690, n. 10).

3. أُرْهِقُ 'urhiqu = I inflict on, bring down on, make suffer, bear down (v. i. s. impfct. from arhaqa, form IV of rahaqa [rahaq], to come over, overtake. See yurhiqu at 18:80, p. 940, n. 7).

4. صَعُودُ ṣa'ūd = steep hill, hardship, crushing punishment, rising, ascending. See yaṣ'adu at 35:10, p. 1393, n. 4).

5. فَكَّرَ fakkara = he thought, thought over, contemplated (v. iii. m. s. past in form II of fakara [fakr], to reflect, to think over. See yatafakkaru at 59:21, p. 1803, p. 13).

6. i. e., prepared the forms and lines of malpropaganda against the Qur'ân and the Prophet, peace and blessings for Allah be on him.

قَدَّرَ qaddara = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of qadara [qadr], to estimate, to decree, to have power. See at 41:10, p. 1542 n. 12).

7. نَظَرَ naẓara = he glanced, looked, viewed, saw (v. iii. m. s. past from naẓar. See at 37:88, p. 1444, n. 2).

8. عَبَسَ 'abasa = he frowned, looked sternly, scowled (v. iii. m. s. past from 'abs/'ubûs, to frown, to scowl).

9. بَسَّرَ basara = he eyed malevolently, frowned, scowled (v. iii. m. s. past from busûr, to scowl, to frown).

10. i. e., form the truth. أَدْبَرَ 'adbara = he turned back, fled, ran away (v. iii. m. s. past in form IV of dabara [dubûr], to turn one's back. See at 70:17, p. 1879, n. 10).

11. اسْتَكْبَرَ istakbara = he turned arrogant, became proud/ haughty, boasted, was puffed up (v. iii. m. s. past in form X of kabura [kubr/ kibâr/ kabârah] to become big, large, great. See at 38:74, p. 1476, n. 9).

فَقَالَ 24. Then he said:

إِنَّ هَذَا إِلَّا سِحْرٌ
يُؤْتَرُ ٢٤ related."²

إِنَّ هَذَا إِلَّا 25. "This is naught but

قَوْلُ الْبَشَرِ ٢٥ the saying a human being."³

سَأُصْلِيهِ 26. I shall make him burn⁴

سُقْرًا ٢٦ in hell-fire.⁵

وَمَا أَدْرَاكَ 27. And what will inform⁶

مَا سَقَرُ ٢٧ you what hell-fire is?

لَا يَبْقَى 28. It neither spares⁷

وَلَا تَذَرُ ٢٨ nor leaves alone.⁸

لَوَا حَةً لِلْإِنْسَانِ 29. Scorching⁹ to the skin.

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠ 30. Over it are nineteen.¹⁰

وَمَا جَعَلْنَا 31. And We appoint¹¹ not

أَصْحَابَ الْكَوْكَبِ ٣١ the sentinels¹² of the fire

إِلَّا مَلَائِكَةً ٣١ anyone but angels;¹³

1. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

2. i. e., from those of the olden times. يُؤْتَرُ *yu'tharu* = it is transmitted, related, preferred, chosen, liked, adored (v. iii. m. s. impfct. from 'âthara, form IV of 'athara ['athr/'athârah], to transmit, report, relate. See *yu'thirâna* at 59:9, p. 1798, n. 14).

3. بشر *bashar* = man, human being, skin. See at 64:6, p. 1832, n. 2.

4. أُصْلِيَ *'uṣṭî* = I fry, broil, roast, set on fire, make [someone] burn (v. i. pl. impfct. from 'aṣlâ, form IV of *salâ* [*ṣalan/ṣultiy/ṣilâ*]), to roast. See *nuṣṭî* at 4:56, p. 265, n. 5).

5. سقر *saqar* = hell, hell-fire.

6. أَدْرَى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 10:16, 642, n. 2).

7. تَبْقَى *tubqî* = she or it lets stay, spares, retains, leaves over (v. iii. m. s. impfct. from 'abqâ, form IV of *baqiya* [*baqâ*]), to remain, to continue to be. See 'abqâ at 53:51, p. 1726, n. 9).

8. i. e., it will not finish one off by burning nor will let anyone alone. تَذَرُ *tadharu* = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhara/yadharu* [*wadhr*] to leave. See at 51:42, p. 1703, n. 8).

9. لَوَا حَةً *lawwâḥah* (f.; m. *lawwâḥ*) = parching, scorching, withering (act. participle in the intensive scale of *fa''âl* from *lâha* [*lah*]), to appear, to loom, to parch, to scorch, to tan).

10. i. e., nineteen sentinels.

11. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*]), to make, to set. See at 57:26, p. 1779, n. 2).

12. أَصْحَابِ *'aṣ-ḥâb* (pl.; sing. صاحب *sâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 58:17, p. 1790, n. 13).

13. See 66:6 ملائكة *malâ'ikah* (sing. *malak*) = angels. See at 70:4, p. 1877, n. 6.

وَمَا جَعَلْنَا عَدَّتَهُمْ¹ nor do We set their number¹

وَلَا فِتْنَةً² except as a trial²

لِلَّذِينَ كَفَرُوا³ for those who disbelieve,

لِيَسْتَقِينَ⁴ the sure may be³ those who

أَوْفُوا⁵ the Book were given the Book

وَزَادَ⁶ and that there may increase⁴

الَّذِينَ آمَنُوا⁷ in faith those who believe,

وَلَا يَرْتَابُ⁸ and there doubt⁵ not those

أَوْفُوا⁹ the Book who were given the Book

وَالْمُؤْمِنُونَ¹⁰ and the believers;

وَلِيَقُولَ¹¹ and in order that there say

الَّذِينَ فِي قُلُوبِهِمْ¹² those in whose hearts

مَرَضٌ¹³ is a disease⁶

وَالْكَافِرُونَ¹⁴ and the disbelievers,

مَاذَا أَرَادَ اللَّهُ¹⁵ "What does Allah intend⁷

بِهَذَا مَثَلًا¹⁶ by this as an instance?"⁸

كَذَلِكَ يُضِلُّ اللَّهُ¹⁷ Suchwise Allah lets stray⁹

مَنْ يَشَاءُ¹⁸ whomsoever He will

وَيَهْدِي¹⁹ and guides whom He will;

وَمَا يَعْلَمُ²⁰ and none knows

جُنُودَ رَبِّكَ²¹ the hosts¹⁰ of your Lord

إِلَّا هُوَ وَمَا هِيَ²² except He. And it is naught

إِلَّا ذِكْرٌ لِلْبَشَرِ²³ but a reminder¹¹ for man.

1. عِدَّة *'iddah* = number; legally prescribed waiting period. See at 65:4, p. 1839, n. 9.

2. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 64:15, p. 1835, n. 8.

3. يَسْتَقِينُ *yastayqina* (u) = he becomes sure/certain, convinced; ascertains, (v. iii. m. s. impfct. from *istayqana*, from X ðf *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. The final letter takes *fat-hah* because of a hidden 'an in li of motivation coming before the verb. See *mustayqinin* at 45:32, p. 1628, n. 12).

4. يَزِدُّ *yazdâda* (u) = he increases, grows, compounds (v. iii. m. s. impfct. from *izdâda*, form VIII of *zâda* [*ziydâdah*], to increase. The final letter takes *fat-hah* for the reason stated at n. 3 above. See *yazdâdû* at 3:178, p. 225, n. 5).

5. يَرْتَابُ *yartâba* (u) = he entertains doubts, doubts, is sceptical, suspects, has misgivings (v. iii. m. s. impfct. from *irtâba* (رْتَابَ) [*irtiyâb*], form VIII of *râba* [*rayb*], to doubt, to suspect. The final letter takes *fat-hah* because the verb is conjunctive to a previous verb governed by a hidden 'an. See *irtabtum* at 65:4, p. 1839, n. 8).

6. i. e., the disease of doubt and hypocrisy. مَرَضٌ *marad* (pl. *'amrâq*) = disease, sickness, ailment, illness, malady. See at 47:20, p. 1655, n. 2.

7. أَرَادَ *'arâda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 36:82, p. 1429, n. 4).

8. مَثَلٌ *mathal* (pl. *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 66:11, p. 1849, n. 2.

9. i. e., because of his doubts and unbelief. يَضِلُّ *yudhillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *qalla* [*qalâl/ qalâlah*], to go astray. See at 40:34, 1522, n. 1).

10. جُنُودٌ *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 51:40, p. 1702, n. 11).

11. ذِكْرٌ *dhikrâ* = recollection, remembrance, memory, reminder. See at 29:52, p. 1283, n. 6.

Section (Rukû') 2

لَا وَالْقَمَرِ 32. Never.¹ By the moon.

وَاللَّيْلِ 33. And by the night

إِذَا دَبَّرَ 33 when it retreats.²

وَالصُّبْحِ 34. And by the dawn

إِذَا أَضْفَرُ 34 when it brightens up.³

إِنِّهَا 35. Verily it is⁴

لَا حُدَىٰ الْكَرِيمِ 35 one of the most calamitous.⁵

نَذِيرٌ لِلْبَشَرِ 36. A warning⁶ to mankind.⁷

لِمَنْ شَاءَ 37. For anyone who wills

يَسْكُرُونَ يَتَقَدَّمُ 37 of you to go forward⁸

أَوْ يَتَأَخَّرُ 37 or to lag behind.⁹

كُلُّ نَفْسٍ 38. Every individual¹⁰ is

بِمَا كَسَبَتْ رَجُوعُهَا 38 for what it earns¹¹ a pledge.¹²

إِلَّا أَصْحَابَ 39. Except the companions

الْيَمِينِ 39 of the right.¹³

1. i. e., the Qur'ân and the affair of the Resurrection and Judgement are never as the unbelievers say and think.

2. ادبر *'adbara* = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [dubûr], to turn one's back. See at 74:23, p. 1906, n. 10).

3. أضر *'asfara* = he or it brightens up, shines, glows, unveils, discloses, results (v. iii. m. s. past in form IV of *safara* [safr/sufûr], to shine, to remove the veil).

4. i. e., the hell-fire, *saqar*.

5. كبر *kubar* = most calamitous, disastrous.

6. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [nadhîr/ nudhûr], to vow, to pledge). See at 67:26, p. 1857, n. 4).

7. بشر *bashar* = man, human being, skin. See at 74:25, p. 1907, n. 3.

8. i. e., with belief and good deeds towards Allah.

9. يتقدم *yataqaddama(u)* = he goes forward/ before/ahead, proceeds (v. iii. m. s. impfct. from *taqaddama*, form V of *qadama* [qadim/qudûm], to precede. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *taqaddama* at 48:2, p. 1661, n. 3).

10. يتأخر *yata'akhkhara* (u) = he delays, lags behind, comes later, (v. iii. m. s. impfct. from *ta'akhkhara*, form V from the root *'akhr*. The final letter takes *fat-hah* because verb is conjunctive to a previous verb governed by *'an*. See *ta'akhkhara* at 48:2, p. 1661, n. 4).

11. This is an emphasis on individual responsibility and accountability. نفس *nafs* (s.; pl. *nufûs/ anfus*) = living being, person, individual, nature, self, life, soul. See at 39:6, p. 1482, n. 8.

12. i. e., of merits and demerits. كسبت *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 45:22, p. 1625, n. 3).

13. i. e., responsible and accountable. رهينة *rahînah* (f. s.; m. *rahîn*) = held in pledge, pledge, mortgaged, responsible (pass. participle in the scale of *fa'îl* from *rahana* [rahn], to pawn, to mortgage. See *rahîn* at 52:21, p. 1710, n. 14).

14. i. e., those who will be given their record of deeds in their tight hands. See 17:71, 69:19 and 84:7.

40. In gardens¹ فِي جَنَّاتٍ

they will ask one another² يَسْأَلُونَ

41. About the sinful. عَنِ الْمُجْرِمِينَ

42. "What has passed³ you مَا سَلَكَكُمْ

into the hell-fire?"⁴ فِي سَقَرٍ

43. They will say: قَالُوا

"We were not of the لَوْنَكُم

performers of prayers."⁵ الْمُصَلِّينَ

44. "Nor were we وَلَوْ نَكُ

feeding⁶ the poor."⁷ نَطْعُمُ الْيَسْكِينِ

45. "And we used to وَكُنَّا

rush into idle talks⁸ نَحْوُ

with the idle talkers."⁹ مَعَ الْخَافِضِينَ

46. "And we used to disbelieve¹⁰ وَكُنَّا نَكْذِبُ

in the Day of Requit.¹¹ يَوْمَ الدِّينِ

47. "Till there came on us حَتَّىٰ أَتَانَا

the certitude."¹² الْيَقِينُ

1. i. e., in paradise. جَنَاتٍ *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 68:34, p. 1864, n. 6.

2. يَسْأَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 52:25, p. 1711, n. 11).

3. سَلَكَ *salaka* = he channelled, threaded, passed, inserted, went the way (v. iii. m. s. past from *salk/sulûk* to insert. See at 39:21, p. 1488, n. 10).

4. سَقَرٍ *saqar* = hell, hell-fire. See at 74:26, p. 1907, n. 5.

5. مُصَلِّينَ *muṣallîn* (pl.; acc./gen. of *mṣallân*; s. *muṣallîn*) = those who perform *salâh* [Islamic prayer], those who pray (act. participle from *sallâ*, to perform *salâh*. See at 70:22, p. 1880, n. 5).

6. نَطْعُمُ *nut'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yut'imu* at 36:47, p. 1420, n. 3).

7. يَسْكِينِ *miskîn* (pl. *masâkîn*) = poor, indigent. See at 69:34, p. 1874, n. 3.

8. نَحْوُ *nakhûdu* = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâḍa* [*khawḍ/khiyâḍ*], to rush, dive into. See at 9:65, p. 605, n. 1).

9. الْخَافِضِينَ *khâ'idîn* (pl. acc./genitive of *khâ'idûn*; s. *khâ'id*) = those who rush into idle talks (act. participle from *khâḍa*. See n. 9 above).

10. نَكْذِبُ *nukadhdhibu* = we disbelieve, regard as false, cry lies to (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See *mukadhdhibîn* at 73:11, p. 1900, n. 2).

11. الدِّينِ *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 70:26, p. 1880, n. 11.

12. الْيَقِينِ *yaqîn* = certainty, certitude, conviction, certain, sure. See at 69:51, p. 1876, n. 4.

فَإِنَّفَعُهُمْ 48. So there will not benefit¹

شَفَاعَةً them the intercession²

الشَّافِعِينَ 49. of the intercessors.³

فَمَا لَكُمْ 49. Then what is the matter

عَنِ التَّذْكِرَةِ with them that from the

مُعْرِضِينَ reminder⁴ they turn away?⁵

كَأَنَّهُمْ حُمُرٌ 50. As if they are donkeys⁶

مُسْتَفِرَّةٌ frightened,⁷

فَرَّتْ مِنْ قَسْوَرَةٍ 51. Fleeing⁸ from a lion.⁹

بَلْ يُرِيدُ 52. Nay. There desires¹⁰

كُلَّ أَمْرٍ مِنْهُمْ every person of them

أَنْ يُؤْتَى صُحُفًا that he be given pages¹¹

مُنشَرَةً spread out.¹²

كَلَّا لَئِنْ لَمْ يَنْخَافُوا 53. Never. Rather they fear¹³

الْآخِرَةَ not the hereafter.

كَلَّا 54. Not at all.

إِنَّ تَذْكِرَةً Verily it is a reminder.

1. *tanfa'u* = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 51:55, p. 1705, n. 8).

2. *shafa'ah* = intercession, advocacy, pleading. See at 53:26, p. 1721, n. 6.

3. *shâfi'in* (pl.; acc./gen. of *shâfi'un*; s. *shâfi'*) = intercessors, advocates, mediators (act. participle from *shafa'a* [shaf'], to double, subjoin, add, enclose. See at 26:100, p. 1800, n. 3).

4. i. e., the Qur'ân. *tadhkirah* = reminder. See at 73:19, p. 1901, n. 10.

5. *mu'riḍin* (acc./gen. of *mu'riḍun*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [arḍ], to be broad, wide, to appear. See at 36:46, p. 1420, n. 1).

6. *humur* (pl.; s. *hîmar*) = donkeys, asses. See *hîmar* at 62:5, p. 1821, n. 11.

7. *mustanfirah* (s. f.; m. *mustanfir*) = frightened away, called out to go to war (act. participle from *istanfara*, form X of *nafara* [nafar/ nufûr], to flee, to run away, to stampede. See *nufûr* at 67:21, p. 1856, n. 3).

8. *farat* = she fled, ran way, escaped (v. iii. f. s. past from *farra* [firâr/mafarr], to flee, to run away. See *tafirrûna* at 62:8, p. 1822, n. 11).

9. *qaswarah* = lion, band of hunters.

10. *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arûda*, form IV of *râda* [rawd], to walk about. See at 42:20, p. 1568, n. 7).

11. i. e., a book. *ṣuḥuf* (pl.; s. *ṣahîfah*) = pages, papers, books, scriptures. See at 53:36, p. 1724, n. 8.

12. *munashsharah* (s.f.; m. *munashshar*) = that which is spread out, unfolded (pass. participle from *nashshara*, form II of *nashara* [nashr], to spread out, to open. See *muntashir* at 54:7, p. 1730, n. 10).

13. *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [khawf/ makhâfah/ khîfah], to fear. See at 51:37, p. 1702, n. 4).

فَمَنْ شَاءَ 55. So whoever wills,

ذَكَرَهُ ٥٥ let him bear it in mind.¹

وَمَا يَذْكُرُونَ 56. And they will not bear in

إِلَّا أَنْ يَشَاءَ اللَّهُ mind except that Allah wills.

هُوَ أَهْلُ الْقُوَى He is Deserving of fear²

وَأَهْلُ الْغَفْرِ ٥٦ and the Lord of forgiveness.³

1. *dhakara* = he bore in mind, remembered, recalled, mentioned (v. iii. m. s. past from *dhikr/tadhkâr*, to remember, to mention. See *yadhkuru* at 21:60, p. 1028, n. 11).

2. i. e., He Alone is to be feared *tagwâ* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 58:9, p. 1787, n. 5.

3. i. e., He Alone may forgive sins of His servants. *maghfirah* = forgiveness, pardon, remission. See at 67:12, p. 1853, n. 8.

75. SŪRAT AL-QIYĀMAH (THE RESURRECTION)

Makkan: 40 'āyahs

This is a Makkan sūrah. Its main themes are the Resurrection, Judgement, reward and punishment, together with the theme of *wahy*. Its first fifteen 'āyahs describe the inevitability of the Resurrection and the circumstances and horrors that will attend its occurrence. Next in its 'āyahs 16-18 a reference is made to the receipt of the Qur'ānic *wahy* by the Prophet, peace and blessings of Allah be on him, and how he used to move his tongue to repeat the recitation of the Qur'ān made to him by the angel Jibril. He is asked not to do so and is assured that Allah will enable him to remember what was delivered to him. These 'āyahs very clearly show that what was communicated to the Prophet, peace and blessings of Allah be on him, was in the form of texts, not thoughts or ideas. The remaining 'āyahs resume the themes of death and Resurrection, pointing out that on the Day of Judgement the servants of Allah will be divided into two groups, one fortunate and happy, having a view of their Lord, and the other unfortunate and unhappy, awaiting the punishment for their deeds.

The sūrah is named *al-Qiyāmah* (The Resurrection) with reference to its first 'āyah and its main theme.

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ¹ 1. I swear¹

بِیَوْمِ الْقِيَامَةِ by the Day of Resurrection.²

وَلَا أَقْسِمُ² 2. And I swear

بِالنَّفْسِ اللَّوَّامَةِ by the self that reproaches.³

أَلَيْسَ³ 3. Does man think⁴

أَلَّنْ نَجْعَ that We shall not assemble

عِظَامَهُ his bones?⁵

بَلْ قَادِرِينَ 4. O yes; We are All-Capable

عَلَى أَنْ نُسَوِّيَ of putting in perfect order⁶

بَنَاتِهِ his fingertips.⁷

1. The *lā* at the beginning of 'āyahs 1 and 2 is additional or is for emphasis or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264). أقسم 'uqsimu = I swear, make an oath (v. i.

s. impfct. from 'aqsama, form IV of qasama [qasam], to divide. See at 70:40, p. 1882, n. 11).

2. قیامة qiyamah = Resurrection.

3. i. e., the self that reproaches its owner for disobedience to Allah. لَوَّامَةٌ lawwamah (f. s.; m. lawwām) = one or that which reproaches, rebukes, blames, censures (act. participle in the intensive scale of fa'āl from lāma [lawm/malām/malāmah], to blame, to censure. See *yatalāwamūna* at 68:30, p. 1863, n. 8).

4. يَحْسَبُ yaḥsabū = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from ḥasiba [ḥisbān/maḥsabah], to deem, to regard. See at 24:39, p. 1122, n. 8).

5. عِظَامٍ 'iẓām (pl.; sing. 'azm) = bones. See at 56:47, p. 1759, n. 12.

6. نُسَوِّيَ nusawwiya(yī) = we perfectly shape, make up, smoothe, level, equalize, put in order (v. i. pl. impfct. from sawwā, form II of sawīya, to be equal. The final letter takes fat-hah because of the particle 'an coming before the verb.

7. بَنَاتٍ banān (pl.; s. بَانَةٌ banānah) = fingertips. See at 8:12, p. 551, n. 4.

بَلْ يُرِيدُ الْإِنْسَانُ 5. Nay; but man desires¹ to
لِيَفْجُرَ أَمَامَهُ 6 commit sin² onward.³

يَسْتَأْذِنُ 6. He asks: "When will the
يَوْمَ الْقِيَامَةِ Day of Resurrection be?"

فَإِذَا بَرِقَ 7. So, when dazzled⁴ shall be
الْبَصَرُ the eye;⁵

وَحَسَفَ 8. And eclipsed⁶ will be
الْقَمَرُ the moon;

وَجِعَ 9. And merged⁷ will be
الشَّمْسُ وَالْقَمَرُ the sun and the moon;

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ 10. Man will say that day:
أَيْنَ الْمَفَرُّ "Whither to flee?"⁸

كَلَّا 11. Not at all.

لَا وَدَرَّ 12. There will be no sanctuary.⁹

إِلَىٰ رَبِّكَ 12. To your Lord will be
يَوْمَئِذٍ الْمَسْتَقَرُّ that Day the abode.¹⁰

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of râda [rawd], to walk about. See at 74:52, p. 1911, n. 10).

2. يفجر *yaffura(u)* = he commits sin, acts immorally (v. iii. m. s. impfct. from *fajara* [fujâr], to act immorally, to commit adultery, sin. The final letter takes *fat-hah* because of a hidden 'an in li of motivation coming before the verb. See *fâjir* at 71:27, p. 1889, n. 9).

3. i. e., in continuance. أمام *'amâm* = in front of, in the presence of, onward, forward, ahead.

4. This and the succeeding 'ayahs till 'ayah 13 give some indication of the horrors of the Day of Resurrection. برق *bariqa* = dazzled, dazzled by lightning, perplexed, frightened, terrified (v. iii. m. s. past from *baraq*, to be dazzled, frightened).

5. بصر *baṣar* (s.; pl. 'abṣâr) = eye, eye-sight, vision, glance, look, insight. See at 54:50, p. 1739, n. 7.

6. خسف *khasafa* = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *khasf/khusûf*, to sink, to be eclipsed. See at 28:82, p. 1262, n. 2).

7. جمع *jumi'a* = he was collected, gathered, assembled, joined, merged (v. iii. m. s. past passive from *jam'*, to gather. See *yajma'u* at 64:9, 1833, n. 4).

8. مفر *mafarr* = flight, escape, to run away, place to escape or flee to, refuge (verbal noun of *farra*, to flee; and also noun of place from *farra*. See *farra* at 74:51, p. 1911, n. 8).

9. وزر *wazar* = sanctuary, refuge, shelter, place of protection.

10. مستقر *mustaqarr* = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 36:38, p. 1418, n. 2).

يَبْأُؤُاِa 13. Apprised¹ will be man

يَوْمَئِذٍ that day

يَمَاقَدِّمُ of what he had advanced²

وَالْآخَرُ and left behind.³

بِاِاِاِاِa 14. Nay; but man will be

عَلَى نَفْسِهِ بَصِيرَةٌ against himself an evidence.⁴

وَلَوْ أَقْبَى 15. Though he will offer⁵

مَعَاذِيرَهُ his excuses.⁶

لَا تُخَوِّلُكَ 16. Move not⁷ with it

لِسَانَكَ لِتَعْجَلَ بِهِ your tongue to hasten⁸ with it.

إِنَّا عَلَيْنَا 17. Verily upon Us is

جَمْعُهُمْ وَقُرْآنُهُ its collection and recitation.

فَإِذَا قَرَأْنَاهُ 18. So when We recite it

فَاتَّبِعْ قُرْآنَهُ follow⁹ its recitation.

ثُمَّ إِنَّا عَلَيْنَا 19. Then verily upon Us is

بَيَانُهُ its elucidation.

1. يَبْأُؤُاِa 'yunabba' = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from nabba'a, form II of naba'a [nab'/nubā'], to be prominent. See at 53:36, p. 1724, n. 6).

2. i. e., for himself of good or bad deeds and merits. يَمَاقَدِّمُ qaddama = he sent ahead, forwarded, advanced (v. iii. m. s. past in form II of qadama / qadima [qadm /qudām /qidmān /maqdam] to precede, to arrive. See yataqaddama at 74:37, p. 1909, n. 8).

3. Such as sadaqah jāriyah or a bad custom or institution. أَخْرَأُ 'akhkhara = he delayed, deferred, put off, postponed, left behind (v. iii. m. s. past in form II from the root 'akhr. See 'akhkharta at 63:10, p. 1829, n. 1).

4. Because his limbs will bear witness against him (see 36:65). بَصِيرَةٌ baṣīrah (f. s.; pl. baṣā'ir, biṣār) = perception, insight, discernment, understanding, evidence, watcher. See at 12:108, p. 761, n. 4.

5. أَلْقَى 'alqā = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past in from IV of laqiya [liqā' /luqyān /luqy /luqyah/luqan], to meet. See at 50:37, p. 1693, n. 11).

6. مَعَاذِيرُ ma'ādhīr (pl.; s. ma'dhirah) = excuses. See ma'dhirah at 40:52, p. 1528, n. 3).

7. The address is here to the Prophet, peace and blessings of Allah be on him, asking him not to move his tongue in order to hastily memorize what was communicated to him. This is a positive evidence that what was communicated to him of the Qur'ān was in the form of specific texts. تَحْرَكَ

لَا lā tuḥarrik = do not move, set in motion (v. ii. m. s. imperative [prohibition] from ḥarraka, from II of ḥaraka [ḥark], to move).

8. تَعَجَّلْ ta'jala(u) = you hurry/ make haste/ hasten (v. ii. m. s. impfct. from 'ajila ['ajal/ 'ajalah], to hasten. The final letter takes fat-hah because of a hidden 'an in li of motivation coming before the verb. See lā tasta'jilū at 51:59, p. 1706, n. 7).

9. اتَّبِعْ ittabi' = follow, obey (v. ii. m. s. imperative from ittaba'a, form VIII of tabi'a [taba' / tabā'ah], to follow. See at 45:18, p. 1623, n. 9).

كَلَّا بَلْ تُحِبُّونَ 20. Not at all;¹ rather you love²

الْعَاجِلَةَ the immediate life;³

وَيَذَرُونَ 21. And leave aside⁴

الْآخِرَةَ the hereafter.

وُجُوهُ يَوْمَئِذٍ 22. Faces⁵ that day will be

نَاصِرَةٌ resplendant,⁶

إِلَىٰ رَبِّهَا 23. To their Lord

نَاطِرَةٌ casting the glance.⁷

وُجُوهُ يَوْمَئِذٍ 24. And faces that day will be

بَاسِرَةٌ gloomy.⁸

تَظُنُّنَ 25. Being convinced⁹ that

يُفْعَلُ بِهَا to them will be done some

فَاقِرَةٌ spine-breaking calamity.¹⁰

كَلَّا 26. No, by no means.¹¹

إِذَا بَلَغَتِ When it will reach¹²

الْأَرْقَانِ the collarbones.¹³

1. i. e., it is not at all what you think of the Resurrection. The address is to the unbelievers.

2. *tuḥibbūna* = you (all) love, (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love. See at 61:13, p. 1818, n. 9).

3. *ʿajilah* (f.; m. *ʿajil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *ʿajila* [*ʿajal*/*ʿajalah*], to hurry. See at 17:18, p. 878, n. 11).

4. *taḍharūna* = you (all) leave, leave alone, leave aside, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 37:125, p. 1450, n. 1).

5. *wujūh* (sing. *wasḥ* *wajh*) = faces, countenances. See at 67:27, p. 1857, n. 8).

6. *nāḍirah* (f.; m. *nāḍir*) = radiant, glowing, resplendant, brilliant, gleaming (act. participle from *naḍara/naḍira/naḍura* [*naḍrah/naḍūr/naḍārah*], to be fresh, brilliant, shining).

7. *nāẓirah* (f.; s. *nāẓir*; pl. *nāẓirūn*) = one who sees, casts glance, looks, waits, waits and sees (act. participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 27:35, p. 1212, n. 8).

8. *bāsirah* (f. s.; m. *bāsir*) = frowning, scowling, sad, gloomy, dejected (act. participle from *basara* [*busūr*], to scowl, to frown. See *basara* at 74:22, p. 1906, n. 9).

9. *taẓunnu* = she thinks, supposes, conjectures; also, firmly believes, is convinced, deems, considers (v. iii. f. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *nāẓunnu* at 45:1628, n. 11).

10. *fāqirah* (f. s.; m. *fāqir*) = that which bores, piercing, spine-breaking calamity (act. participle from *faqara* [*faqr*], to bore, to pierce).

11. i. e., by no means be enamoured of the present life, leaving aside the hereafter.

12. i. e., when the breath of life of the dying person reaches his throat. *balaghat* = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulūgh*], to reach, to attain. See at 56:83, p. 1765, n. 4).

13. *tarāqin* (pl.; s. *tarquwah*) = collarbones.

وَقِيلَ 27. And it will be said:¹

مَنْ رَاقِيٌّ "Who can cure?"²

وَلَظَنَّ 28. And he will be sure³

أَنَّهُ الْفِرَاقُ that it is the parting.⁴

وَالْتَفَنَّتْ 29. And intertwined⁵ will be

الْسَّائِي بِالسَّائِي the leg with the leg.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ 30. To your Lord that day

الْمَسَاقُ will be the driving.⁶

Section (Rukû') 2

فَلَا صَدَّقَ 31. So he did not believe⁷

وَلَا صَلَّى nor did he pray.

وَلَكِنْ كَذَّبَ 32. But he cried lies to⁸

وَتَوَلَّى and turned away.⁹

ثُمَّ ذَهَبَ 33. Then he went to

إِلَىٰ أَهْلِهِ يَمْتَعِنُ his family self-exulting.¹⁰

أَوَّلُكَ 34. Woe to you,

فَأَوَّلُكَ then woe to you!

1. i. e., by those who will be near him.

2. رَاقٍ *râqin* = physician, one who cures (act. participle from *raqâ* [ruqî/ruqyah], to ascend, to charm. See *li yartaqû* at 38:10, p. 1461, n. 7).

3. ظَنَّ *zanna* = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from *ẓann*, to think, to suppose. See at 38:24, p. 1465, n. 6).

4. i. e., from this worldly life. فِرَاقٌ *firâq* = parting, separation, farewell, departure. See *fariq*, at 18:78, p. 939, n. 9.

5. i. e., because of the pangs of death. اِلْتَفَتَتْ *iltaffat* = she got enwrapped, twisted, intertwined, tangled, gathered (v. iii. f. s. past from *iltaffa*, form VIII of *laffa* [laff], to wrap up, to roll up. See *laffif* at 17:104, p. 907, n. 10).

6. مَسَاقٌ *masâq* = driving, conveying, transporting (verbal noun of *sâqa*, to drive, to urge on. See *sîqa* at 39:73, p. 1507, n. 4).

7. i. e., the disbeliever did not believe. صَدَّقَ *ṣaddaqa* = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 39:33, p. 1493, n. 2).

8. i. e., to the Prophet, peace and blessings of Allah be on him, and to the Qur'ân. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb /kadhhib /kadhbah / kidhbah], to lie. See at 67:18, p. 1855, n. 1).

9. تَوَلَّى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [walâ'/wilyâyah], to be near, to be a friend. See at 70:17, p. 1879, n. 11).

10. يَمْتَعِنُ *yatamatîṭ* = he walks, proudly, becomes self-exulting (v. iii. m. s. impfct. from *tamattâ*, form V of *maṭâ* [maṭv], to walk fast, to hurry).

11. أَوَّلَىٰ *'awlâ* = destruction, ruin, woe.

ثُمَّ أَوَّلَكَ 35. Again woe to you

فَأَوَّلَكَ and woe to you!

أَيَحْسَبُ الْإِنْسَانُ 36. Does man think¹

أَنْ يَرَكَّ that he will be left²

سُدًى to no purpose?³

أَلَمْ يَكُنْ نُطْفَةً 37. Was he not a drop⁴ of

مِنْ مَعْيِ يَمْنَى sperm⁵ emitted.⁶

ثُمَّ كَانَ عَلَقَةً 38. Then he was a sticky clot⁷

فَخَلَقَ and He created

فَسَوَّاهُ and perfectly shaped.⁸

فَجَعَلَهُ 39. Then he made of it

الزَّوْجَيْنِ the pair,⁹

الذَّكَرَ وَالْأُنثَى male¹⁰ and female.¹¹

أَلَيْسَ ذَلِكَ بِقَادِرٍ 40. Is He not All-Capable¹²

عَلَى أَنْ يُحْيِيَ الْمَوْتَى of giving life¹³ to the dead?

1. يَحْسَبُ *yahsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [*hisbân/ mahsabah*], to deem, to regard. See at 75:3, p. 1913, n. 4).

2. يَرَكَّ *yutraka(u)* = he is left, left alone, abandoned, forsaken (v. iii. m. s. impfct. passive from *taraka* [*tark*], to leave. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yutrakû* at 29:2, p. 1265, n. 3).

3. i. e., without accountability, judgement, reward and punishment. سُدًى *sudan* = in vain, useless, futile, to no purpose.

4. نُطْفَةٌ *nutfah* (s.; pl. *nutfaf*) = drop, sperm. See at 53:46, p. 1726, n. 1.

5. مَنًى *manîy* = sperm, semen.

6. يَمْنَى *yumnâ* = he or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive form 'amnâ, form IV of *manâ* [*manw/ many*], to put to test, tempt. See *tumnâ* at 53:46, p. 1726, n. 2).

7. i. e., as the next stage in the development. عَلَقَةٌ *'alaqah* = sticking clot. See at 40:67, p. 1533, n. 7.

8. سَوَّى *sawwâ* = he made up, made even, smoothed down, equalized, put on the same level, put in order, perfectly shaped (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See *nusawwiya* at 75:4, p. 1913, n. 6).

9. زَوْجَيْنِ *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 53:45, p. 1725, n. 10.

10. ذَكَرَ *dhakar* (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 53:21, p. 1720, n. 3.

11. أُنْثَى *'unthâ* (s.; pl. *'inâth/ anâthâ*) = female, feminine. See at 53:45, p. 1725, n. 12.

12. قَادِرٍ *qâdir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

13. يُحْيِي *yuhyiya* (yf) = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yuhyî* at 30:19, p. 1295, n. 9).

76. SŪRAT AL-'INSÂN (MAN)

Madinan: 31 'āyahs

This is a Madinan *sūrah*. It deals with the life in the hereafter, particularly the rewards and blessings that await for the righteous, and the Qur'ān, emphasizing that Allah sent it down on the Prophet, peace and blessings of Allah be on him ('āyah 23) and that it is a reminder, so whoever wills he may take towards his Lord a way ('āyah 29). The *sūrah* is named *al-Insân* (Man) with reference to its first 'āyah which mentions that there was a long time (*dahr*) when he was non-existent. It is also called *sūrat al-Dahr* (Time) after the same 'āyah.

سُورَةُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ 1. Has there come¹ over man

حِينٌ مِّنَ الدَّهْرِ a period² of ages³

لَمْ يَكُنْ شَيْئًا he was not a thing

مَذْكُورًا mentioned?⁴

إِنَّا خَلَقْنَا الْإِنْسَانَ 2. Verily We created man

مِنْ نُّطْفَةٍ أَمْشَاجٍ from a drop⁵ mingled⁶

نَبْتَلِيهِ that We may put him to test.⁷

فَجَعَلْنَاهُ سَمِيعًا So We made him hearing⁸

بَصِيرًا and seeing.⁹

إِنَّا هَدَيْنَاهُ 3. Indeed We have shown

السَّبِيلَ him the way;¹⁰

إِمَّا شَاكِرًا whether he be grateful

وَأِمَّا كَفُورًا or be ungrateful.

إِنَّا أَعْتَدْنَا 4. Verily We have prepared¹¹

1. i. e., there has passed before the creation of man.

2. *hīn* (s.; pl. *'ahyān*) = time, period. See at 21:111, p. 1043, n. 6.

3. *dahr* (s.p; pl. *duhūr/adhur*) = long time, epoch, ages.

4. *madhkūr* = mentioned, remembered (pass. participle from *dhakara*[*dhikr/tadhkār*], to remember, to mention. See *tadhakkarūna* at 69:42, p. 1875, n. 2).

5. *nutfah* (s.; pl. *nutaf*) = drop, sperm. See at 75:37, p. 1918, n. 4.

6. *'amshāj* (pl.; s. *mashīj*) = mixed, mingled (pass. participle in the scale of *fa'il* from *mashaja* [*mashj*], to mingle, to mix).

7. *nabtālī* = we put to test, try (v. i. pl. impfct. from *ibtalā*, form VIII of *balā* [*balw / balā*], to try. See *ubtuliya* at 33:11, p. 1388, n. 12).

8. *samī'* = one who hears, All-Hearing (active participle in the scale of *fa'il* from *samī'a* [*sam' / samā' / samā'ah / masma'*], to hear. See at 44:6, p. 1607, n. 4).

9. *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣūra/baṣīra* [*baṣar*], to see). See at 49: 18, p. 1684, n. 7.

10. i. e., the right way of life, the *dīn* of Islām. *sabīl* (pl. *subul/asbīlah*) = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

11. *'a'tadnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atād*], to be ready. See at 67:5, p. 1851, n. 13).

لِّلْكَافِرِينَ for the unbelievers
سَلْسِلًا وَأَغْلَالًا chains¹ and fetters²
وَسِعِيرًا and a blazing fire.³

إِنَّ الْأَبْرَارَ 5. Verily the righteous⁴
يَشْرَبُونَ shall drink⁵ of a cup
كَاتِّمِهَا of which the blend⁶ will be
كَافُورًا of camphor.⁷

عَيْنًا 6. A spring⁸
يَشْرَبُ بِهَا whereat will drink
عِبَادَ اللَّهِ the servants of Allah,
يُفَجِّرُونَهَا causing it to gush forth⁹
تَفْجِيرًا in an eruption.¹⁰

يُوفُونَ بِالْأَنْذَرِ 7. They fulfil¹¹ their vows¹²
وَيَخَافُونَ وَيَوْمَئِذٍ and they fear¹³ a day of which
كَانَ شَرُّهُ مُسْتَطِيرًا the evil will be widespread.¹⁴

وَيُطْعِمُونَ الطَّعَامَ 8. And they give food¹⁵
عَلَى حُبِّهِ out of His love
مَسْكِينًا وَتِيمًا to the poor and the orphan
وَأَسِيرًا and the captive.¹⁶

1. سلاسل *salâsil* (pl.; s. *silsilah*) = chains. See *silsilah* at 69:32, p. 1873, n. 7.

2. أغلال *aghâlâl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars. See at 13:5, p. 765, n. 11.

3. i. e., hell. سَعِير *sa'ir* = burning blaze, blazing furnace, inferno. See at 67:5, p. 1851, n. 14.

4. أبرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 3:198, p. 234, n. 6.

5. يشربون *yashrabûna* = they drink (v. iii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See *tashrabûna* at 56:68, p. 1762, n. 11).

6. مزاج *mizâj* = mixture, blend, temper.

7. كافور *kâfur* = camphor.; or the name of a spring in paradise.

8. عين *'ayn* (pl. *'uyûn, a'yûn*) = spring, fountain, eye, source, scout. See at 34:12, p. 1371, n. 14.

9. يفجرون *yufajjirûna* = they cause to gush forth, burst, cause to break up, cause to flow, explode (v. iii. m. pl. impfct. from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *fajjarnâ* at 54:12, p. 1731, n. 7).

10. تفجير *taffîr* = explosion, eruption, bursting (verbal noun in form II of *fajara*. See n. 9 above).

11. يوفون *yâfûna* = they fulfil, give in full (v. iii. m. pl. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ*], to fulfil. See at 13:20, p. 773, n. 4).

12. نذر *nadhîr* (s.; *nudhûr/nudhûrât*) = vow, solemn pledge, offerings. See at 2:270, p. 141, n. 13.

13. يخافون *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 74:53, p. 1911, n. 13).

14. مستطير *mustatîr* = scattered, widespread, impending (act. participle from *istatâra*, form X of *târa* [*tayrân*], to fly. See *yatîru* at 6:38, p. 415, n. 11).

15. يطعمون *yut'imûna* = they feed, give food (v. iii. m. pl. impfct. from *'at'ama*, form IV of *ta'ima* [*ta'm*], to eat, to taste. See *yut'imû* at 51:57, p. 1706, n. 2).

16. أسير *'asîr* (s.; pl. *'usarâ/'asrâ*) = captive, prisoner of war. See *'usarâ* at 2:85, p. 40, n. 4.

9. "We but feed¹ you

لِوَجْهِ اللَّهِ for the Countenance of Allah.

لَا نُرِيدُ مِنْكَ We desire² not from you

جَزَاءً وَلَا شُكْرًا any reward,³ nor gratitude."⁴

10. "Indeed we fear⁵

مِنْ رَبِّنَا يَوْمًا from our Lord a day

عَبَسًا قَاطِرًا dismal⁶ and distressful."⁷

11. So Allah saved⁸ them

مِنْ شَرِّ ذَلِكَ الْيَوْمِ from the evil of that day

وَأَعْطَاهُمْ and granted⁹ them

نُصْرَةً وَسُرُورًا radiance¹⁰ and happiness."¹¹

12. And rewarded them

بِمَا صَبَرُوا because they persevered¹²

جَنَّةً وَحَرِيرًا with a garden¹³ and silk.

13. Reclining¹⁴ therein

عَلَى الْأَرَائِكِ on couches."¹⁵

لَا يَرَوْنَ فِيهَا They will not see therein

شَمْسًا sun-heat

وَلَا زَمْهَرِيرًا nor biting chill."¹⁶

1. نطعم *nut'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from 'aṭ'ama, form IV of ṭa'ima [ṭa'm], to eat, to taste. See at 74:44, p. 1910, n. 6).

2. نريد *nuridu* = we desire, intend (v. i. pl. impfct. form 'arāda, form IV from rāda [rawd], to walk about. See at 28:5, p. 1232, n. 7).

3. جزاء *jazā'* = retribution, penalty, repayment, recompense, requital, reward. See at 59:17, p. 1802, n. 8).

4. شكور *shukūr* = thankfulness, gratefulness, to be grateful, gratitude. See at 25:62, p. 1157, n. 4).

5. نخاف *nakhafu* = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from khāfa [khawf], to fear. See at 20:45, p. 985, n. 1).

6. عبس *'abūs* = dismal, gloomy, stern, dreary, severe (act. participle in the scale of fa'āl from 'abasa ['abs//ubūs], to frown, to look sternly. See 'abasa at 74:22, p. 1906, n. 8).

7. قاطر *qamṭarīr* = distressful, extremely trying.

8. وقى *waqā* = he saved, protected, guarded (v. iii. m. s. past from waqy/wiqāyah, to guard, to preserve. See at 44: 56, p. 1616, n. 9).

9. لقي *laqqā* = he granted, caused to meet/receive, allotted (v. iii. m. s. past in form II of laqiya [liqā'/luqyān/luqy/luqyah/luqan] to meet. See yulaqqā at 41:35, p. 1552, n. 4).

10. نضرة *naḍrah* = splendour, resplendence, radiance. See nāḍirah 75:22, p. 1916, n. 6.

11. سرور *surūr* = happiness, joy, delight.

12. i. e., bore with patience all the hardships and sufferings for the sake of Islam. صبروا *sabarū* = they bore with patience, persevered (v. iii. m. pl. past from sabara [sabr], to be patient. See at 49:5, p. 1678, n. 1).

13. i. e., paradise and silken apparels.

14. متكئين *muttaki'in* (pl.; acc./gen. of muttaki'ūn; s. muttaki') = those reclining, supporting, resting (act. participle from ittaka'a, form VIII of waka'a. See at 56:16, p. 1755, n. 8).

15. أرائك *'arā'ik* (pl.; s. أريكة 'arikah) = raised thrones, canopied couches, sofas. See at 36:56, p. 1422, n. 11.

16. زمهرير *zamharīr* = biting chill, severe frost.

وَدَانِيَةً عَلَيْهِمْ 14. And close¹ over them

ظِلَالُهَا will be its shades;²

وَذُلِّلَتْ and lowered³ will be

قُطُوفُهَا نَذِيرًا^{١٤} its pickings⁴ in a lowering.⁵

وَيُطَافُ عَلَيْهِمْ 15. And taken round⁶ them

بِأَيِّهِمْ مِّنْ فِضَّةٍ will be vessels⁷ of silver

وَأَكْوَابُ كَأَنَّ الْفَوَارِيزَ^{١٥} and tumblers⁸ crystal clear;⁹

فَوَارِيزَ مِنْ فِضَّةٍ 16. Crystals of silver.

فَذَرَوْهَا They will measure¹⁰ them

نَقِيرًا^{١٦} according to measure.

وَيُسْقَوْنَ 17. And they will be given to

فِيهَا كَأْسًا drink¹¹ therein a cup

كَأَنَّ مَزَاجَهَا of which the blend¹² will be

زَبْجِيلًا^{١٧} ginger.

عَيْنَابًا 18. Of a spiring therein

تُسَمَّى سَلْسَبِيلًا^{١٨} named¹³ Salsabîl.

وَيُطَوَّفُ عَلَيْهِمْ 19. And there will go round

وَلَدَانِ مُخَلَّدُونَ them youths made eternal.¹⁴

إِذَا رَأَوْهُمْ When you will see them

1. دَانِيَةً *dâniyah* (f. ; m. *dânin*) = close, near, proximate, close by (active participle from *danâ* [*dunûw/ danâwah*], to be near, to be close. See at 6:99, p. 433, n. 4.

2. ذُلِّلَتْ *zîlâl* (pl.; s. *zîll*) = shadows, shades. See at 36:56, p. 1422, n. 10.

3. ذُلِّلَتْ *dhullilat* = she or it was lowered, brought down, subdued, tamed (v. iii. f. s. past passive from *dhallala*, form II of *dhalla* [*dhall/ dhull/ dhalâlâh / dhillâh/ madhallâh*], to be low, humble. See *dhallalnâ* at 36:72, p. 1426 n. 6).

4. قُطُوف *qutûf* (pl.; s. *qatf*) = pickings, fruits, flowers. See at 69:23, p. 1872, n. 6.

5. نَذِيرًا *tadhîlil* = lowering, bringing down (verbal noun in form II of *dhalla*. See n. 3 above).

6. يُطَاف *yutâfu* = he or it is taken round (v. iii. m. s. impfct. passive from *tâfa* [*tawf/ tawâff/ tawfân*], to go about, to run around. See at 43:71, p. 1600, n. 10).

7. بِأَيِّهِمْ *'âniyah* (f. s.; pl. *'awânin*) = vessel, container, dish.

8. أَكْوَاب *'akwâb* (pl.; s. *kûb*) = tumblers, drinking glasses, cups).

9. الْفَوَارِيزَ *qawârîr* (pl.; s. *qârûrah*) = long-necked vessels, crystals.

10. فَذَرَوْهَا *qaddarû* = they measured, estimated, determined, evaluated, enabled, formulated (v. iii. m. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddara* 74:18, p. 1906, n. 6).

11. يُسْقَوْنَ *yusqawna* = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqa* [*sagay*], to give a drink. See *yusqâ* at 13:4, p. 765, n. 5).

12. مَزَاج *mizâj* = mixture, blend, temper. See at 76:5, p. 1920, n. 6.

13. تُسَمَّى *tusammâ* = she is named, called (v. iii. f. s. impfct. passive from *sammâ*, form II of *samâ* [*sumûw/samâ*], to be high. See *yusammâna* at 53:27, p. 1721, n. 9).

14. مُخَلَّدُونَ *mukhalladûn* (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khalada*, form II of *khalada* [*khulâd*], to remain for ever. See at 56:17, p. 1755, n. 12).

حَسِبْتُمْ you will think¹ them

لَوْ لَوْ أَثْنَوْا pearls² scattered.³

وِإِذَا رَأَيْتَ 20. And when you look

ثُمَّ رَأَيْتَ نَعِيمًا thereat you will see bliss⁴

وَمَلَكًا كَبِيرًا and a realm most grand.

عَلَيْهِمْ 21. Over them⁵ will be

ثِيَابٌ سُندُسٍ خُضْرٍ garments of fine silk⁶ green⁷

وَلِاسْتَبْرَقٍ and brocade;⁸

وَحُلُومًا and they will be adorned⁹

أَسَاوِيرَ مِنْ فِضَّةٍ with bracelets¹⁰ of silver;¹¹

وَسَقَاهُمْ رَبُّهُمْ and their Lord will give them

شَرَابًا طَهُورًا to drink¹² a beverage most pure.

إِنَّا هَذَا كَانُ 22. Verily this will be

لَكُمْ جَزَاءً for you a reward

وَكَانَ سَعْيُكُمْ and your effort¹³ will be

مَشْكُورًا appreciated.¹⁴

Section (Rukû') 2

إِنَّا نَحْنُ 23. Verily We, We

نَزَّلْنَا عَلَيْكَ have sent down¹⁵ on you the

الْقُرْآنَ أَنْ تَتَذَكَّرَ Qur'ân in a sending down.

1. *hasibta* = thought, deemed, regarded, supposed (v. ii. m. s. past from *hasiba* [*hisbân/ mahsabab*], to deem, to regard. See at 18:9, p. 912, n. 9).

2. *lu' lu'* (s.; pl. *la'âli'*) = pearls. See at 56:23, p. 1756, n. 8.

3. *manthûr* = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse. See at 25:23, p. 1145, n. 7).

4. *na'im* = bliss, felicity, comfort, happiness, delight. See at 70:38, p. 1882, n. 10.

5. *'âlin* = lofty, high, that which is above/ over/ on top, tyrant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See at 10:83, p. 667, n. 4).

6. *sundus* = fine silk. See at 18:31, p. 923, n. 4.

7. *khudr* (f. pl.; s. *khudrah*) = green, green vegetation. See at 55:76, p. 1752, n. 5.

8. *istabraq* = brocade. See at 55:54, p. 1749, n. 6.

9. *hullû* = they were adorned, ornamented decorated (v. iii. m. pl. past from *hallâ*, form II of *haliya* [*haly/ hilyah*], to be adorned. See *yuhallawna* at 35:33, p. 1401, n. 13).

10. *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 35:33, p. 1402, n. 1.

11. *fidḍah* = silver. See at 43:33, p. 1591, n. 4.

12. *saqâ* = he gave to drink, watered, irrigated (v. iii. m. s. past from *saqy*, to give a drink. See *yusqawna* at 76:17, p. 1922, n. 11).

13. *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 37:102, p. 1446, n. 4).

14. i. e., duly recognized and rewarded. *maskûr* = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See at 17:19, p. 879, n. 5).

15. *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzâl*], to come down. See at 26:198, p. 1196, n. 8).

- فَاصْبِرْ 24. So have patience¹ for
يُحْكِرُ رَبِّكَ the decree of your Lord
وَلَا تَطِيعْ مِنْهُمْ and obey² not of them
إِنَّمَا أَزْكَوْرًا any sinful³ or infidel.⁴
- وَادْكُرْ 25. And call to mind
أَسْمَ رَبِّكَ the Name of your Lord⁵
بِشْكَرَةٍ at the break of day⁶
وَأَصْبِلَا and in the evening.⁷
- وَمِنْ آيَاتِ 26. And at part the night
فَاسْجُدْ لَهُ prostrate yourself to Him
وَسَمِّحْهُ and proclaim His sanctity⁸
لَيْلًا طَوِيلًا by night for long.⁹
- إِنَّ هَؤُلَاءِ 27. Verily these people
يُحِبُّونَ الْعَاجِلَةَ love¹⁰ the present life¹¹
وَيَذَرُونَ رَاءَهُمْ and leave¹² behind them
يَوْمًا ثَقِيلًا a day very heavy.¹³
- نَحْنُ خَلَقْنَاهُمْ 28. We have created them
وَسَدَدْنَا and strengthened¹⁴
أَسْرَهُمْ their build;¹⁵

1. i. e., over the unbelievers' opposition and enmity. *اصبر* *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. *لا تطع* *lā tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative [prohibition] from *'aṭā'a*, form IV of *ṭā'a* [*ṭaw'*], to obey. See at 68:8, p. 1860, n. 7).

3. *عالم* *'āthim* (pl. *'uthamā'*) = sinful, sinner, criminal, wicked, evil (active participle from *'athima* [*'ithm/ma'tham*], to sin. See at 2:283, p. 150, n. 10).

4. *كفور* *kafūr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'āl* from *kafara* [*kufr*], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. i. e., perform prayer, *salāh*.

6. *بكرة* *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 54:38, p. 1737, n. 1.

7. *أصيل* *'aṣīl* (s.; pl. *'aṣāl*) = late afternoon, evening. See at 33:42, p. 1353, n. 3.

8. *سبح* *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabhaḥa*, form II of *sabaḥa* [*sabḥ/ sibāḥah*] to swim, to float. See at 69:52, p. 1876, n. 5).

9. *طويل* *ṭawīl* = long, tall, high. See at 73:7, p. 1899, n. 6.

10. *يحبون* *yuhibbūna* = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 59:9, p. 1798, n. 10).

11. *عاجلة* *'ājilah* (f.; m. *'ājil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajala* [*'ajal/ 'ajalah*], to hurry. See at 75:20, p. 1916, n. 3).

12. *يذرون* *yadharūna* = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. See *tadharūna* at 75:21, p. 1916, n. 4).

13. i. e., the Day of Resurrection and Judgement.

14. *شدنا* *shadadnā* = we strengthened, made firm (v. i. pl. past from *shadda* [*shadd*], to make firm. See *nashuddu* at 28:35, p. 1244, n. 17).

15. *أمر* *'asr* = strap, binding, bond, build.

وإِذَا شِئْنَا and when We will

بَدَلْنَا أَمْثَلَهُمْ We shall replace¹ their likes

بَدِيلًا in a replacement.²

إِنَّ هَٰذَا هُوَ تَذَكُّرٌ 29. Verily this is a reminder.³

فَمَنْ شَاءَ So whoever wills

أَتَّخِذْ إِلَىٰ رَبِّهِ may take⁴ towards his Lord

سَبِيلًا a way.⁵

وَمَا تَشَاءُونَ 30. And you cannot will

إِلَّا أَنْ يَشَاءَ اللَّهُ except that Allah wills.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,

حَكِيمًا All-Wise.⁶

يُدْخِلُ 31. He admits⁷

مَنْ يَشَاءُ whomsoever He will

فِي رَحْمَتِهِ in His mercy.⁸

وَالظَّالِمِينَ And the transgressors,⁹

أَعَدَّ لَهُمْ He has made ready¹⁰ for them

عَذَابًا أَلِيمًا a punishment most painful.¹¹

1. بدلنا *baddalnâ* = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 34:17, p. 1374, n. 1).

2. تبديل *tabdîl* = to vary, to change, exchange, alteration, replacement (verbal noun in form II of *badala*, to replace. See n. 1 above and at 48:23, p. 1671, n. 1).

3. i. e., this Qur'ân is a reminder. تذكُّر *tadhkirah* = reminder. See at 74:49, p. 1911, n. 4.

4. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 73:19, p. 1901, n. 11).

5. i. e., accept His *dîn* — *tawhîd* and Islâm. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 73:19, p. 1901, n. 12.

6. i. e., in His acts, decrees and dispensation. حَكِيم *hakîm* (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *hakama* [*hukm*], to pass judgement. See at 66:2, p. 1844, n. 9).

7. يَدْخُلُ *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* [*dukhûl*], to enter, to go in. See at 58:22, p. 1792, n. 10).

8. i. e., mercy of guidance to the right way, Islam, and forgiveness and *jannah*.

9. ظَالِمِينَ *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 68:29, p. 1863, n. 6).

10. أَعَدَّ *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of 'adda ['add], to count. See at 65:10, p. 1842, n. 7).

11. أَلِيم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from 'alima ['alam], to be in pain, to feel pain). See at 67:28, p. 1857, n. 13).

77. SŪRAT AL-MURSALĀT (THOSE DESPATCHED)

Makkan: 50 'āyahs

This is a Makkan *sūrah*. Its main themes are the Resurrection, Judgement, reward and punishment. It starts by Allah's swearing by five of His creations to emphasize that the Resurrection is bound to take place. Then it mentions some of the circumstances that will attend its occurrence, followed by a mention of Allah's power and creation by way of bring home the fact that He is All-Capable of recreating and resurrecting. It ends by mentioning the punishment and rewards that await respectively the disbelievers and the righteous.

The *sūrah* is named *al-Mursalāt* (The Ones Despatched) with reference to its first 'āyah which mentions them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ 1. By those despatched¹

عُرْفًا in succession.²

فَالْعَاصِفَاتِ 2. Then the tempests³

عَصْفًا blowing violently.

وَالنَّاشِرَاتِ 3. By the scatterers⁴

نَشْرًا scattering abroad.

فَالْفَارِقَاتِ 4. Then the distinguishers⁵

فَرَقًا making distinction.

فَالْمُلْقِيَاتِ 5. Then those that deliver⁶

ذِكْرًا a reminder.⁷

1. Allah swears by the winds that He despatches in succession, particularly the winds of punishment and destruction. *mursalāt* (f. pl.; s. *mursalah*; m. *mursal*) = those despatched, sent out, released (pass. participle from '*arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *mursalīn* at 37:133, p. 1452, n. 2).

2. *عرف* '*urf* = custom, habit, tradition, beneficence, one after another, in succession.

3. *عاصفة* '*āṣifah* (s.; pl. '*awāṣif*) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from '*aṣafa* ['*aṣf*/*uṣūf*], to rage, to blow violently. See at 21:81, p. 1034, n. 10).

4. i. e., the angels scattering clouds and rains by Allah's command. *ناشرات* *nāshirāt* (f. pl.; s. *nāshirah*; m. *nāshir*) = those that scatter, spread, unfold, publish (act. participle from *nashara* [*nashr/nushūr*], to spread out, to resurrect. See *munashshirah* at 74:52, p. 1911, n. 12).

5. i. e., angels who make distinction between the lawful and the unlawful. *فَارِقَات* *fāriqāt* (f. pl.; s. *fāriqah*; m. *fāriq*) = distinguishers, separators, dividers (act. participle from *faraqa* [*farq/furqān*], to separate, to divide. See *yufraqu* at 44:4, p. 1606, n. 7).

6. i. e., the angels who deliver *wahy* by Allah's command. *مُلْقِيَات* *mulqiyyāt* (f. pl.; s. *mulqiyyah*; m. *mulqin*) = those that hurl, deliver, cast, fling, throwers (act. participle from '*alqa*, form IV of *laqiya* [*liqā*/*luqyān* *luqy*/*luqyah*/*luqan*], to meet. See *mulqin* at 7:115, p. 508, n. 6).

7. i. e., the scripture, the Qur'ān.

عُذْرًا 6. By way of a plea¹

أَوْ نَذْرًا ٦ or by way of warning.²

إِنَّا 7. Verily that which you are

تَوْعَدُونَ لَوَاقِعٌ ٧ promised³ is inevitable.⁴

فَإِذَا النُّجُومُ 8. So when the stars⁵

طُمِسَتْ ٨ will be effaced,⁶

وَإِذَا السَّمَاءُ 9. And when the sky

فُرِجَتْ ٩ will be cleft asunder,⁷

وَإِذَا الْجِبَالُ 10. And the mountains will

سُيِّفَتْ ١٠ be crushed and scattered,⁸

وَإِذَا الرُّسُلُ 11. And when the Messengers

أُوقِنَتْ ١١ will be scheduled.⁹

لَا يَوْمَ 12. For which day

أُجِّلَتْ ١٢ were they deferred?¹⁰

لِیَوْمِ 13. For the Day

الْفَصْلِ ١٣ of Decision.¹¹

1. i. e., that it may not be said that Allah has not provided any guidance or given any warning (see 4:165, p. 318). عذر *'udhr* (s.; pl. *'a'dhâr*) = excuse, plea, apology, reason. See at 18:76, p. 938, n. 12.

2. i. e., against the consequences of unbelief and disobedience. نذر *nudhr* = warning. See *nudhur* at 54:39, p. 1737, n. 3.

3. i. e., of Resurrection and Judgement. توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*) [*wa'd*], to promise. See at 51:22, p. 1699, n. 7).

4. واقع *wâqi'* = that which falls/befalls, is about to fall, is going to occur/take place, inevitable (act. participle from *waqa'a* [وقع *wuqû'*], to fall. See at 70:1, p. 1877, n. 2).

5. نجوم *nujûm* (pl.; s. *najm*) = stars. See at 56:75, p. 1764, n. 3.

6. i. e., extinguished. طمست *ṭamasnâ* = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

7. فرجت *furijat* = she or it was cleft, cleft asunder, split, opened (v. iii. f. s. past passive from *faraja* [*farj*], to open, to separate. See *furûj* at 70:29, p. 1881, n. 2).

8. نسفت *nusifat* = she or it was scattered, demolished, crushed, blown away (v. iii. f. s. past passive from *nasafa* [*nasf*], to scatter, spray, blow up. See *yansifu* at 20:105, p. 1002, n. 4).

9. i. e., they will be brought in the set time for bearing witnesses against their respective peoples (see 5:109, p. 384). أوقنت *'uqqitat* = she or it was scheduled, assigned time, timed (v. iii. f. s. past passive from *waqqata*, from II from *waqata* [*waqt*], to set a time).

10. أُجِّلَتْ *'ujilat* = she or it was delayed, postponed, deferred (v. iii. f. s. past passive from *'ajjala*, from II of *'ajala* [*'ajal*], to tarry, to linger. See *'ajjalta* at 6:128, p. 445, n. 9).

11. i. e., the Day of Judgement. فصل *faṣl* = parting, section, decision. See at 44:40, p. 1630, n. 7.

وَمَا 14. And what

أَدْرَاكَ will make you realize¹

مَا يَوْمَ الْقَصْرِ 15. what the Day of Decision is?

وَيْلٌ يَوْمَئِذٍ 15. Woe that day

لِلْمُكَذِّبِينَ to the disbelievers.²

أَلَمْ نُهْلِكْ 16. Did We not destroy³

الْأَوَّلِينَ those of old?⁴

ثُمَّ نَتَّبِعُهُم 17. Then We caused to

الْآخِرِينَ follow⁵ them the others?

كَذَلِكَ نَفْعَلُ 18. Suchwise shall We do

بِالْمُجْرِمِينَ with the sinful.⁶

وَيْلٌ يَوْمَئِذٍ 19. Woe that day

لِلْمُكَذِّبِينَ to the disbelievers.

أَلَمْ نَخْلُقْ 20. Did We not create⁷ you

مِنْ مَّاءٍ مَّهِينٍ out of a water despicable?⁸

فَجَعَلْنَاهُ 21. Then We set⁹ it

1. أَدْرَى 'adrâ = he informed, let know, notify, make (someone) know/understand (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 69:3, p. 1868, n. 3).

2. مُكَذِّبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 52:11, p. 1708, n. 6).

3. نُهْلِكُ *nuhlik(u)* = we destroy, annihilate (v. i. pl. impfct. form 'ahlaka, form IV of *halaka* [*halk* / *hulk* / *halâk* / *tahlukah*], to perish. The final letter is vowelless because of the particle *lam* coming before the verb. See *nuhlika* at 17:16, p. 877, n. 2).

4. i. e., because of their unbelief and disobedience. أَوَّلِينَ 'awwalîn (pl.; acc./gen. of 'awwalûn; s. 'awwal) = first ones, foremost, those of old, ancients. See at 46:17, p. 1638, n. 5.

5. i. e., We made others of their successors go the same way in retribution and destruction because of their persistent unbelief. نَتَّبِعُ *nuttbi'* = we cause to follow, pursue (v. i. pl. impfct. from 'atba'a, form IV of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See 'atba'a at 37:10, p. 1432, n. 2).

6. مُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 54:47, p. 1738, n. 13).

7. i. e., originate. نَخْلُقُ *nakhluq(u)* = we create, make, originate (v. i. pl. impfct. from *khalafa* [*khalq*], to create. The final letter is vowelless because of the particle *lam* coming before the verb. See at 7:11, p. 468, n. 2).

8. مَهِينٍ *mahîn* = despicable, weak, mean, paltry, little. See at 68:10, p. 1860, n. 10.

9. i. e., in the mother's womb. جَعَلْنَاهُ *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 74:31, p. 1907, n. 11).

فِي قَرَارٍ مَّكِينٍ in an abode¹ secure.²

إِلَى قَدَرٍ مَّعْلُومٍ 22. Till a measure³ known.

فَقَدَرْنَا 23. Then We determined;⁴

فَنِعْمَ الْقَادِرُونَ and Best Determiners We are.

وَبَلَّغْنَا 24. Woe that day⁵

لِلْمُكَذِّبِينَ to the disbelievers.⁶

أَلَمْ نَجْعَلِ 25. Did We not make

الْأَرْضَ كِنَاتًا the earth a receptacle⁷

أَحْيَاءَ 26. Of the living⁸

وَأَمْوَاتًا and the dead?⁹

وَجَعَلْنَا فِيهَا 27. And set therein

رَوَاسِيَ شَهِيدَتٍ mountains¹⁰ very high¹¹

وَأَسْقَيْنَاكُمْ and gave you to drink¹²

مَاءً قُرَآنًا water sweet and tasty?¹³

وَبَلَّغْنَا 28. Woe that day¹⁴

لِلْمُكَذِّبِينَ to the disbelievers.

1. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:64, p. 1532, n. 1.

2. مَكِين *makîn* (s.; pl. *mukânâ*) = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of *fa'il* from *makûna* [*makânah*]), to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

3. i. e. measure of time and growth. قَدَر *qadar* = measure, quantity, destiny. See at 54:49, p. 1739, n. 5.

4. i. e., the shape, physical dimensions, capabilities, destiny, etc. قَدَرْنَا *qaddarnâ* = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 56:60, p. 1761, n. 6).

5. i. e., the Day of Resurrection and Judgement.

6. مَكْذِبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhiba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 77:15, p. 1928, n. 2).

7. كِفَات *kifât* = container, holder, receptacle.

8. أَحْيَاءَ '*ahyâ*' (pl.; s. *hayy*) = living beings, alive.

9. أَمْوَاتَ '*amwât* (pl.; sing. *mayyit*) = dead, lifeless. See at 3:169, p. 222, n. 6.

10. رَوَاسِيَ *rawâsin* (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 50:7, p. 1686, n. 8.

11. شَامِكَا *shâmikhât* (f. pl.; s. *shâmikhah*; m. *shâmikh*) = tall, towering, lofty, very high, proud (act. participle from *shamkha* [*shamkh/shumûkh*], to be high, tall).

12. أَسْقَيْنَا '*asqaynâ* = we gave to drink,, gave water, watered, irrigated (v. i. pl. past from '*asqâ*, form IV of *saqâ* [*sagy*], to give a drink. See at 72:16, p. 1894, n. 3).

13. فُرَاتَ '*furât* = tasty, sweet. See at 35:12, p. 1394, n. 6.

14. i. e., the Day of Resurrection and Judgement.

29. "Proceed¹ to what
 أَنْطَلِقُوا إِلَى مَا
 كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾ you used to cry lies to."²
30. "Proceed to a shadow³
 أَنْطَلِقُوا إِلَى ظِلٍّ
 ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ of three prongs."⁴
31. "Neither giving shade⁵
 لَا ظِلِّيلٍ
 وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾ nor availing⁶ against flame."⁷
32. Verily it will shoot⁸
 إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ sparks⁹ like castles."¹⁰
33. As if it were camels¹¹
 كَأَنَّهُمْ جُمُلَاتُ
 صَفَرٍ ﴿٣٣﴾ of yellow colour."¹²
34. Woe that day¹³
 وَلَيْلُ يُومِئِذٍ
 لِّلْمُكَذِّبِينَ ﴿٣٤﴾ to the disbelievers.
35. This is a day
 هَذَا يَوْمٌ
 لَا يَنْطِقُونَ ﴿٣٥﴾ they shall speak not."¹⁴
36. Nor shall leave be given¹⁵
 وَلَا يُؤْتَىٰ
 لَهُمْ
 فَعِذْرَةٌ ﴿٣٦﴾ so they can make excuses."¹⁶

1. i. e., it will be said to the unbelievers. أَنْطَلِقُوا = proceed, set out, depart, move off (v. ii. m. pl. imperative from *intalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalāq/ṭalāqah*] to be free/divorced, to be happy. See *intalaqū* at 68:23, p. 1862, n. 9).
2. i. e., the punishment of hell. تَكْذِبُونَ *tukadhdhibūna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 56:82, p. 1765, n. 2).
3. i. e., to a three-prong smoke of hell. ظِلٍّ *ṣil* (s.; pl. *ṣilāl/ṣulāl/ʿaṣilāl*) = shade, shadow, shelter. See at 56:30, p. 1757, n. 10.
4. شعب *shuʿab* (pl., s. *shuʿbah*) = branches, shoots, off-shoots, prongs.
5. ظِلِّيلٍ *ṣalīl* = shade-giving, ever-shading (act. participle in the scale of *faʿīl* from *ṣalla* [*ṣall/ṣulāl*], to be, to continue. See *ṣallalnā* at 7:160, p. 527, n. 9).
6. يَغْنِي *yughnī* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *ʾaghna*, form IV of *ghaniya* [*ghinan / ghanāʾ*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).
7. لَهَبٍ *lahab* = flame, blaze.
8. تَرْمِي *tarmī* = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramā* [*ramy/ rimāyah*], to throw. See *yarmūna* 24:23, p. 1113, n. 7).
9. شَرَرٍ *sharar* = sparks.
10. قَصْرٍ *qaṣr* (s.; pl. *quṣūr*) = palace, castle.
11. جُمُلَاتٍ *ḡimālāt* (f. pl.; s. *ḡimālah*) = camels.
12. صَفَرٍ *ṣufr* = yellow colour, yellow.
13. i. e., the Day of Resurrection and Judgement.
14. يَنْطِقُونَ *yanṭiqūna* = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nutūq/mantiq*], to talk, speak, articulate. See at 27:85, p. 1227, n. 10).
15. يُؤْتَىٰ *yuʿdhanu* = he is given leave/ permission (v. iii. m. s. impfct. passive from *ʾadhina* [*idhn*], to allow, to listen. See at 16:84, p. 855, n. 8).
16. يَعْذِرُونَ *yaʿtadhirūna* = they make excuses, apologize (v. iii. m. pl. impfct. from *iʿtadhara*, form VIII of *ʾadhara* [*ʾudhr/ maʿdhirah*], to excuse. See *lā taʿtadhirū* at 9:66, p. 605, n. 5).

وَلَيْسَ يَوْمَئِذٍ 37. Woe that day

لِلْمُكَذِّبِينَ ٣٧ to the disbelievers.¹

هَذَا يَوْمُ الْقَضَاءِ 38. This is the Day of Decision.

جَمَعْنَا ٣٨ We have assembled² you

وَالْأَوَّلِينَ ٣٨ and those of old.³

فَإِنْ كَانَ لَكُمْ كَيْدٌ 39. So if you have any plot⁴

فَكِيدُونِي ٣٩ then plot against Me.⁵

وَلَيْسَ يَوْمَئِذٍ 40. Woe that day

لِلْمُكَذِّبِينَ ٤٠ to the disbelievers.

Section (Rukû') 2

إِنَّ الْمُنَافِقِينَ 41. Verily the righteous⁶ will

فِي ظِلِّلٍ وَعُيُونٍ ٤١ be amidst shades⁷ and springs;⁸

وَفَوَاحٍ 42. And fruits⁹

وَمَا يَشْتَهُونَ ٤٢ such as they will desire.¹⁰

كُلُوا وَاشْرَبُوا 43. "Eat and drink¹¹

هَيْسَعًا ٤٣ at ease¹²

بِمَا كُنْتُمْ تَعْمَلُونَ ٤٣ for what you used to do.

1. مَكْذِبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 77:24, p. 1929, n. 6).

2. جَمَعْنَا *jama'na* = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 18:99, p. 946, n. 5).

3. أَوَّلِينَ *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 77:16, p. 1928, n. 4.

4. كَيْد *kayd* = scheme, plot, plan, stratagem. See at 68:45, p. 1866, n. 9.

5. i. e., if you can escape the judgement and punishment by any stratagem you can do; but you cannot. *kidûni* (originally *kidû + nî*): كِيدُوا *kidû* = you (all) conspire, plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 11:55, p. 697, n. 7).

6. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect. See at 69:48, p. 1875, n. 11).

7. ظِلَالٍ *zillâl* (pl.; s. *zill*) = shadows, shades. See at 76:14, p. 1922, n. 2.

8. i. e., in the gardens and springs of paradise. عِيُونٍ *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes.

See at 54:12, p. 1731, n. 8).

9. فَوَاحٍ *fawâkih* (pl.; s. *fâkihah*) = fruits. See at 43:73, p. 1601, n. 4.

10. يَشْتَهُونَ *yashtahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ* / *shahiya* [*shahw* / *shahy* / *shahwah*], to desire, to wish. See at 56:21, p. 1556, n. 5).

11. اشْرَبُوا *ishrabû* = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb*, *mashrab*], to drink, sip. See at 2:60, p. 28, n. 8).

12. هَيْسَعًا *haini'* = ease, pleasure, well-being. See at 69:24, p. 1872, n. 8.

إِنَّا كَذَلِكَ 44. Verily suchwise We do
نَجْزِي الْمُحْسِنِينَ reward¹ the righteous.²

وَيْلٌ يَوْمَئِذٍ 45. Woe that day³
لِلْمُكَذِّبِينَ to the disbelievers.

كُلُوا وَتَمَتَّعُوا قَلِيلًا 46. Eat⁴ and enjoy⁵ a little.
إِنَّكُمْ You indeed are
تَجْرِمُونَ committing sins.⁶

وَيْلٌ يَوْمَئِذٍ 47. Woe that day
لِلْمُكَذِّبِينَ to the Disbelievers.

وَإِذَا قِيلَ 48. And when it is said to
لَهُمْ ارْكَعُوا them: "Bow in prayer",⁷
لَا يَرْكَعُونَ they bow not.

وَيْلٌ يَوْمَئِذٍ 49. Woe that day
لِلْمُكَذِّبِينَ to the disbelievers.

فَإَيَّ حَدِيثٍ 50. So in what discourse⁸
بَعْدَهُ يَوْمِنَا after it⁹ will they believe?¹⁰

1. *najẓi* نحزى = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazā* [jazā'], to recompense. See at 46:25, p. 1651, n. 9).

2. *muhsinîn* محسنين = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do good/right things, righteous, virtuous, charitable, generous (active participle from *'ahsana*, form IV of *hasuna* [husn], to be good. See at 51:16, p. 1698, n. 8).

3. i. e., the Day of Resurrection and Judgement.

4. The address is to the unbelievers. *كلوا kulû* = you (all) eat (v. ii. m. pl. imperative from *'akala* ['akl], to eat. See at 23:51, p. 1088, n. 4).

5. *tamatta'û* تمتعوا = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [mat'/mut'ah], to carry away. See at 51:43, p. 1703, n. 6).

6. *mujrimûn* مجرمون (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 70:11, p. 1878, n. 11).

7. *irka'û* اركعوا = you (all) bow, bend the body [in prayer] (v. ii. m. pl. imperative from *raka'a* [rukû'], to bow. See at 2:43, p. 22, n. 3).

8. *ḥadīth* حديث (s.; pl. *ahādīth* 'ahādīth) = speech, talk, narrative, report, discourse, account. See at 68:44, p. 1866, n. 6.

9. i. e., this Qur'ân.

10. *yu'minûna* يؤمنون = they believe, have faith (v. iii. m. pl. impfct. from *'āmana* ['imān], from IV of *amina*, to be safe. See at 28:3, p. 1231, n. 7).

78. SÛRAT AL-NABÂ' (THE NEWS)

Makkan: 40 'âyahs

It is an early Makkan *sûrah*. Its main themes are *tawhîd* (monotheism), Resurrection, Judgement, reward and punishment in the hereafter. It starts by calling attention to the Qur'ân and the Resurrection which is termed "the Great News", *al-Nabâ' al-Âzîm*, because it appeared as a new and unheard-of thing to the unbelievers who started asking one another about it and expressed their surprise and ridicule at it. The *sûrah* is named after these initial 'âyahs and the main theme. It then draws attention to Allah's power in creating the earth, the heaven, the sun, the moon, male and female, day and night, sleep and wakefulness, clouds and rains, plants and corns and everything else by way of emphasizing His Lordship (*rubûbiyyah*) and that He can recreate and resurrect at will. It then points out that the Day of Judgement is an appointed time (*miqât*, 'ayah 17) when the trumpet will be blown and all will be resurrected and gathered for Judgement. Then mention is made of the punishment that awaits the unbelievers and transgressors and the rewards that will be given to the righteous and believers. The *sûrah* ends by reminding all that on the Day of Judgement none will have power to speak out except the one whom Allah will give permission to do so and that the unbelievers will wish that they had better remained reduced into dust.

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ 1. About what¹

يَسْأَلُونَ ١ are they asking one another?²

عَنِ النَّبَاِ 2. About the news³

الْعَظِيمِ ٢ very grave,⁴

الَّذِي هُوَ فِيهِ 3. Which they are in

مُخْتَلِفُونَ ٣ disagreement?⁵

كَلَّا 4. Not at all;⁶

سَيَعْلَمُونَ ٤ they shall know.⁷

زُجِّلَ 5. Again, not at all;

سَيَعْلَمُونَ ٥ they shall know.

عَمَّ 'amma (عن 'an + ما mâ = عما = 'ammâ/amma) = about what?

2. يَسْأَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 74:40, p. 1910, n. 2).

3. نَبَا' *naba'* (s.; pl. 'anbâ') = news, information, intelligence. See at 64:5, p. 1831, n. 9.

4. i. e., the Qur'ân and what it gave out about the Resurrection and Judgement which was quite unheard of to the unbelievers who started expressing surprise at it and divergent views about it. عَظِيمِ 'azîm = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:52, p. 1877, n. 6).

5. مُخْتَلِفُونَ *mukhtalifûn* (pl.; s. *mukhtalif*) = those who hold different views, are in disagreement, differ from one another (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See *mukhtalifîn* at 11:118, p. 720, n. 2).

6. i. e., there is no need for doubting and expressing different opinions about the Resurrection and Judgement which is bound to take place.

7. i. e., they shall know the certainty of it and also the consequences of their unbelief and disobedience.

6. Have We not made¹
 ٱلْأَرْضَ مِهْدًا the earth a cradle?²
7. And the mountains
 أَوْتَادًا as pegs?³
8. And We created you
 أَزْوَاجًا in couples.⁴
9. And We made your sleep
 سُبَاتًا as rest.⁵
10. And We set the night
 لِبَاسًا as a covering.⁶
11. And We made the day
 مَعَاشًا for living.⁷
12. And We built⁸ above you
 سَبْعَ شِدَادٍ seven strong ones.⁹
13. And We have set
 سِرَاجًا وَهَّاجًا a lamp¹⁰ incandescent.¹¹

1. This and the succeeding 'âyahs describe some of Allah's power of wonderful creation by way of pointing out that He can destroy and recreate at any time at will. نجعل *naj'al(u)* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'l], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See *naj'alu* at 68:35, p. 1864, n. 8).

2. i. e., habitable by making the earth's crust solid with plains. مهاد *mihâd* = bed, place of rest, fold that holds something, cradle. See at 38:56, p. 1473, n. 7.

3. Modern scientists recognise the function of hills and mountains in stabilizing the earth's crust. أوتاد *'awtâd* (pl.; s. *watad*) = pegs, poles, stakes. See at 38:12, p. 1462, n. 2.

4. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, couples, kinds, sorts. See at 70:30, p. 1881, n. 4.

5. سبات *subât* = lethargy, slumber, inactivity, sleep, cessation, pause, rest. See at 25:47, p. 1152, n. 7.

6. The night is called a clothing or covering because its darkness covers all within its scope. لباس *libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 35:33, p. 1402, n. 3.

7. i. e., to be active as opposed to being asleep, and to enjoy living and to earn the necessities of life. معاش *ma'âsh* = to live, to be alive, living. (verbal noun of 'âsha, to live. See *ma'îshah* at 43:32, p. 1590, n. 5).

8. بنينا *banaynâ* = we built, set up, founded, constructed (v. i. pl. past from *banâ* [binâ]/*bunyân*), to build. See at 51:47, p. 1704, n. 2.

9. i. e., the seven heavens, skies. شداد *shidâd* (pl.; s. *shadîd*) = strong, strict, hard, severe, stern, difficult. See at 66:6, 1846, n. 13).

10. i. e., the sun. سراج *sirâj* (s.; pl. *suruj*) = lamp, light, incandescent light. See at 71:16, p. 1887, n. 4.

11. وهَّاج *wahhâj* = that which burns, is ablaze (act. participle in the intensive scale of *fa''âl* from *wahaja* [*wahj/wahjân*], to burn, to be ablaze, to be incandescent).

وَأَنْزَلْنَا 14. And We send down¹

مِنَ الْمُعْصِرَاتِ from the rain-laden clouds²

مَاءً مُّجَابَا 15. water flowing in profusion..³

لِنُخْرِجَ 15. That We may produce⁴

بِهِمْ حَبًّا وَنَبَاتًا therewith grain⁵ and plants.⁶

وَجَنَّاتٍ 16. And gardens

أَلْفَافًا dense and luxuriant.⁷

إِنَّ يَوْمَ الْقَصْرِ 17. Verily the Day of Decision⁸

كَانَ مِيقَاتًا is an appointed time.⁹

يَوْمَ يُنْفَخُ 18. That day blown will be¹⁰

فِي الصُّورِ the trumpet¹¹

فَأَتُونَ and you will be coming

أَفْوَاجًا in groups.¹²

وَفُتِحَتْ 19. And opened¹³ will be

السَّمَاءُ فَكَانَتْ the sky and it will become

أَبْوَابًا gateways.¹⁴

وَسُيِّرَتْ 20. And set in motion¹⁵ will be

1. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzûl], to come down. See at 64:8, p. 1833, n. 2).

2. مُعْصِرَاتٍ mu'sîrât (pl.; s. mu'sîrah) = rain-laden clouds.

3. i. e., rains in torrents. تُجَابَا thajjâj = that which flows in profusion, copiously, abundantly (act. participle in the scale of fa'âl from thajja, to flow in profusion).

4. نُخْرِجُ nukhrija(u) = we bring out, produce, drive out, expel (v. i. pl. impfct. from 'akhraja, form IV of kaharaja [khurâj]), to go out, to leave. The final letter takes fat-hah because of a hidden 'an in li of motivation coming before the verb. See nukhriju at 32:27, p. 1332, n. 8).

5. حَبٍ ḥabb (s.; pl. ḥubûb) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

6. نَبَاتٍ nabât = vegetation, plants, vegetable organism. See at 57:20, p. 1776, n. 6.

7. أَلْفَافٍ 'alfâf (pl.; s. liff) = densely growing trees, of luxuriant growth, thicket.

8. i. e., the Day of Judgement. قَصْرٍ qasr (s.; pl. fusûl) = parting, discharge, decision, decree, section, chapter. See at 42:21, p. 1569, n. 2.

9. مِيقَاتٍ miqât (sing.; pl. mawâqit) = appointed time/ term, meeting point, venue, deadline, timetable. See at 56:50, p. 1760, n. 2.

10. يُنْفَخُ yunfakhu = he or it is blown, breathed, inflated (v. iii. m. s. impfct. passive from nafakha [nafkh], to blow. See at 27:87, p. 1228, n. 5).

11. الصُّورِ sûr = horn, bugle, trumpet. See at 69:13, p. 1870, n. 11.

12. أَفْوَاجٍ 'afwâj (pl.; s. fawj) = bands, troops, groups. See fawj at 67:9, p. 1852, n. 9.

13. فَتِحَتْ futilhat = she was opened, released, unleashed, conquered (v. iii. f. past from fataha [fath], to open. See 39:71, p. 1506, n. 3).

14. i. e., for the coming down of the angels. أَبْوَابٍ 'abwâb (sing. bâb) = doors, gates, gateways, sections. See at 43:34, p. 1591, n. 7.

15. سُيِّرَتْ suyirât = she or it was set in motion, moved (v. iii. f. s. past passive from sayyara, form III of sâra [sayr /sayrârah / masîr /masîrah/tasyâr] to move, to travel. See at 13: 31, p. 777, n. 5).

الْجِبَالِ the mountains,¹

فَكَانَتْ سَرَابًا so they shall be a mirage.²

إِنَّ جَهَنَّمَ كَانَتْ 21. Verily hell shall be

مِرْصَادًا an ambush³ —

لِلظَّالِمِينَ 22. For the transgressors⁴

مَنْابًا a place of return.⁵

لَيَبْقَيْنَ 23. They shall abide⁶

فِيهَا أَحْقَابًا therein for ages.⁷

لَا يَذُوقُونَ 24. They shall not taste⁸

فِيهَا بَرْدًا therein coolness⁹

وَلَا شَرَابًا nor any drink;¹⁰

إِلَّا حَمِيمًا 25. Except hot water¹¹

وَعَسَاقًا and body secretion.¹²

جَزَاءَ 26. As a recompense¹³

وَقَافًا in accord.¹⁴

إِنَّهُمْ كَانُوا 27. Verily they used

1. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 56:5, p. 1754, n. 2.

2. سَرَاب *sarâb* = mirage, phantom. See at 24:39, p. 1122, n. 5.

3. i. e., they will be in readiness and lying in wait to engulf the sinful. *mirsâd* = ambush, observation post.

4. ظَالِمِينَ *ẓâghîn* (pl.; acc/gen. of *ẓâghîn*; s. *ẓâghîn*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ẓaghâ* [*ẓaghan/ ẓughyân*], to exceed all bounds. See at 68:31, 1863, n. 9).

5. i. e., a destination and abode. مَاب *ma'âb* = place to which one returns, return. See at 38:55, p. 1473, n. 4.

6. لَابِثِينَ *lâbithîn* (pl.; acc/gen. of *lâbithîn*; s. *lâbith*) = those staying, abiding, living, tarrying, lingering (act. participle from *labitha* [*labith/lubith/lubâth*], to remain. See *labithaat* 37:144, p. 1452, n. 8).

7. أَحْقَاب *ahqâb* (pl.; s. *hūqb*) = ages, long periods, epochs. See *hūqub* at 18:60, p. 934, n. 9.

8. يَذُوقُونَ *yadhūqūna* = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See at 44:56, p. 1616, n. 7).

9. i. e., anything cool. بَرْد *bard* = cold, coolness. See at 21:69, p. 1030, n. 9.

10. شَرَاب *sharâb* (s.; pl. *'ashribah*) = drink, beverage. See *yashrabûna* at 76:5, p. 1920, n. 5.

11. حَمِيم *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hamm*], to heat, make hot. See at 70:10, p. 1878, n. 8.

12. عَسَاق *ghassâq* = secretion of the body, pus. See at 38:57, p. 1473, n. 10.

13. جَزَاءَ *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 76:9, p. 1921, n. 3).

14. i. e., in accord with their deeds in the worldly life. وَفَاق *wifâq* = accordance, conformity, agreement, concord. *wifâqan* = in conformity, in accord, appropriate, befitting.

لَا يَرْجُونَ not to look forward¹ to

حِسَابًا^(٧) any accounting.²

وَكَذَّبُوا 28. And they cried lies³ to

آيَاتِنَا كَذِبًا^(٨) Our signs⁴ in rejection.

وَكُلَّ شَيْءٍ 29. And everything

أَحْصَيْنَاهُ We have computed⁵

كِتَابًا^(٩) in a book.

فَذُوقُوا 30. So have the taste;⁶

فَلَنْ نَّزِيدَكُمْ and We shall increase⁷ you not

إِلَّا عَذَابًا^(١٠) but in punishment.

Section (Rukû') 2

إِنَّ لِلْمُتَّقِينَ 31. Verily the righteous⁸ will

مَقَارًا^(١١) have a success.⁹

حَدَائِقَ وَأَعْنَابًا^(١٢) 32. Orchards¹⁰ and vines;¹¹

وَكَوَاعِبَ 33 And youthful wives¹²

أَنْرَابًا^(١٣) of equal age;¹³

1. *yarjûna* يرجون = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [rajâ'/rajâh/marjâh], to hope, to expect. See at 45:14, p. 1622, n. 2).

2. *hisâb* حساب (pl. *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 38:26, p. 1466, n. 9.

3. *kadhhabû* كذبوا = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhib* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 64:10, p. 1834, n. 1).

4. i. e., the texts of the Qur'ân. *âyat* آيات (sing. *âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 74:16, p. 1906, n. 1.

5. *aḥṣaynâ* أَحْصَيْنَا = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *aḥṣâ*, form IV from the root *ḥaṣṣ/yḥṣun*. See at 36:12, p. 1411, n. 10).

6. i. e., of the punishment. *dhûqû* ذُوقُوا = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [dhawq/ madhâq], to taste. See at 54:48, p. 1739, n. 1).

7. *nazida(u)* نَزِيد = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [ziyâdah], to grow, to increase. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See *nazîdu* at 7:161, p. 528, n. 5).

8. *muttaqîn* مُتَّقِينَ (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqâyah], to guard, to protect. See at 77:41, p. 1931, n. 6).

9. *mafâzâh* مَفَازَةً = success, escape, to run away, to slip away. See at 39:61, p. 1502, n. 12.

10. *ḥadâ'iq* حَدَائِقَ (pl.; s. *ḥadîqah*) = gardens, orchards, parks. See at 27:60, p. 1220, n. 7.

11. *'a'nâb* أَعْنَابَ (pl.; sing. *'inab*) = grapes, vines. See at 36:34, p. 1417, n. 4.

12. *kawâ'ib* كَوَاعِبَ (pl.; s. *kâ'ib*) = youthful girls/maidens/wives.

13. *atrâb* أَنْرَابَ (pl.; s. *tarb*) = females of equal age with those of their husbands. See at 56:37, 1758, n. 8.

وَكَأْسًا 34. And a tumbler¹

دِهَاقًا ٢٦ full to the brim.²

لَا يَسْمَعُونَ 35. They shall hear³ not

فِيهَا لَغْوًا therein any vain talk⁴

وَلَا كَذِبًا ٣٥ nor any lying.⁵

جَزَاءً 36. As a reward⁶

مِنْ رَبِّكَ from your Lord —

عَطَاءً حِسَابًا ٣٦ a gift⁷ on consideration.⁸

رَبِّ السَّمَوَاتِ 37. The Lord of the heavens

وَالْأَرْضِ وَمَا in between the two,⁹

بَيْنَهُمَا
الرَّحْمَنُ the All-Compassionate.

لَا يَمْلِكُونَ They shall have no power¹⁰

مِنْهُ in His Presence

خُطَابًا ٣٧ of making an address.¹¹

يَوْمَ 38. That day

يَقُومُ الرُّجُ there will stand up Jibrîl¹²

وَالْمَلَائِكَةُ صَفًّا and the angels¹³ in rows.¹⁴

لَا يَتَكَلَّمُونَ There shall speak¹⁵ not

1. كَأْسٍ *ka's* (s.; pl. *ku'ûs/ki'ûs/ka'sât*) = cup, tumbler, drinking glass. See at 37:45, p. 1437, n. 10.

2. i. e., with the most salutary drink. دِهَاقٍ *dihâq* = full to the brim.

3. يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).

4. لَغْوٍ *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 56:25, p. 1756, n. 12.

5. كَذِبٍ *kidhdhâb* = denial, rejection, lying.

6. جَزَاءٍ *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 78:26, p. 1936, n. 13).

7. عَطَاءٍ *'atâ'* (s.; pl. *'a'tiyah*) = gift, present, offer. See at 38:39, p. 1469, n. 11.

8. i. e., on consideration of the deeds and merits.

حِسَابٍ *hisâb* (pl. *hisâbât*) = calculation, reckoning, accounting, taking of account, consideration. See at 38:26, p. 1466, n. 9.

9. This is an emphatic statement of monotheism, particularly monotheism in respect of Allah as the Sole Creator and Lord (*nwhid al-rubûbiyah*).

10. يَمْلِكُونَ *yamlikûna* = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 35:13, p. 1376, n. 3).

11. خُطَابٍ *khiṭâb* (s.; pl. *khiṭâbât/akhṭibah*) = speech, public address, oration, letter. See at 38:24, p. 1465, n. 1.

12. رُوحٍ *rûh* is another name for Jibrîl. He is mentioned specifically for his distinguished position among the angels. رُوحٍ *rûh* (s.; pl. *'arwâh*) = breath of life, soul, spirit, spirit of life, wahy, Jibrîl. See at 70:4, p. 1877, n. 7.

13. مَلَائِكَةٍ *malâ'ikah* (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

14. صَفٍّ *ṣaff* (s.; pl. *ṣufûf*) = row, rank, line, file. See at 61:4, p. 1815, n. 3).

15. يَتَكَلَّمُونَ *yatakallamûna* = they speak, talk, discuss, converse (v. iii. m. pl. impfct. from *takallama* form V of *kalama* (*kalm*), to wound. See *yatakallamu* at 30:35, p. 1301, n. 8)

إِلَّا مَنْ anyone except the one
 أَذِنَ لَهُ for whom there gives leave¹
 الرَّحْمَنُ the All-Compassionate;
 وَقَالَ and he shall speak
 صَوَابًا that which is right.²

ذَٰلِكَ الْيَوْمُ 39. That is the Day
 الْحَقُّ Most True.³

فَمَنْ شَاءَ اتَّخَذْ towards his Lord
 مَتَابًا a destination.⁵

إِنَّا أَنْذَرْنَكُمْ 40. Verily We warn⁶ you of
 عَذَابًا قَرِيبًا a punishment not far away.⁷
 يَوْمَ يَنْظُرُ الْمَرْءُ That day a person will see⁸
 مَا قَدَّمَتْ what have there advanced⁹
 يَدَاهُ his two hands;
 وَيَقُولُ الْكَافِرُ and the unbeliever will say:
 يَلَيْتَنِي "Woe to me,
 كُنتُ رُبًّا would that I were dust!"¹⁰

1. i. e., not even the angels will speak and intercede for anyone unless Allah gives leave to do so (See also 2:255, 21:28, 34:22 and 53:26).

أَذِنَ 'adhina = he permitted, gave leave, allowed (v. iii. m. s. past from 'idhn, to allow, to permit, to listen. See at 34:22, p. 1376, n. 10).

2. صَوَابٌ ṣawâb = that which is right, correct, proper.

3. i. e., there is no doubt about its occurrence.

4. اتَّخَذَ ittakhadha = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 76:29, p. 1925, n. 4).

5. مَتَابٌ ma'âb = place to which one returns, destination, return. See at 78:22, p. 1936, n. 5.

6. أَنْذَرْنَا 'andharnâ = we warned, cautioned, (v. i. pl. past from 'andhara, form IV of nadhara [nadh'r /nudhûr], to dedicate, to vow. In its form IV ('indhâr) the verb means to warn with a mention of the consequences of disregarding the warning. See 'andhara at 54:36, p. 1736, n. 6).

7. قَرِيبٌ qarîb = near, proximate, not far away, close by, shortly, Ever Near. See at 72:25, p. 1896, n. 6.

8. يَنْظُرُ yanzuru = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from nazara [nazara [nazr/manzar], to see, view, look at. See at 38:15, p. 1462, n. 9).

9. i. e., of good and bad deeds. قَدَّمَتْ qaddamat = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama / qadima [qadm /qudûm /qidmân /maqdam] to precede, to arrive. See at 62:7, p. 1822, n. 9).

10. i. e., not resurrected, and the death was the end of everything (see 69:27, p. 1873). تُرَابٌ turâb (s.; pl. aṭribah/ tirbân) = soil, dust, dirt, earth. See at 56:47, p. 1759, n. 11.

79. SŪRAT AL-NĀZĪ'ĀT (THE DIVESTERS)

Makkan: 46 'āyahs

This is also an early Makkan *sūrah* and, like the previous *sūrah*, its main themes are monotheism (*tawhīd*), the Messengership (*risālah*) of Muḥammad, peace and blessings of Allah be on him, the Resurrection, Judgement, reward and punishment in the hereafter. It is named after its first 'āyah wherein Allah swears by those angels who take away the lives of Allah's creatures by Allah's command. It then refers to the Resurrection and the situation on that day of those who disbelieve in it and to their doubts about it. Then it is pointed that there will be only a single blast and all will be resurrected. Next a reference is made to how Fir'awn disbelieved and disobeyed the Messenger of Allah, Mūsā, peace be on him, and how Allah punished him and his followers. This is done by way of reminding the unbelievers of the consequences of disbelieving and rejecting the message and the guidance delivered by the Messenger Muḥammad, peace and blessings of Allah be on him. The *sūrah* ends by once again drawing attention to the Day of Resurrection and the rewards and punishments that await respectively the believers and the unbelievers.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ عَمِلُوا 1. By those who divest¹

غُرُقًا in a plunge.²

وَالَّذِينَ شَطَبُوا 2. By those who draw³

نَشْطًا in a mild draw.

وَالَّذِينَ سَبَّحُوا 3. By those who swim across⁴

سَبْحًا in a swim.

وَالَّذِينَ سَبَقُوا 4. Then the outstrippers⁵

سَبْقًا who go ahead.

وَالَّذِينَ أَمَرُوا 5. And those who carry out⁶

أَمْرًا a command.

1. i. e., the angels who divest the life-spirit (*rūh*) of the unbelievers at death. Allah may swear by anything or being of His creation, but His servants may swear only by Him. نَازِعَات *nāzi'āt* (f. pl.; s. *nāz'ah*; m. *nāzi'*) = those that take with force, wrest, divest, remove, deprive (act. participle from *naza'a* [*naz'*], to take away. *tanzi'u* at 54:20, p. 1733, n. 1).

2. غَرَق *gharq* = drowning, sinking, immersion, plunge. See *mughraqūn* at 44:24, p. 1610, n. 11.

3. i. e., the angels who take away mildly the *ruh* of believers at death. نَاشِطَات *nāshi'āt* (f. pl.; s. *nāshi'ah*; m. *nāshi'*) = those who draw/ pull /attract gently (act. participle from *nasha'a* [*nash'*], to draw/ attract mildly.).

4. i. e., for carrying out Allah's commands. سَابِحَات *sābiḥāt* (f. pl.; s. *sābiḥah*; m. *sābiḥ*) = swimmers, those who float (act. participle from *sabaha* [*sabḥ/sibāḥah*], to swim. See *sabbih* at 76:26, p. 1924, n. 8).

5. i. e. the angels. سَابِقَات *sābiqāt* = those that go ahead, outstrippers (act. participle from *sabaqa* [*sabq*], to be or get ahead or before. See *sābiq* at 36:40, p. 1418, n. 9).

6. مُدَبِّرَات *mudabbirāt* (f. pl.; s. *mudabbirah*; m. *mdabbir*) = those that arrange, organize, regulate, direct, conduct, carry out (act. participle from *dabbara*, form II of *dabara* [*dubūr*], to turn one's back, to pass. See *yudabbiru* at 32:5, p. 1325, n. 7).

يَوْمَ تَرْجُفُ 6. On that day there will

الْأَرْجَفَةُ ٦ convulse¹ the convulsion.²

تَتَّبِعُهَا 7. There shall follow³ it

الرَّادِفَةُ ٧ the succeeding one.⁴

قُلُوبٌ يَوْمَئِذٍ 8. Hearts shall that day be

وَالْجَمَّةُ ٨ in commotion.⁵

أَبْصَرُهَا 9. Their eyes shall be

خَسِيعَةً ٩ downcast.⁶

يَقُولُونَ 10. They say:

أَوَنَّا لَمَرْءٍ مُّرْدُونٍ "Shall we indeed be reverted⁷

فِي الْخَافِرَةِ ١٠ to the original state?"⁸

أَوَإِذَا كُنَّا 11. "Will that be when we are

عِظَامًا خَاسِرَةً ١١ bones⁹ rotten to dust?"¹⁰

قَالُوا إِنَّكَ إِذَا 12. They say: "That then

كُرَّةٌ خَاسِرَةٌ ١٢ will be a return¹¹ in loss."¹²

فَلَا تَمَاجِي 13. But it will only be

1. The conclusion of the swearing is that the Resurrection shall take place and that on that day the first blowing of the trumpet will cause the death of every living being and convulse the earth and the mountains. *ترجف* *tarjufu* = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf/rajafân*], to be convulsed, to quake. See at 73:14, p. 1900, n. 9).

2. i. e., the first blowing of the trumpet. *راجة* *râjifah* (f. s.; m. *râjif*) = that which convulses, shakes, agitates (act. participle from *rajafa*. See n. 1 above).

3. *تابع* *taba'u* = she or it follows, comes after (v. iii. f. s. impfct. from *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'u* at 71:21, p. 1888, n. 2).

4. i. e., the second blowing of the trumpet for the Resurrection. *راذفة* *râdifah* (f. s.; m. *râdif*) = that which comes next, the succeeding one (act. participle from *radifa* [*radf*], to come next. See *radifa* at 27:72, p. 1224, n. 5).

5. *واجفة* *wâjifah* (f. s.; m. *wâjif*) = agitated, excited, in commotion (act. participle from *wajafa* [*wajf / wujûf / wajif*], to be agitated. See *'awjaftum* at 59:6, p. 1796, n. 11).

6. *خاشعة* *khâshî'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushâ'*], to be submissive, humble, dry and barren. See at 68:43, p. 1865, n. 12).

7. i. e., the unbelievers say. *مردودون* *mardûdûn* (pl.; s. *mardûd*) = those reverted, returned, sent back, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *mardûd* at 11:76, p. 705, n. 3).

8. *حافرة* *hâfirah* = original condition/state.

9. *عظام* *'izâm* (pl.; sing. *'azm*) = bones. See at 75:3, p. 1913, n. 5.

10. *نخرة* *nakhirah* = rotten, rotten to dust, worm-eaten, decayed.

11. *كررة* *karrah* (s.; pl. *karrât*) = a return, recurrence, comeback, once.

12. i. e., because they will be punished. *خاسرة* *khâsirah* (f. s.; m. *khâsir*) = she or that which is in loss, loser, is doomed to loss (active participle from *khâsara* [*khusr/khasâr / khasârah / khusrân*] to lose. See *khâsirûn* at 63:9, p. 1828, n. 11).

زَجْرَةً وَجِدَةً ١٣ a blast¹ for once.

فَإِذَا هُمْ 14. And lo, they shall be
بِالسَّاهِرَةِ ١٤ on the earth's surface!²

هَلْ أَتَاكَ 15. Has there come to you
حَدِيثُ مُوسَى ١٥ the account³ of Mûsâ?

إِذْ نَادَاهُ رَبُّهُ 16. When his Lord called out⁴
بِالْوَادِ الْقَدَسِ ١٦ to him in the valley⁵ sanctified,⁶
تُوًى ١٦ Tuwâ?⁷

أَذْهَبَ إِلَى فِرْعَوْنَ 17. "Go to Fir'awn.
إِنَّهُ طَغَى ١٧ Verily he has transgressed."⁸

فَقُلْ 18. "And say to him:
هَلْ لَكَ إِلَى ١٨ Are you willing to proceed
أَنْ تُزَكِّىَ ١٨ to purifying yourself?"⁹

وَأَهْدِيكَ 19. "And I guide¹⁰ you
إِلَى رَبِّكَ ١٩ towards your Lord,
فَتَخْشَى ١٩ so you be afraid?"¹¹

1. زجرة *zajrah* = blast, piercing sound. See at 37:19, p. 1433, n. 6.

2. i. e., they shall all be resurrected. ساهرة *sâhirah* = surface of the earth (The Arabs call the open space on the earth's surface *sâhirah* because they use to pass night over such a place).

3. The account of Mûsâ, peace be on him, is recalled in order to remind the unbelievers of the consequences of their unbelief and to encourage the Prophet, peace and blessings of Allah be on him, in the face of the unbelief and opposition of his people. حديث *ḥadīth* (s.; pl. 'ahādīth) = speech, talk, narrative, report, discourse, account. See at 77:50, p. 1932, n. 8.

4. نادى *nādā* = he called out, called, summoned, cried out (v. iii. m. s. past in form III of *nadā* [*nadw*], to call. See at 43:51, p. 1595, n. 10).

5. واد *wādīn* (s.; pl. 'awdiyah) = ravine, river bed, valley, vale, gorge. See at 27:18, p. 1207, n. 8.

6. مقس *muqaddas* = sanctified, sacred, holy, consecrated (passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See at 20:12, p. 978, n. 8).

7. The Tuwa valley on the Mount Sinai.

8. i. e., crossed all limits in unbelief and defiance of Allah. طغى *ṭaghā* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghan/ṭughyān*, to exceed all bounds. See at 69:11, p. 1870, n. 4).

9. i. e., from the filth of sin and unbelief. تزكى *tazakkā* (originally *tatazakkā*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkā*, form V of *zakā* [*zakā*], to grow, be pure, just. See *tazakkā* (iii. m. s. past) at 35:18, p. 1397, n. 5).

10. أهدي *'ahdiya(dī)* = I guide, show the way, lead (v. i. s. impfct. from *hadā* [*hady/ hudan/ hidāyah*], to guide, to lead. The final letter takes *fat-hah* because the verb is conclusion of the conditional sentence of the previous 'āyah. See *ahdī* at 40:29, p. 1520, n. 5).

11. i. e., of Allah. تخشى *takhshā* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 33:37, p. 1351, n. 3).

فَأَرَاهُ 20. Then he showed¹ him

الْآيَةَ الْكُبْرَى the sign² most great.

كَذَّبَ 21. But he disbelieved³

وَعَصَى and defied.⁴

ثُمَّ أَدْبَرَ 22. Then he turned back⁵

يَسْعَى making an effort.⁶

فَحَشَرَ 23. And assembled⁷

فَنَادَى and proclaimed:⁸

فَقَالَ أَنَا 24. "Then he said, I am the

رَبُّكُمْ الْأَعْلَى Lord of you, the most high."⁹

فَأَخَذَهُ اللَّهُ 25. So Allah seized⁹ him in

نَكَالٍ an exemplary punishment¹⁰

الْآخِرَةِ of the hereafter

وَالْأُولَى and the first.¹¹

إِنِّي فِي ذَلِكَ 26. Verily in that is a

لَعِبْرَةٌ lesson¹²

لِمَن يَخْشَى for anyone that fears.¹³

1. أَرَى 'arâ = He showed, made {someone} see (v. iii. s. past in form IV of ra'â [ra'y / ru'yah], to see, to see in dream. See 'araynâ at 47:30, p. 1657, n. 12).

2. i. e., the miracle of his stick turning a serpent and devouring the magic of Fir'awn's magicians.

3. آيَة 'āyah (pl. آيَات 'āyât) = sign, text of the Qur'ân, miracle, evidence. See at 48:20, p. 1670, n. 1.

4. كَذَبَ kadhdhaba = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of kadhaba [kidhb / kadhib / kadhbah / kidhbah], to lie. See at 75:32, p. 1917, n. 8).

5. عَصَى 'asâ = he disobeyed, rebelled, defied (v. iii. m. s. past from 'isyân/ ma'siyah, to disobey, to defy. See at 73:16, p. 1901, n. 1).

6. أَدْبَرَ adbara = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of dabara [dubâr], to turn one's back. See at 74:33, p. 1909, n. 2).

7. i. e., for opposing and counteracting Mûsâ. يَسْعَى yas'â = he runs, strives, endeavours, makes an effort (v. iii. m. s. impfct. from sa'â [sa'y], to move quickly. See at 66:8, p. 1847, n. 10).

8. حَشَرَ hashara = he assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past from hashr, to gather. See hushira at 46:6, p. 1632, n. 12).

9. نَادَى nâdâ = he called out, called, summoned, cried out, proclaimed (v. iii. m. s. past in form III of nadâ [nadw], to call. See at 79:16, p. 1912, n. 4).

10. أَخَذَ akhadha = he took, caught, got hold of, seized (v. iii. m. s. past from akhdh. See at 69:10, p. 1870, n. 2).

11. نَكَالٍ nakâl = exemplary punishment, warning example. See tankîl at 4:84, p. 278, n. 10.

12. i. e., life of this world.

13. عِبْرَةٌ 'ibrah (pl. عِبَر 'ibar) = lesson, example, warning, advice. See at 24:44, p. 1125, n. 2.

14. i. e., fears Allah and the consequences of disobeying Him and His Messenger. يَخْشَى yakhshâ = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from khashiya [khashy/khashyah], to fear, to dread). See at 35:18, p. 1399, n. 16).

Section (Rukû') 2

أَنْتُمْ أَشَدُّ 27. Are you the harder
خَلْقًا أَوْ السَّمَاءِ to create¹ or the sky?

بَنَاهَا 28. He has built² it.

رَفَعَ سَنَكهَا 28. He has raised³ its height⁴
فَسَوَّيْنَاهَا and has put it in order.⁵

وَأَغْطَشَ 29. And He has made dark⁶
لَيْلَهَا its night

وَأَخْرَجَ ضُوءَهَا 29. And He has produced⁷ its day-time.⁸

وَالْأَرْضَ 30. And the earth
بَعْدَ ذَلِكَ besides that

دَحَاهَا 30. He shaped like an egg.⁹

أَخْرَجَ مِنْهَا 31. And produced out of it

مَاءَهَا وَمَرْعَاهَا 31. its water and its pastures.¹⁰

وَالْجِبَالَ 32. And the mountains¹¹

أَرَسَهَا 32. He firmly fixed.¹²

مِمَّا لَكُمْ 33. As provision¹³ for you

وَلَا تَنْفِكُكُمْ 33. and for your livestock.¹⁴

1. i. e., to recreate and resurrect. خَلَقَ *khalq* = creation, to create, origination, making; also creatures, shape, constitution. See at 35:1, p. 1389, n. 6.

2. بنى *banâ* = he made, built, set up, founded, constructed (v. iii. m. s. past from *binâ*/'bunyân, to build. See *bunyân* at 78:12, p. 1934, n. 8).

3. رفع *rafa'a* = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 55:7, p. 1742, n. 1).

4. سمك *samk* = height, elevation, roof.

5. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 32:9, p. 1326, n. 9).

6. أَغْطَشَ *'aghtaṣha* = he made dark, darkened (v. iii. m. s. past in form IV of *ghaṭaṣha* [*ghaṭṣh*], to be dark).

7. أخرج *'akhraja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurāj*], to go out, to leave. See at 59:2, p. 1794, n. 4).

8. ضَحَى *ḍuḥan* = forenoon, day-time. See at 20:59, p. 988, n. 10.

9. دَحَى *daḥâ* = he shaped like an egg (v. iii. m. s. past from *dahiyah*).

10. مَرْعَى *mar'an* = pasture, grazing land, grassland.

11. جِبَالٍ *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 78:20, p. 1754, n. 2.

12. i. e., to make the earth's crust stable. أَرَسَ *'arsâ* = he firmly fixed, made fast, anchored (v. iii. m. s. past in form IV of *rasâ* [*rasw*], to be firm, to anchor. See *râsiyât* at 34:13, p. 1372, n. 11).

13. i. e., all these He did for making provision for your living. مَتَاعٍ *matâ'* (pl. *'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 57:20, p. 1776, n. 10.

14. أَنْعَامٍ *'an'am* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 47:12, p. 1651, n. 5.

فَإِذَا جَاءَتْ 34. So when there shall come

الطَّامَّةُ الْكَرْبَى ٣٤ the disaster¹ most monstrous.²

يَوْمَ يَذَّكَّرُ الْإِنْسَانُ 35. That day man shall recall³

مَا سَعَى ٣٥ all that he strove for.⁴

وَبُرِّزَتِ الْجَبِیْهُ 36. And exposed⁵ will be hell

لِمَنْ يَرَى ٣٦ for anyone that sees.

فَأَمَّا نَ 37. So as to those

طَغَى ٣٧ that transgress⁶

وَأَنۢرَ 38. And prefer⁷

الْحَيٰوةَ الدُّنْيَا ٣٨ the worldly life,

فَإِنَّ الْجَحِیۡمَ 39. Verily hell,

هِيَ الْمَأْوَى ٣٩ that shall be the abode.⁸

وَأَمَّا نَ خَافَ 40. And as for those who fear⁹

مَقَامَ رَبِّهِ ٤٠ the Position¹⁰ of their Lord,

وَنَهَى النَّفْسَ ٤٠ and prevents¹¹ the self

عَنِ الْهَوَى ٤٠ from whims,¹²

1. i. e., the Resurrection. طامة *tâmmah* = disaster, catastrophe, overwhelming calamity.

2. كبرى *kubrâ* = biggest, most huge, gravest, most monstrous (f. of 'akbar, elative of kabîr, big).

3. يذکر *yata dhakkaru* = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ *tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

4. i. e., what he did of good and bad deeds. سعى *sa'â* = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 53:39, p. 1725, n. 1).

5. برزت *burrizat* = she or it was made visible, brought to view, exposed (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burâz*], to come to view. See at 26:91, p. 1178, n. 10).

6. طغى *taghâ* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *taghan/ tughyân*, to exceed all bounds. See at 79:16, p. 1942, n. 8).

7. أثار *'âthara* = he preferred, chose, liked (v. iii. m. s. past in form IV of '*athara* [*'athr/ 'athârah*], to transmit, report, relate. See at 12:91, p. 756, n. 1).

8. i. e., of theirs. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from '*awâ* [*'awiy*], to seek shelter. See at 66:9, p. 1848, n. 6).

9. خاف *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 55:46, p. 1748, n. 2).

10. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مقام *maqâm* (s.; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 55:46, p. 1748, n. 3).

11. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 59:17, p. 1797, n. 11).

12. هوى *hawân* (s.; pl. '*ahwâ*') = affection, desire, craving, whims. See at 45:23, p. 1625, n. 5.

فَإِنَّ الْجَنَّةَ 41. Verily the garden,

هِيَ الْمَأْوَىٰ ٤١ that shall be the abode.¹

يَسْأَلُونَكَ 42. They ask² you

عَنِ السَّاعَةِ ٤٢ about the Hour:³

أَيَّانَ مُرْسَاهَا ٤٣ "When will its arrival⁴ be?"

فِيمَ آنتَ 43. About which you are not

مِنْ ذِكْرِنَهَا ٤٣ in awareness⁵ of.

إِلَىٰ رَبِّكَ 44. To your Lord is

مُنْتَهَاهَا ٤٤ its final destination.⁶

إِنَّمَا أَنتَ مُنذِرٌ 45. You are but a warner⁷

مَنْ يَخْشَاهَا ٤٥ for anyone that fears⁸ it.

كَأَنَّهُمْ 46. As if they will be,

يَوْمَ يَرَوْنَهَا ٤٦ on the day they see it,

لَوْ لَبَسُوا ٤٦ that they had not tarried⁹

لِلْآعِيَةِ ٤٦ but for an evening¹⁰

أَوْصَحَهَا ٤٦ or its forenoon.¹¹

1. i. e., of theirs. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from 'awâ ['awiy], to seek shelter. See at 79:39, p. 1945, n. 8).

2. يسألون *yas'alûna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 8:1, p. 546, n. 1).

3. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 54:46, p. 1738, n. 9.

4. مرسى *mursâ* = anchorage, arrival. See at 11:41, p. 692, n. 10.

5. ذكرى *dhikrâ* = recollection, remembering, memory, awareness, reminder. See at 47:18, p. 1645, n. 3.

6. i. e., its ultimate knowledge. منتهى *muntahan* = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See at 53:42, p. 1725, n. 5).

7. i. e., about it. منذر *mundhir* = warner, one who warns (act. participle from 'andhara, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See at 50:2, p. 1685, n. 4).

8. يخشى *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 79:26, p. 1943, n. 13).

9. يلبثوا *yalbathû* (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth/lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 46:35, p. 1645, n. 9).

10. عشية *'ashîyah* (s.; pl. *'ashâyâ*) = (late) evening, night. See at 19:11, p. 953, n. 6.

11. ضحى *ḍuḥan* = forenoon, day-time. See at 79:29, p. 1944, n. 8.

80. SŪRAT 'ABASA (HE FROWNED)

Makkan: 42 'āyahs

It is an early Makkan *sūrah* which deals with the themes of *tawhīd* (monotheism), *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ān and the Resurrection. It starts with Allah's affectionate reproof of His Messenger as he frowned at a blind man ('Abd Allah ibn 'Umm Maktum) who approached him for guidance when he was busy in speaking about his mission to a number of leading men of Makka. The *sūrah* is named 'Abasa (He frowned) with reference to this first 'āyah of it. The *sūrah* then points out that this Qur'ān is noble and exalted and that it has been delivered by a dutiful and upright angel messenger. Next the theme of Allah as the Sole and Only Creator and Lord (*tawhīd al-rubūbiyah*) is brought home by drawing attention to His having created man and every being and thing and His having made all the provisions for His creatures' livelihood and well-being. It is also pointed out that He causes them to die and that He will resurrect them when He wills. The *sūrah* ends by once again drawing attention to the Resurrection and by pointing out that on that day a man will be so engrossed in his own affair that he will flee even from his sons, wife, parents and brothers.

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ 1. He frowned¹

وَوَلَّى 2. and turned away.²

أَنجَاهُ 2. That there came to him

الْأَعْمَى 3. the blind person.³

وَمَا يَذِّبُكَ 3. And what will make you

لَعَلَّكَ realize⁴ that perhaps

يُزَكِّيَ 4. he will purify himself?⁵

أَوْ يَذَّكَّرُ 4. Or will take heed⁶

فَنَنْفَعَهُ 5. and there will benefit⁷ him

الذِّكْرَى 6. the admonition.

1. See introductory note above. عَبَسَ 'abasa = he frowned, looked sternly, scowled (v. iii. m. s. past from 'abs/'ubūs, to frown, to scowl. See at 74:22, p. 1906, n. 8).

2. تَوَلَّى *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā*/'*wilāyah*], to be near, to be a friend. See at 75:32, p. 1917, n. 9).

3. أَعْمَى 'a'mā (s.; pl. 'umy) = blind, blind person. See at 48:17, p. 1668, n. 8.

4. يَذِّبُكَ *yadribu* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from 'adrā, form IV of *darā* [*dirāyah*], to know. See at 42:17, p. 1567, n. 6).

5. يَزَكِّيَ *yazakkī* (originally *yatazakkī*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkā*, form V of *zakā* [*zakā*], to grow, be pure, just. See *tazakkā* at 79:18, p. 1942, n. 9).

6. يَذَّكَّرُ *yadhakkaru* (originally *yadhakkaru*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr*/*tadhkār*], to remember. See *yadhakkara* at 25:62, p. 1157, n. 37).

7. فَنَنْفَعُهُ *tanfa'u* = she or it avails, benefits (v. iii. f. s. impfct. from *nafa'a* [*nafa'*], to be useful, be of use. See at 74:48, p. 1919, n. 1).

5. As to the one who

أَسْتَعْنَىٰ thinks himself in no need,¹

فَأَن تَلَّهٗ تُصَدِّى 6. To him you pay attention.²

وَمَا عَلَيْكَ 7. And what is against you

الْأَبْرَئِى that he purifies himself³ not?

وَأَمَّا 8. And as to the one who

جَاءَكَ يَسْعَى came to you striving;⁴

وَهُوَ يَخْشَى 9. And he fears.⁵

فَأَن تَعْنَهُ 10. From him you

تَلَّهِى turn away your attention.⁶

لَّا 11. Never.⁷

إِنَّمَا تَذَكَّرُ Verily it is a reminder.⁸

فَن شَاءَ 12. So let anyone who wills

ذَكَرَهُ keep it in mind.

فِي صُحُفٍ مُّكَرَّمَةٍ 13. In pages⁹ venerated.¹⁰

مَرْفُوعَةٍ مُّطَهَّرَةٍ 14. Exalted,¹¹ rendered pure.¹²

1. استغنى *istaghna* = he became in no need, had no need, felt himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [ghinan/ghanâ]), to be free from want. See at 64:6, p. 1832, n.6).

2. تصدى *taṣaddâ* (originally *tataṣaddâ*) = you apply yourself, pay attention, undertake (v. ii. m. s. impfct. from *taṣaddâ*, form V of *ṣadiya* [ṣadan], to be thirsty).

3. i. e., from the filth of polytheism and unbelief. تبرى *tazakkâ* (originally *tatazakkâ*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [zakâ]), to grow, be pure, just. See 79:18, p. 1942, n. 9).

4. i. e., to get the truth. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [sa'y], to move quickly. See at 79:22, p. 1943, n. 6).

5. i. e., fears Allah. يخشى *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [khashy/khashyah], to fear, to dread). See at 79:45, p. 1946, n. 8).

6. تلهى *talahhâ* (originally *tatalahhâ*) = you are distracted, turn away attention (v. ii. m. s. impfct. from *talahhâ*, form V of *lahâ* [lahw], to amuse, to trifle away. See *lâ tulhî* at 63:9, p. 1828, n. 6).

7. i. e., never do so.

8. i. e., this Qur'ân is a reminder. تذكر *tadhkirah* = reminder. See at 76:29, p. 1925, n. 3.

9. i. e. this Qur'ân is in pages — is a book, with Allah. صفحات *ṣuḥuf* (pl.; s. *ṣahīfah*) = pages, books, scriptures. See at 74:52, p. 1911, n. 11.

10. مكرمة *mkarramah* (f. s., m. *mukarram*) = venerated, honoured, revered, treated with deference (passive participle from *karrama*, form II of *karuma* [karam/karamah/karâmah], to be noble. See *mukarmûn* at 70:35, p. 1882, n. 1).

11. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafû'a* [raf'], to raise, to lift up. See at 56:34, p. 1758, n. 2).

12. مطهرة *muṭahharah* (f., mas. *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara* /ṭahura [ṭahr/ṭahârah], to be pure, clean. See at 3:15, p. 160, n. 7).

بِأَيْدِي سَفَرَةٍ 15. In the hands of scribes,¹

كِرَامٍ بَرَرَةٍ 16. Noble² and dutiful.³

قِيلَ لِلْإِنْسَانِ 17. Woe to man!

مَا أَكْفَرَهُ 18. How ungrateful⁴ he is!

مِنْ أَيِّ شَيْءٍ 18. From what material

خَلَقَهُ 19. did He create him?

مِنْ نُّطْفَةٍ 19. From a drop⁵

خَلَقَهُ 20. He created him and

فَقَدَرَهُ 21. formulated him.⁶

ثُمَّ السَّيْلِ 20. Then the way⁷

يَسَّرَهُ 21. He made it easy⁸ for him.

ثُمَّ أَمَاتَهُ 21. Then He makes him die⁹

فَأَقْبَرَهُ 22. and causes him to be buried.¹⁰

ثُمَّ إِذَا شَاءَ 22. Then when He wills

أَنشَرَهُ 23. He will resurrect¹¹ him.

1. i. e., angels who write out the texts from the pages in *al-Lawh al-Mahfûz*. سفره *safarah* (pl.; s. *sâfir*) = scribes, writers.

2. كرام *kirâm* (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones. See 25:72, p. 1160, n. 1.

3. بررة *bararah* (pl.; s. *barr/bârr*) = dutiful, devoted, reverent, upright, righteous.

4. Because he does not believe in his Creator-Lord, Who created him and provided for his living and gave him guidance. ما أكفره *ma 'akfara* is a verb of wonder (*fi'l al-ta'ajjub*) meaning "how ungrateful!"

5. i. e., of sperm. نطفة *nutfah* (s.; pl. *nutaḥ*) = drop, sperm. See at 76:2, p. 1919, n. 5.

6. i. e., developed him through stages giving final form and capabilities. قدر = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 74:18, p. 1906 n. 6).

7. i. e., the right way of life — *tawhîd* and Islâm. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 76:29, p. 1925, n. 5.

8. يسهر *yassara* = he eased, made easy, smoothened, facilitated (v. iii. m. s. past in form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

9. أمات *'amâta* = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See at 53:44, p. 1725, n. 8).

10. أقبر *'aqbara* = he caused to be buried/entombed (v. iii. m. s. past in form IV of *qabara* [*qabar/maqbar*], to bury. See *qubûr* at 35:22, p. 1398, n. 3).

11. The emphasis is on the fact that as Allah has created and developed man and causes him to die, so He can and will, when he intends, resurrect him. أنشره *'anshara* = he resurrected (v. iii. m. s. past in form IV of *nashara* [*nashr/nushâr*], to spread out, to unfold, to publish. See *munashsharah* at 74:52, p. 1911, n. 12.

كَلَّا 23. No indeed.

لَمَّا يَقِضْ He has not carried out¹
مَا أَمَرَ بِهِ what He commanded² him.

فَلْيَنْظُرِ الْإِنْسَانُ 24. Let then man look³
إِلَى طَعَامِهِ at his food.⁴

أَنَّا صَبَبْنَا 25. We indeed do pour⁵
الْمَاءَ صَبًّا water in a downpour.⁶

ثُمَّ شَقَقْنَا الْأَرْضَ 26. Then We crack⁷ the earth
شَقَاقًا in cracks.

فَأَنْبَتْنَا فِيهَا 27. Then We grow⁸ therein
حَبًّا corn.⁹

وَعِنَبًا 28. And grapes¹⁰ and
وَقَضْبًا edible herbs.¹¹

وَزَيْتُونًا 29. And olives¹²
وَتَخْلَافًا and date palms.¹³

وَحَدَائِقَ 30. And orchards¹⁴
عُلْبًا of luxuriant growth.¹⁵

1. يقضى *yaqḍī(i)* = he spends, settles, concludes, decides, decrees, carries out, performs (v. iii. m. s. impfct. from *qaḍā* [*qaḍā'*]), to settle, to decide, to carry out. The final *yā* is dropped because of the particle *lam* coming before the verb. See *yaqḍī* at 45:17, p. 1623, n. 5).

2. i. e., to believe in Him, to obey His directives and to worship Him Alone. أمر *'amara* = he commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:68, p. 747, n. 6).

3. i. e., think about how Allah provides his food. لينظر *li yanẓur* = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

4. طعام *'aṭām* (s.; pl. أَطِمْاء *aṭ'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

5. صبنا *ṣababnā* = we poured, poured forth, imposed (v. i. pl. impfct. past from *ṣabba* [*ṣabb*], to pour, pour forth. See *yusabbu* at 22:19, p. 1052, n. 5).

6. i. e. rains in abundance.

7. i. e., for trees and plants to grow. شققنا *shaqaqnā* = we cracked, split, ripped, cleft (v. i. pl. past from *shaqqa* [*shaqq*], to split.. See *shiqāq* at 41:52, p. 1559, n. 3).

8. أنبتنا *'anbatnā* = we grew, germinated, caused to sprout (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabr*], to grow, to sprout. See at 50:7, 1686, n. 9).

9. حب *ḥabb* (s.; pl. ḥubûb) = grain, corn, seed, cereal. See at 78:15, p. 1935, n. 5.

10. عنب *'inab* (s.; pl. 'a'nâb) = grape. See at 17:91, p. 902, n. 8.

11. قضب *qaḍb* = edible herbs.

12. زيتون *zaytûn* = olives, olive tree. See at 6:99, p. 433, n. 7.

13. نخل *nakhl* = date palm. See at 55:68, p. 1751, n. 4.

14. حدائق *ḥadâ'iq* (pl.; s. ḥadīqah) = gardens, orchards, parks. See at 78:32, 1937, n. 10.

15. غلب *ghulb* (pl.; s. ḡhalbâ) = dense trees, trees of luxuriant growth.

۞ وَفِكَهٖ وَأَبَآ 31. And fruits¹ and pasture.²

۞ مَنَعَا لَكَ 32. As provision³ for you

۞ وَلَا تَعْمِكُ 32. and your grazing livestock.⁴

۞ فَإِذَا جَاءَتْ 33. Then when there shall

۞ أَصْلَاقٌ 33. come the deafening blast.⁵

۞ يَوْمَ يَفِرُّ 34. That day shall flee⁶ a

۞ مِنْ أَخِيهِ 34. person from his brother,

۞ وَأُمِّهِ 35. And his mother

۞ وَأَبِيهِ 35. and his father;

۞ وَصَحْبِهِ 36. And his wife⁷

۞ وَبَنِيهِ 36. and his children.⁸

۞ لِكُلِّ امْرِئٍ مِنْهُمْ 37. Every person of them

۞ يَوْمَ يَذُنُّ 37. that day shall have a state⁹

۞ يَتِمُّهُ 37. that will suffice¹⁰ him.

۞ وَبُحُورُهُ 38. Some faces¹¹ that day

۞ مُتَّفِرَّةٌ 38. shall be gleaming.¹²

1. فاكهة *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 55:568, p. 1751, n. 3.

2. آب *'abb* = grass, plants, herbage, pasture.

3. متاع *matâ'* (pl. *'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 79:33, p. 1944, n. 13.

4. أنعام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 79:33, p. 1944, n. 14.

5. i. e., of the Resurrection. صاعقة *ṣâkhkhah* = deafening blast/sound.

6. i. e., because he will be fully occupied with his own situation and will not care for his near ones, as stated clearly in 'ayah 37 below. يفر *yafirru* = he flees, escapes, runs away (v. iii. m. s. impfct. from *farrâ* [*firâr/mafarr*], to flee, to run away. See *farrat* at 74:51, p. 1911, n. 8).

7. صاحبة *ṣâhibah* (f.; m. *ṣâhib*) = companion, comrade, wife, consort, follower, owner (act. participle from *ṣahiba* [*ṣuḥbah/ ṣahâbah/ sihbah*], to be a companion. See at 72:3, p. 1891, n. 3).

8. بنى *banî(n)* (pl.; accusative/genitive of *banân*; s. *ibn*) = sons, descendants, offspring, children (the final *nûn* is dropped because of the genitive construction). See *banîn* at 26:133, p. 1185, n. 9.

9. شأن *sha'n* (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 55:29, p. 1745, n. 6.

10. i. e., he will be so preoccupied with his position that he will have neither time nor any inclination towards attending to any one else's affair, even if that person is his near one. يغني *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

11. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 75:22, p. 1916, n. 5).

12. مسفرة *musfirah* = gleaming, shining, beaming, radiant (act. participle from *'asfara*, form IV of *safara* [*safrâ*], to shine. See *'asfara* at 74:34, p. 1909, n. 3).

صَاحِكَةً مُسْتَبْشِرَةً ﴿٣٩﴾ 39. Smiling¹ and rejoicing.²

وَوُجُوهُ 40. And some faces will

يَوْمَئِذٍ have that day

عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ on them dust.³

زَعَفَهَا 41. There will overtake⁴ them

فُتْرَةٌ ﴿٤١﴾ gloom.⁵

أُولَٰئِكَ 42. Such ones,

هُمُ الْكَافِرُونَ they are the unbelievers,⁶

الْفَجْرُونَ ﴿٤٢﴾ the sinful.⁷

1. صَاحِكَةً *dāhikah* (f.; m. *dāhik*) = ضاحك *dāhik* = one who laughs, laughing, smiling (act. participle from *dāhika* [*dāhik/dāhik/dāhik*], to laugh. See *dāhik* at 27:19, p. 1207, n. 14).

2. مُسْتَبْشِرَةً *mustabshirah* (f.; m. *mustabshir*) = rejoicing, happy (act. participle from *istabshara*, form X of *bashara* /*bashira* [*bishr/ bushr*], to be happy. See *yastabshirūna* at 39:45, p. 1497, n. 6).

3. غَبَرَةٌ *ghabarah* = dust.

4. تَرْهَقُ *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 70:44, p. 1883, n. 11).

5. قُتْرَةٌ *qatarah* = gloom, ignominy.

6. كُفْرَةٌ *kafarah* (pl.; s. *kāfir*) = unbelievers, disbelievers, ungrateful, infidel (act. participle from *kafara* [*kufir*], to disbelieve, to cover. See *kāfir* at 76:24, p. 1924, n. 4).

7. فَجْرَةٌ *fajarah* (pl.; s. *fājir*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujār*], to act immorally, to commit adultery, sin. See *fājir* at 71:27, p. 1889, n. 9).

81. SŪRAT AL-TAKWĪR (THE ROLLING UP)

Makkan: 29 'āyahs

This is also an early Makkan *sūrah*. Its main themes are the Resurrection, the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ān. It starts by referring to some of the horrible events that will take place on the eve of the Resurrection, beginning with the rolling up of the sun (*al-Takwīr*). The *sūrah* is named after this initial 'āyah. It then emphasizes the *risālah* and points out that the Qur'ān was delivered by the noble angel messenger Jibrīl ('āyahs 19-21). Next it is pointed out that the Messenger of Allah, peace and blessings of Allah be on him, saw the angel Jibrīl in his actual form appearing in the clear horizon. Finally it is emphasized that the Qur'ān is a reminder (*dhikr*) for all beings calling them to the straight path.

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا الشَّمْسُ 1. When the sun

كُوِّرَتْ 1 shall be rolled up.¹

وَإِذَا النُّجُومُ 2. And when the stars² shall

انْكَدَرَتْ 1 be dispersed.³

وَإِذَا الْجِبَالُ 3. And when the mountains⁴

سُيِّرَتْ 1 shall be set in motion;⁵

وَإِذَا الْعِشَارُ 4. And when the ten-month

الْعِشَارُ pregnant she-camels⁶

عُطِّلَتْ 1 shall be neglected;⁷

وَإِذَا الْوُحُوشُ 5. And when the wild animals⁸

حُشِرَتْ 1 shall be assembled;⁹

1. i. e., extinguished and removed. This and the succeeding 12 'āyahs describe some of the dreadful events that will usher in the Resurrection and the day of Judgement. كُوِّرَتْ *kuwwirat* = she or it was rolled, rolled up, coiled, rolled into a ball, made round, rounded (v. iii. f. s. past passive from *kawwara*, form II of *kāra* [kawr], to hurry).

2. نجوم *nujūm* (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 77:8, p. 1927, n. 5.

3. انْكَدَرَتْ *inkadarat* = she became dispersed, scattered (v. iii. f. s. past from *inkadara*, form VII of *kadara* [kadar], to be turbid, dreary).

4. جبال *jibāl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 79:32, p. 1944, n. 11.

5. سِيرَتْ *suyyirat* = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sāra* [sayr / sayrārah / masīr / masīrah / tasyār] to move, to travel. See at 78: 20, p. 1955, n. 15).

6. عِشَار *'ishār* (pl.; s. *'ashrā*) = ten-month pregnant she camels.

7. عَطِّلَتْ *'uṭṭilat* = she was abandoned, neglected, deserted (passive participle from *'aṭṭala*, form II of *'aṭila* ['aṭal], to be destitute, idle. See *mu'aṭṭalah* at 22:45, p. 1062, n. 5).

8. وَحُوش *wuḥūsh* (pl.; s. *waḥsh*) = wild animals, beasts.

9. حُشِرَتْ *ḥushirat* = she was assembled, gathered, mustered, collected, rallied, herded (v. iii. f. s. past passive from *ḥashara* [ḥashr], to gather. See *ḥushira* at 27:17, p. 1207, n. 5).

وَإِذَا الْبِحَارُ 6. And when the seas¹

سُجِّرَتْ ٦ shall be overflowed;²

وَإِذَا النُّفُوسُ 7. And when the souls³

زُوجَتْ ٧ shall be coupled;⁴

وَإِذَا 8. And when the
الْمَوْتُ دُفِنَتْ female babes buried alive⁵

سُئِلَتْ ٨ shall be questioned⁶

بِأَيِّ ذَنْبٍ 9. For what sin⁷

قُتِلَتْ ٩ were they killed?

وَإِذَا الصُّفُفُ 10. And when the pages⁸

نُشِرَتْ ١٠ shall be spread out;⁹

وَإِذَا السَّمَاءُ 11. And when the sky

كُشِفَتْ ١١ shall be taken off,¹⁰

وَإِذَا الْجَحِيمُ 12. And when the hell

سُعِرَتْ ١٢ shall be set ablaze;¹¹

وَإِذَا الْجَنَّةُ 13. And when the paradise

أُزْلِفَتْ ١٣ shall be brought near;¹²

1. i. e., because of the commotion of the earth and the boiling of the water. *biḥār* (pl.; s. *bahr*) = seas.

2. i. e., because of the commotion of the earth and the boiling of the water. *سُجِّرَتْ* *sujjirat* = she was caused to overflow, overflowed (v. iii. f. s. past passive from *sajjara*, form II of *sajara*, to fire up, to heat. See *masjûr* at 52:6, p. 1707, n. 9.

3. *نُفُوس* *nufûs* (pl.; s. *nafs*) = animate beings, persons, human beings selves, spirit, souls. See *nafs* at 74:38, p. 1909, n. 10.

4. i. e., with their respective bodies. *زُوجَتْ* *zuwwijāt* = she was coupled, paired, given in marriage (v. iii. f. s. past passive from *zawwaja*, form II of *zâja* [zawj], to incite, to instigate. See *zawwajnâ* at 52:20, p. 1710, n. 5.

5. This has reference to the pagan Arab's custom of burying alive newborn female babes due to a superstition. *مَوْتُ دُفِنَتْ* *maw'udah* = new-born female baby buried alive (passive participle, from *wa'ada*, to bury alive a newborn female baby).

6. *سُئِلَتْ* *su'ilat* = she was asked, questioned, interogated (v. iii. f. s. past passive from *sa'ala* [*su'âl/ mas'alah/ tas'âl*], to ask. See *yas'alûna* at 79:42, p. 1946, n. 2).

7. *ذَنْب* *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 55:39, p. 1747, n. 2.

8. i. e., of the books of deeds. *صُفُف* *ṣuḥuf* (pl.; s. *ṣaḥīfah*) = pages, books, scriptures. See at 80:12, p. 1948, n. 9.

9. *نُشِرَتْ* *nushirat* = she was spread out, unfolded, published (v. iii. f. s. past passive from *nashara* [*nashr*], to spread out. See *yanshuru* at 42:28, p. 1572, n. 7).

10. *كُشِفَتْ* *kushifat* = she or it was removed, taken off, erased, scraped off (v. iii. f. s. past passive from *kashaṭa* [*kashf*], to take off).

11. *سُعِرَتْ* *su'irat* = she or it is set ablaze, ignited, fired up, enkindled, kindled (v. iii. f. s. past passive from *sa'ara*, form II of *sa'ara* [*sa'r*], to kindle. See *su'ur* at 54:24, p. 1734, n. 2).

12. *أُزْلِفَتْ* *'uzlifāt* = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalif*], to go near, approach, advance. See at 50:31, p. 1692, n. 3).

عَمَتْ نَفْسٌ 14. Then shall know a person
مَا أَحْضَرَتْ what it had brought.¹

فَلَا أَقْسِمُ 15. So I indeed swear²
بِالْحَنَسِ by the moving planets.³

الْجَوَارِ 16. And the stars⁴
الْكُنُوسِ that appear and disappear.⁵

وَالَّيْلِ 17. And by the night
إِذَا عَسَفَ as it becomes dark;⁶

وَالْفُجَيْحِ 18. And by the dawn
إِذَا نَفَسَ as it brightens.⁷

إِنَّهُ لَقَوْلُ 19. Verily it is a saying
رَسُولٍ كَرِيمٍ of a messenger⁸ most noble.⁹

ذِي قُوَّةٍ 20. Possessing power,
عِنْدَ ذِي الْعَرْشِ near the Lord of the Throne¹⁰
مَكِينٍ in distinguished rank.¹¹

مُطَاعٍ 21. Obeyed,¹²
تَمَّ امِينٍ moreover trustworthy.¹³

1. i. e., of good and bad deeds. أَحْضَرَتْ 'ahḍarat = she brought, set, supplied (v. iii. f. s. past from 'ahḍara, form IV of ḥaḍara [ḥuḍûr], to be present. See muḥḍarûn at 37:158, p. 1454, n. 7).

2. lâ is here for emphasis. أَقْسِمُ 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'aqsama, form IV of qasama [qasam], to divide. See at 75:1, p. 1013, n. 1).

3. الحَنَسِ khunnas (pl.; s. khânis) = planets moving and disappearing (act. participle from khanasa [kahns/ khunûs/ khins], to disappear, delay).

4. الجَوَارِ jawâr (f. pl.; s. jāriyah) = ships, those that move on/flow, maids, planets (act. participle from jarâ [jary], to flow. See at 55:24, p. 1744, n. 8).

5. الكُنُوسِ kunnas = stars that appear and disappear.

6. عَسَفَ 'as'asa = he or it became dark, receded (v. iii. m. s. past).

7. تَنَفَسَ tanaffasa = he or it breathed, sighed, brightened (v. iii. m. s. past in form V of nafasa/nafisa [nafas], to be precious, to be sparing).

8. رَسُولٍ rasûl (s.; pl. rusul) = messenger, envoy, emissary, delegate. See at 12:50, p. 740, n. 9.

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. كَرِيمٍ karîm = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of fa'il from karuma [karam/ karamah/ karâmah], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

10. عَرْشٍ 'arsh = throne. See at 69:17, p. 1871, n. 7.

11. مَكِينٍ makîn (s.; pl. mukanâ') = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of fa'il from makuna [makânah], to be strong. See makkannâ at 77:21, p. 1929, n. 2).

12. مُطَاعٍ muṭâ' = obeyed one (pass. participle from 'ṭâ'a, form IV of ṭâ'a[ṭaw'], to obey. See yuṭâ' at 40:18, p. 1515, n. 12).

13. آمِينَ 'amîn = faithful, trustworthy, loyal, honest, trustee (active participle in the scale of fa'il from 'amuna ['amânah], to be faithful. See at 7:68, p. 492, n. 3).

وَمَاصَاحِبُكَ 22. And your companion¹ is

يَمْجُوتُ 23. not one gone off his head.²

وَلَقَدْ رَآهُ 23. And indeed he saw him³

إِلَافًا فِي السَّيِّئِ 24. in the horizon⁴ most clear.⁵

وَمَا هُوَ 24. And he is not

عَلَى الْغَيْبِ بِضَنِينٍ 25. of the unseen any niggardly.⁶

وَمَا هُوَ يَقُولُ 25. Nor is it the saying of

سَيِّطَانٍ رَّجِيمٍ 26. Satan accursed.⁷

فَآيْنَ 26. Then whither

نَذْهَبُونَ 27. shall you go?

إِنْ هُوَ إِلَّا 27. It is naught but

ذِكْرٌ لِلْعَالَمِينَ 28. a reminder⁸ for all beings.⁹

لِمَنْ شَاءَ 28. For whoever that wills

مِنْكُمْ أَنْ يَسْتَقِيمَ 29. of you to be upright.¹⁰

وَمَا نَشَاءُونَ 29. And you may not will

إِلَّا أَنْ يَشَاءَ اللَّهُ 30. except that there wills Allah,¹¹

رَبُّ الْعَالَمِينَ 31. Lord of all beings.

1. i. e., the Prophet, peace and blessings of Allah be on him. صاحب *ṣāhib* (s.; pl. *'aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ ṣuḥbah*) = companion, comrade, friend. See at 54:29, p. 1735, n. 2.

2. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ān.

3. i. e., the angel Jibrīl in his real form. مجنون *majnūn* (s.; pl. *majnūn*) = possessed by jinn, insane, mad, one gone off his head (pass. participle from *janna* [*junān*], to cover, to hide. See at 68:2, p. 1859, n. 5).

4. i. e., the angel Jibrīl in his real form.

5. أفق *'ufuq* (s.; pl. *'āfāq*) = horizon, range of vision. See at 53:7, p. 1718, n. 5.

6. مبين *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*], to be clear. See at 71:2, p. 1884, n. 4).

7. i. e., withholding anything. ضنين *ḍanīn* = niggardly, stingy (act. participle in the scale of *fa'īl* from *ḍanna* [*ḍann*], to be niggardly, to keep back).

8. رجم *rajīm* = accursed, damned, stoned (pass. participle in the scale of *fa'īl* from *rajama* [*rajm*], to stone, to curse. See at 38:77, p. 1477, n. 7).

9. ذكر *dhikr* = citation, mention, recollection, remembrance, reminder, also scripture, the Qur'ān (The Qur'ān is repeatedly mentioned as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). See at 72:17, p. 1894, n. 7.

10. عالَمين *'ālamīn* (acc./gen. of *'ālamūn*; sing. *'ālam*, i. e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 69:44, p. 1875, n. 410. i. e., to take the straight path of Islam. يستقيم *yastaqīma(u)* = he stands upright, straightens up, becomes straight/ right/ proper (v. iii. m. s. impfct. from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to get up, to stand up. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *istaqāma* at 72:16, p. 1894, n. 1).

11. Guidance is bestowed only by Allah out of His mercy.

82. SŪRAT AL-*INFITĀR* (THE CLEAVING ASUNDER)

Makkan: 19 'ayahs

This is an early Makkan *sūrah* and like its previous *sūrah* deals with the themes of the Resurrection, Judgement, reward and punishment in the hereafter. It starts by drawing attention to the terrible events that will herald the Day of Resurrection, mentioning first the cleaving asunder of the sky (*al-Infitār*). The *sūrah* is named after this first 'ayah. Next it points out how man is deceived about Allah in spite of the fact that He creates him and gives him form and shape. He is then reminded that he cannot escape by disbelieving in the Day of Judgement; for over each individual are appointed angel watchers to keep a record of his deeds and that the righteous shall in the hereafter be in a blissful life while the sinful unbelievers will be in hell. It ends by reminding that on the Day of Judgement none will have any power whatsoever and that the command will be Allah's Alone.

سُورَةُ الْاِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky

أَنْفَطَرَتْ shall be cleft asunder.¹

2. And when the stars²

انْتَثَرَتْ shall scatter and disappear.³

3. And when the seas⁴

فُجِرَتْ shall be exploded.⁵

4. And when the graves shall

بُعِثَتْ be upturned and exposed.⁶

5. Then shall know a person

مَا قَدَّمَ

وَأَخَّرَتْ what it had advanced⁷
and left behind.⁸

1. *infatarat* = she or it became split up, was cleft asunder, was broken into pieces (v. iii. f. past in form VII of *fajara* [*fatr*], to split, to cleave. See *munfaṭir* at 73:218, p. 1901, n. 7).

2. *nujûm* (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 81:2, p. 1953, n. 2.

3. *intatharat* = she or it was scattered, cast abroad, dispersed (v. iii. f. s. past in form VIII of *nathara* [*nathr/nithâr*], to scatter, disperse. See *manthâr* at 25:23, p. 1145, n. 7).

4. *biḥâr* (pl.; s. *bahr*) = seas. See at 81:6, p. 1954, n. 1.

5. *fujjirat* = she or it was burst, exploded (v. iii. f. s. pasi passive from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *yufajjirûna* 76:6, p. 1920, n. 9).

6. i. e., they will be torn and their contents brought out. *bu'thirat* = she or it was exposed, upturned (v. iii. f. s. past passive from *ba'thara* [*ba'tharah*], to upturn and expose).

7. i. e., of good and bad deeds. *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* / *qadm* / *qudûm* / *qidmân* / *maqdam*] to precede, to arrive. See at 78:40, p. 1939, n. 9).

8. i. e., of continuous charity or good custom. *'akhkharat* = she delayed, deferred, put off, postponed, left behind (v. iii. f. s. past from *'akhkhara*, form II from the root '*akhr*. See '*akhkhara* at 75:13, p. 1915, n. 3).

يَا أَيُّهَا الْإِنْسَنُ 6. O man,

مَا غَرَّكَ what has deluded¹ you

عَنِ رَبِّكَ about your Lord

أَلَكَرِيمُ ٦ the Most Beneficent?²

الَّذِي خَلَقَكَ 7. He Who created you,

فَسَوَّكَ then duly shaped³ you

فَعَدَلَكَ ٧ and balanced⁴ you?

فِي أَيِّ صُورَةٍ 8. In whatever shape⁵ He

مَشَاءَ رَزَقَكَ ٨ willed He constituted⁶ you.

كَلَّا 9. Not at all. Nay,

تَكْذِبُونَ you disbelieve⁷

بِالَّذِينَ ٩ in the Judgement.⁸

وَأَنعَلَيْكُمْ 10. But verily over you

حَافِظِينَ ١٠ are guards.⁹

كِرَامًا 11. Noble ones¹⁰

كَتَبِينَ ١١ writing down.¹¹

يَعْلَمُونَ 12. They know

مَا تَعْمَلُونَ ١٢ all that you do.

1. i. e., deluded you from believing in the words, of your Lord and in the Resurrection. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr*, to mislead, to deceive. See at 8:49, p. 565, n. 10).

2. كريم *karîm* = Most Noble, Most Beneficent, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'il* from *karuma* [*karam*/ *karamah*/ *karâmah*], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

3. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 79:28, p. 1944, n. 5).

4. عَدَلَ *'adala* = he balanced, made equal, acted justly, levelled (v. iii. m. s. past from *'adl*/ *adlâh*, to be just/equal. See at *'a'dila* at 42:15, p. 1565, n. 7).

5. صُورَةٌ *ṣûrah* = (f. s., pl. *ṣuwar*) = shape, make, form, figure, picture, statue, copy. See *ṣuwar* at 40:64, p. 1532, n. 5.

6. رَكَّبَ *rakkaba* = he constituted, constructed, built, assembled, mounted, set up (v. iii. m. s. past in form II of *rakiba* [*rukûb*], to mount, to ride. See *tarkabûna* at 42:12, p. 1585, n. 1).

7. تَكْذِبُونَ *tukadhdhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 77:29, p. 1939, n. 2).

8. دِينَ *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 74:46, p. 1910, n. 12.

9. i. e., angel-guards. حَافِظِينَ *ḥâfiẓîn* (pl.; acc./gen/ of *ḥâfiẓûn*; s. *ḥâfiẓ*) = keepers, preservers, observers, those who take care, guards, protectors (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 70:29, p. 1881, n. 3).

10. كِرَامَ *kirâm* (pl.; s. *karîm*) = nobles, dignified/ distinguished persons. See 80:16, p. 1949, n. 2.

11. i. e., keeping a record of deeds. كَاتِبِينَ *kâtibîn* (pl.; acc./gen. of *kâtibûn*; s. *kâtib*) = writers, scribes, recorders (act. participle from *kataba* [*katb* / *kitâbah*], to write. See *kataba* at 59:3, p. 1795, n. 10).

إِنَّ الْأَبْرَارَ 13. Verily the righteous¹

لَفِي نَعِيمٍ ١٣

shall be in bliss.²

وَالِ الْفَاجِرَ 14. And verily the sinful³

لَفِي جَحِيمٍ ١٤

shall be in hell.

يَصَلُّونَهَا 15 They shall enter⁴ it

يَوْمَ الدِّينِ ١٥

on the Day of Requital.⁵

وَمَا هُمْ 16. And they cannot

عَنْهَا يَغَايِبُونَ ١٦

from it absent themselves.⁶

وَمَا أَدْرَاكَ 17. And what will inform⁷ you

مَا يَوْمَ الدِّينِ ١٧

what the day of Requital is?

ثُمَّ مَا أَدْرَاكَ 18. Again, what will inform you

مَا يَوْمَ الدِّينِ ١٨

what the day of Requital is?

يَوْمَ لَا 19. That day there will not

تَمْلِكُ نَفْسٌ ١٩

have power⁸ anyone

لِنَفْسٍ شَيْئًا ١٩

for anyone whatsoever,⁹

وَالْأَمْرُ يُؤْمَرُ 19 and the command¹⁰ that day

لِلَّهِ ١٩

shall be Allah's.

1. ابرار 'abrâr (pl.; s. barr/bârr) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 76:5, p. 1920, n. 4.

2. i. e., in paradise. نعيم na'im = bliss, felicity, comfort, happiness, delight. See at 76:20, p. 1923, n. 4.

3. الفاجر fujjâr (pl.; s. fâjir) = immoral ones, depraved, libertine, licentious, sinful (act. participle from fajara [fujâr], to act immorally, to commit adultery, sin. See at 38:28, p. 1467, n. 4).

4. يصلون yaşlawna = they burn, broil, be exposed to fire, enter into fire (v. iii. m. pl. impfct. from šalâ [şalan/ şultî/ şilâ], to roast, to burn, to be exposed to fire. See at 58:8, p. 1587, n. 1).

5. دين dîn = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:9, p. 1958, n. 8.

6. i. e., they shall not be able to keep away from it. غائبين ghâ'ibîn (pl.; acc./gen. of ghâ'bûn) = those absenting themselves, absentees, unseen ones (act. participle from ghâba [ghayb /ghaybah /ghiyâb /ghaybûbah/ maghîb] to be absent, unseen. See at 27:20, p. 1208, n. 9).

7. أدرى 'adrâ = he informed, let know, notify (v. iii. m. s. past in form IV of darâ [dirâyah], to know. See at 74:27, 1907, n. 6).

8. تملك tamliku = she possess, holds, dominates, owns, has power (v. iii. f. s. impfct. from malaka [malk/mulk/milk], to take in possession. See yamlikûna at 78:37, p. 1938, n. 10).

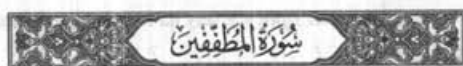
9. i. e., in giving any help or in interceding for anyone.

10. أمر 'amr (s.; pl. أوامر 'awâmir / أمور 'umûr) = order, command, decree / matter, issue, affair. See at 51:4, p. 1969, n. 7.

83. SÛRAT AL-MUṬAFFIFÎN (THE DEFRAUDERS)

Makkan: 36 'âyahs

This is a Makkan *sûrah*. Its main emphasis is on honesty and fairness in business dealings, the inevitability of the Day of Judgement and accountability for all our deeds, the truth of the Qur'ân and the messengership of Muḥammad, peace and blessings of Allah be on him, the attitude of the unbelievers to these, and the rewards and punishments in the hereafter respectively for the believers and the righteous on the one hand, and the unbelievers and the sinful on the other. The *sûrah* starts with a denunciation of those who defraud others in the process of giving them by measure or by weight (*al-Muṭaffifîn*) and is named after this initial 'âyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ 1. Woe to the defrauders.¹



الَّذِينَ إِذَا

أَكَلُوا أَكَلًا لَّا يُغْنِي عَنْهُمْ 2. Who, when they

يَسْتَوْفُونَ 3. receive by measure² from

مَن يَخْسِرُونَ 4. men take in full.³

وَأِذَا

كَالَوْهُمْ أَوْزَنُوا 3. And when they give them

يُخْسِرُونَ 4. by measure⁴ or weigh⁵ for them

يُخْسِرُونَ 4. they cause a loss.⁶

أَلَا يَظُنُّ 4. Do there not believe⁷

أُولَٰئِكَ أَنَّهُمْ 4. such people that they

مَبْعُوثُونَ 4. shall be resurrected,⁸

لَيَوْمٍ عَظِيمٍ 5. For a day very grave?

1. The meaning is explained in the next two 'âyahs. *muṭaffifîn* (pl.; acc./gen. of *muṭaffifûn*; s. *muṭaffif*) = defrauders, small cheaters (act. participle from *ṭaffafa*, form II of *ṭaffa*, to make deficient, scanty).

2. *iktâlû* = they received by measure (v. iii. m. pl. past from *iktâla*, form VIII of *kâla* [*kayl/makâl/makîl*], to measure, to weigh. See *naklat* at 12:63, p. 745, n. 4).

3. *yastawfûna* = they take in full, receive in full, give in full, complete (v. iii. m. pl. impfct. from *istawfâ*, form X of *wafâ* [*wafâ*], to fulfil. See *yâfûna* at 76:7, p. 1920, n. 11).

4. *kâlû* = they measure, give by measure (v. iii. m. pl. past from *kâla*. See n. 2 above).

5. *wazanû* = they weighed, (v. iii. m. pl. past from *wazana* [*wazn/zianh*], to weigh. See *zinâ* at 26:182, p. 1193, n. 7).

6. i. e., by giving less than due through some device in the process of weighing. *yukhsirûna* = they cause a loss, make less, reduce, make deficient, (v. iii. m. pl. impfct. from *'akhsara*, form IV of *khasira* [*khusr/ khasâr /khasârah /khusrân*], to suffer loss. See *lâ tukhsirû* at 55:9, p. 1742, n. 8).

7. *yazunnu* = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 22:15, p. 1050, n. 5).

يَوْمَ 6. The day

يَقُومُ النَّاسُ mankind shall stand before

رَبِّ الْعَالَمِينَ the Lord of all beings.¹

كَلَّا إِنَّ كِتَابَ 7. Never.² Verily the record³

الْفَجَارِ لِي سِجِّينَ of the sinful shall be in *sijjîn*.⁴

وَمَا أَدْرَاكَ 8. And what will inform⁵ you

مَا سِجِّينَ what the *sijjîn* is?

كِتَابٌ مَرْقُومٌ 9. A book imprinted.⁶

وَيْلٌ يَوْمَئِذٍ 10. Woe on that day

لِلْمُكَذِّبِينَ to the disbelievers;⁷

الَّذِينَ يَكْفُرُونَ 11. Who disbelieve

يَوْمَ الدِّينِ in the Day of Judgement.⁸

وَمَا يَكْذِبُ 12. And there disbelieves not

بِهِ إِلَّا كُلُّ in it anyone but every

مُعْتَدٍ أَثِيمٍ transgressor,⁹ sinful.¹⁰

إِذَا نُتِلَّ عَلَيْهِ 13. When recited¹¹ are to him

1. i. e., for judgement, reward and punishment.

عالمين 'ālamîn (acc./gen. of عالمون 'ālamûn; sing.

عالم 'ālam, i.e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 81:27, p. 1956, n. 8).

2. i. e., never defraud anyone in the process of measuring or weighing and never think that you shall not be accountable on the Day of Judgement.

3. i. e., the book of deeds. كتاب kitâb = writing, writ, prescript, book, document, record, contract. See at 39:69, p. 1505, n. 8.

4. *sijjîn* = a very narrow and tight place.

أدري 'adrâ = he informed, let know, notify (v. iii. m. s. past in form IV of darâ [dirâyah], to know. See at 82:17, p. 1969, n. 7).

6. So the writing shall not be faded or wiped off. مرقوم marqûm = imprinted, branded, provided with points, striped, numbered (pass. participle from raqama [raqm], to write, imprint, number. See raqîm at 18:9, p. 912, n. 10).

7. مكذبين mukadhdhibîn (acc./gen. of mukadhdhibûn; sing. mukadhdhib) = those who cry lies (to), disbelievers (active participle from kadhdhaba, form II of kadhibu [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 73:11, p. 1900, n. 2).

8. دين dîn = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:15, p. 1959, n. 5.

9. معتد mu'tadin (s.; pl. mu'tadûn) = aggressor, transgressor, one who acts outrageously (act. participle from i'tadâ, form VIII of 'adâ ['adw/ 'udâw/ 'adâ/ 'udwân], to attack, to assail. See at 68:12, p. 1861, n. 2).

10. أثيم 'athîm (s. ; pl. 'uthamâ) = sinful, criminal, evil (active participle in the form of fa'il from 'athima ['ithm/ 'atham / ma' 'tham], to sin. See at 68:12, p. 1861, n. 3).

11. تلى tullâ = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from talâ [tilâwah], to recite. See at 46:8, p. 1633, n. 2).

أَيْنِسَاقَالْ Our signs¹ he says:

أَسْطِيرُ الْأَوَّلِينَ "Legends² of the ancients."³

كَلَّا بَلْ 14. Not at all. Nay,

رَانَ عَلَى قُلُوبِهِمْ soiled⁴ on their hearts are

مَا كَانُوا يَكْسِبُونَ all that they use to acquire.⁵

كَلَّا إِنَّهُمْ 15. Not at all. Verily they

عَنِ رَبِّهِمْ shall from their Lord

يَوْمَئِذٍ لَّيَحْجُبُونَ on that day be screened.⁶

ثُمَّ إِنَّهُمْ 16. Then indeed they shall

لَصَالُوا الْجَحِيمِ enter⁷ the hellfire.

ثُمَّ يُنَادَى 17. Then it will be said:

هَذَا الَّذِي "This is what

كُنتُمْ بِهِ تَكْذِبُونَ you used to disbelieve⁸ in."

كَلَّا إِنَّ 18. Not at all.⁹ Verily the

كِتَابَ الْأَنْبَرِ record¹⁰ of the righteous¹¹

لَفِي عِلِّيُّيُنَ will be in 'illiyyûn.¹²

وَمَا أَدْرَاكَ 19. What will inform¹³ you

1. i. e., the Qur'ân. آيَات 'âyât (sing. 'âyah) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 78:28, p. 1937, n. 4.

2. أساطير 'asâtîr (pl.; s. 'ustûrah) = legends, myths, fables, tales. See at 68:15, p. 1861, n. 7.

3. أولين 'awwalîn (pl.; acc./gen. of 'awwalûn; s. 'awwal) = first ones, foremost, those of old, ancients. See at 77:38, p. 1931, n. 3.

4. رَانَ rāna = he or it soiled, stained, encrusted, covered, took possession, prevailed (v. iii. m. s. past from rayn, to take possession, to overcome).

5. i. e., of sins. يَكْسِبُونَ yaksibûna = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 45:14, p. 1622, n. 5).

6. i. e., secluded and not allowed to see their Lord. مَحْجُوبُونَ mahjûbûn (pl.; s. mahjûb) = screened, veiled, covered, secluded (pass. participle from hajaba [hajb], to veil, to cover. See hijâb at 42:51, p. 1580, n. 3).

7. سَالُونَ šâlû(n) (pl.; s. šâlin) = those who become exposed to the blaze, enter hellfire, are broiled (act. participle from šalâ [šalan/ šuliv/ šilâ], to roast, to burn, to be exposed to the blaze. The terminal nûn is dropped because of the genitive construction. See šâlin at 37:163, p. 1455, n. 3).

8. تَكْذِبُونَ tukadhdhibûna = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 82:9, p. 1958, n. 7).

9. i. e., the Qur'ân is not at all legends of the ancients.

10. i. e., the book of deeds.

11. أَبْرَارَ 'abrâr (pl.; s. barr/bârr) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 82:13, p. 1959, n. 1.

12. A respectable place in paradise.

13. أَدْرَى 'adrâ = he informed, let know, notify (v. iii. m. s. past in form IV of darâ [dirâyah], to know. See at 82:17, p. 1959, n. 7).

مَا عَلَيْنَا what 'illiyyûn is?

كُتِبَ مَرْقُومٌ 20. A book imprinted.¹

يَشْهَدُهُ 21. There will witness² it

الْمَقْرُونُ 22. those placed near.³

إِنَّا الْأَبْرَارَ 22. Verily the righteous⁴

لَفِي نَعِيمٍ 23. shall be in bliss.⁵

عَلَى الْأَرَائِكِ 23. Upon the couches⁶

يَنْظُرُونَ 24. they will be viewing.⁷

تَعْرِفُ 24. You will recognize⁸

فِي وُجُوهِهِمْ 25. in their countenances⁹

نُصْرَةَ النَّعِيمِ 25. the glow¹⁰ of bliss.

يُسْقَوْنَ 25. They will be given to

مِنْ رَحِيقٍ 26. drink¹¹ of a nectar¹²

مَخْمُومٌ 26. kept sealed.¹³

خِصْمَتُهُ 26. The sealing thereof

بِمِسْكِ وَ 27. is of musk;¹⁴ and

فِي ذَلِكَ فَلْيَتَنَافَسِ 27. for this let there compete¹⁵

الْمُنْتَظِفُونَ 28. the competitors.

1. مرقوم *marqûm* = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [raqm], to write, imprint, number. See at 83:9, p. 1961, n. 6).

2. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhûd], to witness. See at 59:11, p. 1800, n. 6).

3. i. e., the angels near the Throne of Allah. مقرون *muqarrabûn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [qurb/magrabah], to be near. See at 56:11, p. 1763, n. 3).

4. أبرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 83:18, p. 1962, n. 11.

5. i. e., paradise. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 82:13, p. 1959, n. 2.

6. أرائك *'arâ'ik* (pl.; s. *arîkah*) = raised thrones, canopied couches, sofas. See at 76:13, p. 1921, n. 15.

7. i. e., the blessings given them. ينظرون *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. See at 43:66, p. 1599, n. 9).

8. تعرف *ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [ma'rifah/'irfân], to know. See at 22:72, p. 1071, n. 4).

9. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 80:38, p. 1951, n. 11).

10. نصرة *naḍrah* = splendour, resplendence, radiance, glow. See at 76:11, p. 1921, n. 10.

11. يسقون *yusqawna* = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqa* [saqy], to give a drink. See at 76:16, p. 1922, n. 11).

12. رحيق *rahîq* = nectar.

13. مخموم *makhtûm* = sealed, closed (passive participle from *khatama* from [khatm/khitâm], to seal. See *khatama* at 45:23, p. 1625, n. 7).

14. مسك *misk* = musk.

15. ليتافس *li yatanâfas* = let him compete, contend, vie (v. iii. m. s. imperative from *tanâfasa*, form VI of *nafisa* [nafâsah], to envy).

وَمِزَاجُهُ 27. And its blend¹ is

مِنْ تَسْنِيمٍ of *tasnim*² —

عَيْنَا يَشْرَبُ بِهَا 28. A spring,³ whereof do

الْمَقَرَّبُونَ drink those placed near.⁴

إِنَّ الَّذِينَ أَجْرَمُوا 29. Verily those who sinned⁵

كَانُوا مِنَ الَّذِينَ had been at those who

آمَنُوا يَصْحَحُونَ believed laughing.⁶

وَإِذَا سَرَوْا بِهِمْ 30. And when they passed by

يَنْغَامِرُونَ them, had been winking.⁸

وَإِذَا انْقَلَبُوا 31. And when they returned⁹

إِلَىٰ أَهْلِهِمْ to their own people

انْقَلَبُوا فُكَّهِينَ they returned in exultation.¹⁰

وَإِذَا رَأَوْهُمْ 32. And when they saw them

قَالُوا إِنَّ هَٰؤُلَاءِ they said: "Verily these

لَصَّالُونَ people have gone astray."¹¹

وَمَا أَرْسَلُوا 33. But they were not sent¹²

عَلَيْهِمْ حَافِظِينَ over them as wathchers!¹³

1. مزاج *mizāj* = mixture, blend, temper. See at 76:17, p. 1922, n. 12.

2. The name of a spring in paradise.

3. عين *'ayn* (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 76:6, p. 1920, n. 8.

4. i. e., the angels near the Throne of Allah.

مقربون *muqarrabûn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaraba* [*qurb/maqrabah*], to be near. See at 83:21, p. 1963, n. 3).

5. أجمعوا *'ajramû* = they committed sins, crimes, sinned (v. iii. m. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 30:47, p. 1306, n. 2).

6. يضحكون *yadhakûna* = they laugh, smile (v. iii. m. pl. impfct. from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See at 43:47, p. 1594, n. 10).

7. مروا *marrû* = they passed by, walked (v. iii. m. pl. past from *marra* [*marr/murûr/mamrr*], to pass, to walk, march past).

8. يتغامرون *yataghâmazûna* = they wink at one another, signal one another with eyes (v. iii. m. pl. impfct. from *taghâmaza*, form VI of *ghamaza* [*ghamz*], to feel, to make a sign).

9. انقلبوا *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 12:62, p. 744, n. 14).

10. فكهين *fakihîn* (pl.; acc./gen. of *fakihûn*; s. *fakih*) = cheerful, gay, in exultation.

11. ضالون *dālûn* (sing. *dāl*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalâl/dalâlah*], to go astray, to stray, to err. See at 56:51, p. 1760, n. 4).

12. أرسلوا *'ursilû* = they were sent out, despatched, discharged (v. iii. m. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at *'ursilnâ* at 51:32, p. 1702, n. 4).

13. حافظين *ḥāfiẓîn* (pl.; acc./gen. of *ḥāfiẓûn*; s. *ḥāfiẓ*) = keepers, preservers, observers, watchers, those who take care, guards, protectors (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See at 82:10, p. 1958, n. 9).

قَالِيَوْمَ 34. So today,

الَّذِينَ آمَنُوا those who believe will

مِنَ الْكَافِرِ at the unbelievers

يَضْحَكُونَ be laughing;¹

عَلَى الْأَرَائِكِ 35. Upon the couches²

يَنْظُرُونَ viewing.³

هَلْ تُوْبَ 36. Have there been requited⁴

الْكَافِرِ the unbelievers

مَا كَانُوا for what they had been

يَفْعَلُونَ doing?

1. يَضْحَكُونَ *yadh-hakûna* = they laugh, smile (v. iii. m. pl. impfct. from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See at 83:29, p. 1964, n. 6).

2. أَرَائِك *'arâ'ik* (pl.; s. أَرِيكَة *'arikah*) = raised thrones, canopied couches, sofas. See at 83:23, p. 1963, n. 6.

3. i. e., the blessings given them. يَنْظُرُونَ *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*naẓr/manẓar*], to see, view, look at. See at 83:23, p. 1963, n. 7).

4. تُوْبَ *thuwwiba* = he was requited, rewarded, repaid (v. iii. m. s. past passive from *thawwaba*, from II of *thâba* [*thawb*], to come back. See *'athâba* at 48:18, p. 1669, n. 5).

84. SŪRAT AL-INSHIQÂQ (THE SPLITTING)

Makkan: 25 'âyahs

This is an early Makkan *sûrah*. Its main themes are the Resurrection, the inevitability of the Judgement, reward and punishment, the truth of the Qur'ân and the attitude of the unbelievers to it. It refers to some of the terrible events that will signal the coming of the Resurrection, beginning with the splitting (*inshiqâq*) of the sky. The *sûrah* is named after this initial 'âyah. The positions respectively of the righteous and the sinful on the Day of Judgement are mentioned. The *sûrah* ends by emphasizing that all will have to meet the Judgement and that the believers and the unbelievers shall be duly rewarded and punished respectively.

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ إِذَا السَّمَاءُ انشَقَّتْ 1. When the sky shall be split.¹

وَأَذِنَتْ 2. And it shall listen² to its

رَبِّهَا وَخَفَّتْ 3. Lord, and will be obliged.³

وَإِذَا الْأَرْضُ 3. And when the earth

مُدَّتْ 4. shall be flattened.⁴

وَأَلْقَتْ 4. And it shall throw up⁵ all

مَا فِيهَا وَخَلَّتْ 6. that is in it and get emptied.⁶

وَأَذِنَتْ 5. And it shall listen to its

رَبِّهَا وَخَفَّتْ 7. Lord, and will be obliged.

٦ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ 6. O mankind, verily you are
كَادِحٌ إِلَىٰ رَبِّكَ exerting⁷ towards your Lord

1. 'âyahs 1-5 describe some of the horrible events on the eve of the Day of Resurrection. انشقت

inshaqqat = she or it was split, was cleft/ rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 69:16, p. 1871, n. 3).

2. i. e., it shall listen to the commands of Allah and shall abide by them. أذنت '*adhinat* = she listened, allowed, permitted (v. iii. f. s. past from '*adhina*, to listen, to allow. See *ya'dhan* at 53:26, p. 1721, n. 7).

3. خفت '*huqqat* = she or it was obliged, made incumbent, confirmed (v. iii. f. s. past passive from *haqqa*, to be true, right, necessary. See *haqqa* at 50:14, p. 1688, n. 5).

4. مدت '*muddat* = she or it was extended, flattened, laid out, stretched, spread out, lengthened, prolonged (v. iii. f. s. past passive from *madd*, to extend. See *madda* at 25:45, p. 1151, n. 11).

5. ألقت '*alqat* = she cast, flung, threw, posed, set forth, offered (v. iii. f. s. past from '*alqâ*, from IV of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See '*alqâ* at 75:15, p. 1915, n. 5).

6. تخلت '*takhallat* = she or it gave up, abandoned, laid down, became empty (v. iii. f. s. past from *takhallâ*, from V of *khalâ* [*khulâw* / *khalâ'*], to be empty, vacant. See *khalat* at 46:18, p. 1638, n. 9).

7. i. e., doing good or bad deeds only to meet Allah for judgement. كادح '*kâdih* = one who toils, labours, exerts (act. participle from *kadaḥa* [*kadh*], to exert, to toil).

كِدَا in an exertion, and

فَمَلِّقِيهِ^٦ you shall encounter¹ Him.

فَأَمَّا مَنْ 7. Then as for the one who

أُوتِيَ كِتَابَهُ^٧ will be given his book²

بِمِائِينِهِ^٨ in his right hand,³

فَسَوْفَ يُحَاسَبُ 8. He will be called to account⁴

حِسَابًا يَسِيرًا^٩ in an easy⁵ accounting.

وَيَنْقَلِبُ إِلَى 9. And he will return⁶ to

أَهْلِهِ مَسْرُورًا^{١٠} his family⁷ delighted.⁸

وَأَمَّا مَنْ 10. And as for the one who

أُوتِيَ كِتَابَهُ^{١١} will be given his book

وَرَاءَ ظَهْرِهِ^{١٢} behind⁹ his back,¹⁰

فَسَوْفَ يَدْعُوا 11. He will call¹¹ for

ثُبُورًا^{١٣} destruction.¹²

وَيَصْلَى 12. And will enter¹³

سَعِيرًا^{١٤} a blazing fire.¹⁴

إِنَّكَ كَانَتْ 13. Indeed he had been

1. ملّاق *mulâqîn* (s.; pl. *mulâqûn*) = one who meets, is going to meet/encounter (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. See at 69:20, p. 1872, n. 2).

2. i. e., the book of deeds.

3. يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 70:37, p. 1882, n. 4.

4. يحاسب *yuhâsabu* = he is called to account, held responsible, made answerable (v. iii. m. s. impfct. passive from *hâsaba*, form III of *hasaba* [*hasb/hisâb/hisbân/husbân*], to count, to calculate. See *yuhâsibu* at 2:284, p. 151, n. 4).

5. يسير *yasîr* = easy, gentle, simple, insignificant. See at 74:10, p. 1905, n. 5.

6. ينقلب *yanqalibu* = he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *yanqaliba* at 48:12, p. 1665, n. 12).

7. أهل *'ahl* (s.; pl. أهلون *'ahlûn*/أهل *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 48:25, p. 1673, n. 4.

8. مسرور *masrûr* = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surâr/tasirrah masrrah*], to be happy. See *surûr* at 76:11, p. 1921, n. 11).

9. وراء *warâ'* = rear, after, beyond, back, behind, close on (one's) heels. See at 70:31, p. 1881, n. 8.

10. ظهر *zahr* (s.; pl. ظهور *zuhûr*) = back, rear, loin, spine, surface. See at 42:33, p. 1573, n. 11).

11. يدعو *yad'û* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â*], to call. See at 57:9, p. 1770, n. 1).

12. i. e., he will ask for being destroyed and annihilated rather than suffering the intolerable punishment. ثبور *thubûr* = destruction, ruin. See at 25:13, p. 1141, n. 11.

13. يصلى *yaslâ* = he burns, broils, enters fire (v. iii. m. s. impfct. from *ḡalâ* [*ḡalan/ḡuliy/ḡilâ'*], to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

14. i. e., hell. ساعر *sa'îr* = burning blaze, blazing furnace, inferno. See at 76:4, p. 1920, n. 3.

فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ among his people happy.¹

إِنَّهُ ظَنَّ أَنْ لَنْ يَحْضُرَ ﴿١٤﴾ 14. Indeed he thought² that he will never return.³

بَلَىٰ ۖ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ 15. Yes indeed! Verily his Lord is of him All-Seeing.⁴

فَلَا أُقْسِمُ بِالسَّفَاقِ ﴿١٦﴾ 16. So I indeed swear⁵ by the sunset-glow;⁶

وَاللَّيْلِ وَاللَّيْلِ ۖ وَمَا وَسَقَ ﴿١٧﴾ 17. And by the night and all that it engulfs.⁷

وَالْقَمَرِ ۖ إِذَا أَتَسَقَ ﴿١٨﴾ 18. And by the moon when it attains fullness.⁸

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ 19. You shall surely embark⁹ on stage¹⁰ after stage.

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ 20. So what is the matter with them that they believe not?

1. *masrûr* = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/tasirrah masrrah*], to be happy. See at 84:9, p. 1967, n. 8).

2. *zanna* ظن = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *zann*, to think, to suppose. See at 75:28, p. 1916, n. 3).

3. *yahûra* يَحْوِر (a) = he returns, recedes, diminishes (v. iii. m. s. impfct. from *hâra* [*hawr*], to return. The final letter takes *fat-hah* because of the particle *lân* coming before the verb. See *tahâwur* at 58:1, p. 1782, n. 5).

4. *baṣîr* بَصِير = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 76:2, p. 1919, n. 1).

5. *lâ* at the beginning of the 'āyah is for emphasis. *'uqsimu* أُقْسِم = I swear, make an oath (v. i. s. impfct. from *'aqsuma*, form IV of *qasama* [*qasam*], to divide. See at 81:14, p. 1955, n. 2).

6. *shafaq* شَفَق = sun-set glow in the sky.

7. i. e., in darkness. *wasaga* وَسَقَ = he or it engulfs, gathers and takes in its fold, takes the load (v. iii. m. s. past from *wasq*, to engulf, to take the load).

8. *ittasaqa* اتَسَقَ = it becomes well-ordered, attains fullness (v. iii. m. s. past in form VI of *wasaga*. See n. 7 above).

9. i. e., different stages of life from conception in the mother's womb till the resurrection. *latarkabunna* لَتَرْكَبُنَّ = you shall surely ride, mount, board, climb, pursue, travel, embark (v. ii. m. pl. impfct. emptaic from *rakiba* [*rukûb*], to ride, mount. See *tarkabûna* at 42:13, p. 1585, n. 1).

10. *ṭabaq* طَبَق (s.; pl. *'aṭbâq*) = layer, tier, stratum, stage, tray, dish, cover.

وَإِذَا قُرِئَ 21. And when recited¹ to
عَلَيْهِمُ الْقُرْآنُ them is the Qur'ân, they
لَا يَسْجُدُونَ prostrate themselves² not.*

بِالَّذِينَ 22. Nay, but those who
كَفَرُوا يَكْذِبُونَ disbelieve cry lies to.³

وَاللَّهُ أَعْلَمُ 23. And Allah is Best Aware
بِمَا يُوعُونَ of what they harbour.⁴

فَبَشِّرْهُمْ 24. So give them the good
بِعَذَابٍ news⁵ of a punishment
أَلِيمٍ very painful.⁶

إِلَّا الَّذِينَ 25. But not those who
ءَامَنُوا believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds.⁷
لَهُمْ أَجْرٌ They shall have a reward⁸
غَيْرُ مَمْنُونٍ without cessation.⁹

1. i. e., to the Qur'ân. قُرِئَ *quri'a* = it was read, recited, studied (v. iii. m. s. past from *qara'a* [*qirâ'ah*], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. يَسْجُدُونَ *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See at 27:24, p. 1209, n. 9).

* One should prostrate oneself to Allah on reading this 'âyah.

3. i. e., to the Qur'ân. يَكْذِبُونَ *yukadhdhibûna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhiba*, form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 28:34, p. 1244, n. 5).

4. i. e., in their hearts of obstinacy and opposition. يُوْعُونَ *yû'ûna* = they retain in memory, harbour/hold in mind, remember (v. iii. m. pl. impfct. from 'aw'â, form IV of *wa'â* [*wa'y*], to retain in memory, to hold in mind. See 'aw'â at 70:18, p. 1879, n. 12).

5. بَشِّرْ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* / *bashira* [*bishr* / *bushr*], to rejoice, be happy. See at 61:13, p. 1818, n. 12).

6. أَلِيمٌ *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from 'alima ['alam], to be in pain, to feel pain). See at 76:31, p. 1925, n. 11).

7. صَالِحَاتٍ *ṣâlihât* (f.; sing. *ṣâlihah*; m. *ṣâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 65:11, p. 1843, n. 1.

8. أَجْرٌ *'ajr* (pl. أُجُورٌ *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. i. e., it will neither be exhausted nor stopped. مَمْنُونٌ *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

85. SŪRAT AL-BURŪJ (THE CONSTELLATIONS)

Makkan: 23 'āyahs

This is a Makkan *sūrah*. Its main themes are the Qur'ān, the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, rewards and punishment, and the opposition and enmity of the unbelievers to these. It refers to an instance of persecution upon the believers by their unbelieving tyrants in the past. Those believers were thrown into a trench filled with fire and were thus killed because they refused to recant and return to unbelief. This is cited as an encouragement to the Muslims to bear with patience the opposition and enmity of the unbelievers, and as a threat to the latter of Allah's due punishment for them, recalling the instances of punishment of the unbelieving Thamūd people and the hosts of Fir'aun. It also mentions the ultimate rewards and punishments in the hereafter respectively for the righteous and the sinful. The *sūrah* ends by emphasizing that the Qur'ān is a guidance given by Allah and that it is preserved in *al-Lawḥ al-Mahfūz*.

The *sūrah* is named after its first 'āyah wherein Allah swears by the sky possessing constellations (*al-burūj*).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ 1. By the sky¹

ذَاتِ الْبُرُوجِ 2 possessing constellations.²

وَالْيَوْمِ الْمَوْعُودِ 2. By the Day Promised.³

وَشَٰهَدٍ 3. And by the witness⁴

وَمَشْهُودٍ and the witnessed.⁵

قِيلَ 4. Damned are the

أَصْحَابُ الْأُخُودِ owners⁶ of the trench⁷ —

الَّذِينَ ذَاتِ الْوُفُودِ 5. The fire, having the fuel.⁸

1. Allah may swear by anything of His creation, but His servants may swear only by Him.

2. *burūj* (pl.; s. *burj*) = towers, castles, signs of zodiac, constellations. See at 25:61, p. 1156, n. 8.

3. i. e., the Day of Resurrection. *maw'ūd* = that which is promised, assured, threatened (pass. participle from *wa'ada* [wa'd], to make a promise. See *yū'adūna* at 72:24, p. 1896, n. 1).

4. *shāhid* (s.; pl. *shuhūd*/*ashhād*/*shavāhid*) = witness (active participle from *shahida* [*shuhūd*/*shahādah*], to witness, to testify). See at 73:15, p. 1900, n. 13.

5. i. e., the witness and the witnessed on the day of Judgement. *mash-hūd* = witnessed, attended by witnesses or spectators (pass. participle from *shahida* [*shuhūd*], to witness. See at 17:78, p. 899, n. 1).

6. The reference is to some tyrannical rulers or leaders in the past who persecuted to death the believers of their people by fire in a trench.

aṣ-ḥāb (pl.; sing. *ḥāḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 74:31, p. 1907, n. 12).

7. *ukhūd* (s.; pl. *'akhādīd*) = trench.

8. *waqūd* = fuel. See at 3:10, p. 158, n. 1.

فَلَهُمْ عَذَابٌ they shall have the punishment
 جَهَنَّمَ وَلَهُمْ of hell and they shall have
 عَذَابٌ the punishment
 الْحَرِيقِ of the blazing fire.¹

إِنَّ الَّذِينَ آمَنُوا 11. Verily those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds²
 لَهُمْ جَنَّاتٌ they shall have gardens³
 تَجْرِي مِنْ تَحْتِهَا flowing⁴ below⁵ them
 الْأَنْهَارُ the rivers.⁶
 ذَلِكَ الْفَوْزُ الْكَبِيرُ That is the success⁷ most great.

إِنَّ بَطْشَ 12. Verily the strike⁸
 رَبِّكَ لَشَدِيدٌ of your Lord is very severe.⁹

إِنَّهُ هُوَ 13. Verily He it is Who
 يُبْدِئُ وَيُعِيدُ originates¹⁰ and He will repeat.¹¹

وَهُوَ 14. And He is
 الْغَفُورُ the Most Forgiving,
 الْودُودُ the Most Affectionate.¹²

ذُو الْعَرْشِ 15. The Lord of the Throne,¹³

1. حريق *harîq* (s.; pl. حررق *harâ'iq*) = fire, conflagration, blazing fire, burning (active participle in the scale of *fa'il* from *haraqa* [*harq*], to burn. See at 22:9, p. 1048, n. 7).

2. صالحات *sâlihât* (f.; sing. *sâlihah*; m. *sâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 84:25, p. 1969, n. 7.

3. i. e., in paradise. جنان *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 74:40, p. 1910, n. 1.

4. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 65:11, p. 1843, n. 5).

5. تحت *taht* = under, below, beneath, underneath. See at 48:5, p. 1662, n. 9.

6. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 71:12, p. 1886, n. 10.

7. فوز *fawz* = success, triumph, victory, achievement. See at 64:9, p. 1833, n. 11.

8. i. e., retribution and punishment. بطش *batsh* = power, might, strength, force, valour, to hit, to strike, to bear down on. See at 50:36, p. 1693, n.

9. شديد *shadîd* (pl. أشد *'ashiddâ'* / شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 59:7, p. 1797, n. 14).

10. i. e., the creation. يبدى *yubdî'u* = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See at 34:49, p. 1386, n. 12).

11. i. e., He will resurrect. يعيد *yu'idu* = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd'* / *'awdah*], to return. See at 71:18, p. 1887, n. 16).

12. ودود *wadûd* = Most Loving, Most Affectionate. See at 11:90, p. 710, n. 10.

13. عرش *'arsh* = throne. See at 81:20, p. 1955, n. 10.

الْمَجِيدُ¹ the All-Glorious.¹

فَعَّالٌ 16. The All-Accomplishing²

لِمَا يَشَاءُ³ of whatever He wills.³

هَلْ أَتَاكَ 17. Has there come to you

حَدِيثُ الْجُنُودِ⁴ the account⁴ of the hosts⁵ -

فِرْعَوْنَ وَثَمُودَ 18. Fir'awn and the Thamûd.

بِالَّذِينَ 19. Nay, but those who

كَفَرُوا disbelieve are in

فِي تَكْذِيبٍ⁶ the habit of crying lies to.⁶

وَاللَّهُ 20. And Allah is

وَرَاءَهُمْ close on their heels⁷

شَاطِئًا⁸ All-Encompassing.⁸

بَلْ هُوَ قُرْآنٌ 21. Nay; it is the Qur'an

مَجِيدٌ⁹ most glorious.

فِي لَوْحٍ مَّحْفُوظٍ¹⁰ 22. In a Tablet⁹ Protected.¹⁰

1. مجيد *majîd* = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'il* from *majadu/majuda* [*majd/majdah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

2. فعال *fa'âl* = All-Accomplishing, one who definitely does (intensive form of *fâ'il*, active participle from *fa'ala* [*fa'l/fi'l*], to do. See at 11:107, p. 716, n. 1).

3. يريد *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 75:5, p. 1914, n. 1).

4. حديث *hadîth* (s.; pl. أحاديث *'ahādîth*) = speech, talk, narrative, report, discourse, account. See at 79:15, p. 1942, n. 3.

5. جنود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 74:31, p. 1908, n. 10).

6. تكذيب *takdhîb* = to cry lies to, to disbelieve, to think as untrue (verbal noun in form II of [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See *tukadhdhibûna* at 83:17, p. 1962, n. 8).

7. وراء *warâ'* = rear, after, beyond, back, behind, close on (one's) heels. See at 84:10, p. 1967, n. 9.

8. i. e., in knowledge. محيط *muhîṭ* = one who or that which closes in on all sides, surrounds, encompasses, comprehensive, All-Encompassing (active participle from *'ahâta*, form IV of *hâta* [*hawt/hitah/hiyâtah*], to encircle, enclose, guard. See at 41:54, p. 1559, n. 13).

9. لوح *lawh* (s.; pl. *'alwâh*) = board, tablet, plank. See *'alwâh* at 54:13, p. 1731, n. 12.

10. محفوظ *mahfûz* = protected, preserved, safe, guarded, secured (passive participle from *hafiza* [*hifz*], to preserve, to protect. See at 21:32, p. 1021, n. 2).

86. SŪRAT AL-ṬĀRIQ (THE NOCTURNAL VISITOR)

Makkan: 17 'āyahs

This is a Makkan *sūrah*. Its main themes are *tawhīd* (monotheism), the Resurrection, Judgement, individual responsibility and the truth of the Qur'ān. It emphasizes that Allah is the Sole Lord and Creator, that as He is the Creator, He will recreate and resurrect, that very person has over him an angel-watcher to keep a record of his deeds, that on the Day of Judgement all secrets will be exposed and that none shall have any power to defend himself nor any helper against any wrong he commits, that the Qur'ān is the true guidance distinguishing between the right and the wrong and that the machinations of the unbelievers will be of no avail against Allah's justice.

The *sūrah* is named after its first 'āyah in which Allah swears by the Nocturnal Visitor (*al-Ṭāriq*) to stress that everyone has over him a watcher.

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ 1. By the sky¹

وَالطَّارِقِ 2 and the nocturnal visitor.²

وَمَا أَدْرَاكَ 2. And what will inform³ you

مَا الطَّارِقُ 3 what the nocturnal visitor is?

النَّجْمُ الثَّاقِبُ 3. The star⁴ of piercing lustre.⁵

إِنْ كُلُّ نَفْسٍ 4. There is not a person that

لَهَا عَلَيْهَا حَافِظٌ 5 has not over him a guard.⁶

فَلْيَنْظُرِ الْإِنْسَانُ 5. Let then man see⁷

مِمَّ خُلِقَ 6 of what he is created.

1. Allah may swear by whatever He likes of His creation; but His creature may swear only by Him.

2. The object meant by "the nocturnal visitor" is explained in 'āyah 3 below. طَارِقٌ *ṭāriq* = that which knocks, bangs, nocturnal visitor (act. participle from *ṭaraqa* [*ṭarq*], to knock).

3. أَدْرَى *'adrā* = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [*dirāyah*], to know. See at 83:19, 1962, n. 13).

4. نَجْمٌ *najm* (s. ; pl. *nujūm/anjum*) = star, celestial body, constellation. See at 55:1, p. 1741, n. 6.

5. ثَقِيبٌ *thāqib* = piercing, piercing lustre, penetrating, sharp (act. participle from *thaqaba* [*thaqb*], to bore, to drill. See at 37:10, p. 1432, n. 4).

6. i. e., to keep a record of his deeds. This is the conclusion of the swearing of the previous 'āyahs (see also 82:10-11, p. 1958). حَافِظٌ *ḥāfiẓ* (s. ; p. *ḥāfiẓūn*) = guard, watcher, keeper, preserver, observer, those who take care, protector (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥāfiẓūn* at 83:33, p. 1964, n. 13).

7. i. e., think about how Allah has created him. Then he will realize that Allah is All-Capable of resurrecting him and bringing him to account. his food. لِيَنْظُرَ *li yanẓur* = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

خُلِقَ 6. He is created

مِنْ مَّاءٍ دَافِقٍ ٦ of a water gushing forth;¹

يَخْرُجُ مِنْ بَيْنِ 7. Coming out² from between

الضِّلْبِ وَالرَّأْبِ ٧ the backbone³ and the ribs.⁴

إِنْدَهُ 8. Verily He is over his

رَجْعٍ لَّيَّائِدٍ ٨ bringing back⁵ All-Capable.⁶

يَوْمَ 9. On that day

يُبْلَى السَّرَائِرِ ٩ examined⁷ will be all secrets.⁸

فَالَهُ 10. And he shall have no

مِنْ قُوَّةٍ وَلَا نَاصِرٍ ١٠ power nor any helper.⁹

وَالسَّمَاءِ 11. By the sky

ذَاتِ السَّائِجِ ١١ full of recurrence.¹⁰

وَالْأَرْضِ 12. And by the earth

ذَاتِ الصَّنَعِ ١٢ full of fissures.¹¹

إِنْدَهُ لَقَوْلٍ 13. Verily it is the word

فَصْلٍ ١٣ most decisive.¹²

1. *dāfiq* = he or that which gushes forth, flows with force, spouts (act. participle from *dafaqa* [*dafq*], to pour out, yo gush forth).

2. *yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 57:4, p. 1768, n. 9).

3. *ṣulb* (s.; pl. *'aṣlub/'aṣlāb*) = spinal column, backbone, loins.

4. *tarā'ib* (pl.; s. *taribah*) = ribs.

5. i. e., recreation and resurrection. *raj'* = return, coming back, bringing back. See *yurja'ûna* at 45:15, p. 1622, n. 8.

6. *qādir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

7. i. e., all secrets will be exposed and judged. *tublā* = she or it is assayed, tested, examined, put to test (v. iii. f. s. impfct. passive from *balā* [*balw / balā*], to test, to try. See *balawnā* at 68:17, p. 1861, n. 10).

8. *sarā'ir* (pl.; s. *sarīrah*) = secrets, secret thoughts. See *'asrartu* at 71:9, p. 1886, n. 3.

9. i. e., man shall have no power or helper against Allah's justice. *nāṣir* = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist). See at 72:24, p. 1896, n. 3).

10. i. e., productive of recurring rains.

11. i. e., for trees and plants to sprout and grow. *ṣad'* (s.; pl. *ṣudû'*) = fissure, cracks, rift.

12. i. e., this Qur'ân is the most decisive, distinguishing between the right and the wrong. *faṣl* (s.; pl. *fuṣûl*) = parting, discharge, decision, final decision, decree, section, chapter. See at 78:17, p. 1935, n. 8.

وَمَا هُوَ بِالْهَزْلِ ١٥ 14. And it is not a fun.¹

إِنَّهُمْ يَكِيدُونَ كَيْدًا ١٦ 15. Verily they plot² a plot.³

وَأَكِيدُ كَيْدًا ١٧ 16. And I plot a plot.⁴

فَهَلِ ١٨ 17. So respite⁵ the
الْكَافِرِينَ
أَمْهَلُهُمْ
رَوِيًا ١٩ and proceed slowly⁶ with
them for a while.⁷

1. i. e., there is nothing in the Qur'ân which is vain and to be taken lightly. هزل *hazl* = fun, joking.

2. i. e., the unbelievers and enemies of Islam plot to frustrate Islam and the Qur'ân. يَكِيدُونَ *yakidûna* = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. See *yakiydû* at 12:5, p. 723, n. 7).

3. *kayd* = scheme, plot, plan, stratagem. See at 77:39, p. 1931, n. 4.

4. i. e., Allah has His Own Plan to deal with His creatures.

5. This is a directive to the Prophet, peace and blessings of Allah be on him, and the Muslims, and also a threat that Allah will deal properly with the unbelievers. مَهْل *mahhil* = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/ mullah*], to be slow, to tarry. See at 73:11, p. 1900, n. 4).

6. مَهْل *'amhil* = give time, delay, proceed slowly (v. ii. m. s. imperative from *'amhala*, form IV of *mahala*. See n. 5 above).

7. رَوِيًا *ruwaydan* = gently, at leasure, for a while.

87. *Sûrat al-'A'lâ* (The Most Exalted)

Makkan: 19 'âyahs

This is a Makkan *sûrah* which deals in a nutshell with the themes of *tawhîd* (monotheism), *waḥy* and the Qur'ân, *risâlah*, i. e., messengership of Muḥammad, peace and blessings of Allah be on him, and assures him that the Qur'ân would be made easy for him and asks him to propagate it. It also speaks about the hereafter, reward for the believers and punishment for the unbelievers; and it ends by emphasizing that Islam and the message of the Qur'ân is the same message which has been communicated through all the previous Messengers of Allah like Ibrâhîm and Mûsâ, peace be on them.

The *sûrah* is named after its first 'âyah wherein mention is made of one of the Beautiful Names of Allah, *al-'A'lâ*, the Most Exalted.

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ

1. Proclaim the sanctity¹

أَسْمَ رَبِّكَ

of the Name of your Lord,

الْأَعْلَى

the Most Exalted.²

الَّذِي خَلَقَ

2. He Who creates

فَسَوَّاهُ

and perfects the make.³

وَالَّذِي

3. And He Who

قَدَرَفَهْدَى

formulates⁴ and guides.

وَالَّذِي

4. And He Who

أَخْرَجَ الْمَرْعَى

produces⁵ the pasture.⁶

فَجَعَلَهُ غُثَاءً

5. And makes it dry,⁷

أَحْوَى

dark brown.⁸

1. سَبِّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih/ sibâḥah*] to swim, to float. See at 76:26, p. 1924, n. 8).

2. أَعْلَى *'a'lâ* (s.; pl. *'a'lawna*) = higher one, superior, victor, Most High, Most Exalted (elative of *'aliy*). See at 20:68, p. 990, n. 13.

3. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed, perfected the make (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

4. i. e., develops through stages giving final form and capabilities. قَدَرَ *qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 80:19, p. 1949, n. 6).

5. أَخْرَجَ *'akhraja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurâj*], to go out, to leave. See at 79:29, p. 1944, n. 7).

6. مَرْعَى *mar'an* = pasture, pasturage, grazing land, grassland. See at 79:31, p. 1949, n. 10.

7. غُثَاءً *ghuthâ'* = dry, scum, froth. See at 23:41, p. 1085, n. 12.

8. أَحْوَى *'ahwâ* = dark, dark brown because of ripeness.

سَتَقْرَأُكَ 6. We shall make you recite;¹

فَلَا تَنْسَى ٦ so you shall not forget.²

إِلَّا مَا شَاءَ اللَّهُ 7. Except what Allah wills.

إِنَّهُ يَعْلَمُ ٧ Verily He knows

الْجَهْرُ overt³

وَمَا يَخْفَى ٧ and all that remains hidden.⁴

وَيُسِّرُكَ 8. And we shall make easy⁵

لِلْيُسْرَى ٨ for you the easy way.⁶

فَذَكِّرْ 9. So remind.⁷

إِنْ نَفَعْتَ ٩ If there benefits⁸

الذِّكْرَى ٩ the reminding.

سَيَذَكِّرْ 10. There will take heed⁹

مَنْ يَخْشَى ١٠ those that fear;¹⁰

وَيَجْنِبُهَا 11 And there will avoid¹¹ it

الْأَشْفَى ١١ the most wretched,¹²

الَّذِي يَصِلُ النَّارَ 12. Who will enter the fire

الْكَبْرَى ١٢ most gigantic.

1. The address is to the Prophet, peace and blessings of Allah be on him. *nuqri'u* = we make (someone) read/recite, teach how to read (v. i. pl. impfct. from 'aqra'a, form IV of qara'a [qir'ah], to read, recite. See iqra'û at 73:20, p. 1902, n. 7).

2. *tansâ* = you forget, become oblivious (v. ii. m. s. impfct. from nasiya [nasy/ nisyân], to forget. See nasitum at 45:34, p. 1629, n. 6).

3. *jahr* = open, public, overt, explicit. See at 21:110, p. 1043, n. 1.

4. *yakhfâ* = he or it hides, remains hidden or concealed (v. iii. m. s. impfct. from khafiya [khafâ' /khifyah /khufyah], to be hidden. See at 40:16, p. 1515, n. 1).

5. *nuyassiru* = we make easy, ease, facilitate (v. i. pl. impfct. from yassara, form II of yasira [yasar], to be easy. See yassarnâ at 54:40, p. 1737, n. 4).

6. i. e., the risâlah and Qur'ân. *yusrâ* = easiness, easy way, left hand.

7. *dhakkir* = remind, call to attention (v. m. s. imperative from dhakara, form II of dhakara [dhikr/tadhkâr], to remember. See at 52:29, p. 1712, n. 3).

8. *nafa'at* = she benefited, profited, availed (v. iii. f. s. past from nafa'a [naf'], to be useful, be of use. See tanfa'u at 80:4, p. 1947, n. 7).

9. *yadhdhakkaru* [originally yatadhakkaru] = he remembers, bears in mind, takes heed (v. iii. m. s. impfct. tadhakara, form V of dhakara [dhikr /tadhkâr], to remember, to mention. See yadhdhakkaru at 80:4, p. 1947, n. 6).

10. i. e., fears Allah. *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from khashiya [khashy/khashyah], to fear, to dread). See at 80:9, p. 1948, n. 5).

11. i. e., avoid the Qur'ân and its teachings, Islâm. *yatajannabu* = he avoids, shuns, remains aloof (v. iii. m. s. impfct. from tajannaba, form V of janaba [janb], to avert. See at 53:32, p. 1723, n. 5).

12. *'ashqâ* = the most wretched, miserable, unlucky (relative of shaqîy, act. participle in the scale of fa'il from shaqâ/shaqiya, to be unhappy, miserable. See shaqîy at 19:49, p. 963, n. 3).

ثُمَّ لَا يَمُوتُ 13. Therefater he will not die

فِيهَا وَلَا يَحْيَى 1 therein nor live.¹

قَدْ أَفْلَحَ 14. Successful indeed shall

مَنْ be² the one

تَزَكَّى 15 that purifies oneself.³

وَذَكَرَ 15. And remembers⁴ the

اسْمَ رَبِّهِ فَصَلَّى 5 Name of his Lord and prays.⁵

بَلْ تُؤْثِرُونَ 16. Nay, you prefer⁶

الْحَيَاةَ الدُّنْيَا 11 the life of this world.

وَالْآخِرَةَ 17. While the hereafter is

حَيْرًا وَابَقًا 17 the best⁷ and most enduring.⁸

إِنَّ هَذَا لَنِيَ 18. Verily this is in

الصُّحُفِ الْأُولَى 18 the scriptures⁹ of old,

صُفُوفِ إِبْرَاهِيمَ 19. The scriptures of Ibrâhîm

وَمُوسَى 19 and Mûsâ.¹⁰

1. i. e., *yahyâ* = he gives lives (v. iii. m. s. impfct. from *hayiya* [*hayah*], to live. See *yuhyiya* at 75:40, p. 1918, n. 13).

2. i. e., in the hereafter. *'afḷaḥa* = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaḥa* [*faḥ*], to split. See at 23:1, p. 1075, n. 1).

3. i. e., from the filth of polytheism and unbelief. *tazakkâ* = he purified himself, got purified (v. iii. m. s. past in form V of *zakâ* [*zakâ*'], to grow, to be pure, just. See at 80:7, p. 1948, n. 3).

4. i. e., bears in mind that Allah Alone is deserving of worship. *dhakara* = he remembered, bore in mind, mentioned (v. iii. m. s. past from *dhikr/ tadhkâr*, to remember, to mention. See *tadhakkarûna* at 56:62, p. 1762, n. 1).

5. *ṣallâ* = he performed *ṣalâh* (Islamic worship), prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalâh*, to pray, to worship. See *yaṣallî* at 33:43, p. 1353, n. 4).

6. *tu'thirûna* = you give precedence, prefer, choose, like (v. ii. pl. impfct. from *'athara*, form IV of *'athara* [*'athr/ athârah*], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14).

7. *khayr* = good/better/ best, charity, wealth, property, affluence. See at 70:21, p. 1880, n. 3.

8. *'abqâ* = more lasting, everlasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ*'], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

9. *ṣuḥuf* (pl.; s. *ṣaḥīfah*) = pages, books, scriptures. See at 81:10, p. 1954, n. 8.

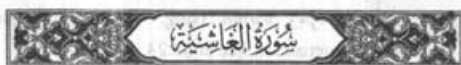
10. The emphasis is on the fact that *tawḥīd* and Islām, with belief in the Resurrection, Judgement and life in the hereafter, are the same message which Allah has communicated through all His Prophets.

88. SŪRAT AL-GHĀSHIYAH (THE OVERWHELMING EVENT)

Makkan: 26 'āyahs

This Makkan *sūrah* deals with a number of important themes. It first mentions the Resurrection and the overwhelming events that will usher it in. Then it highlights the fact of the Judgement, rewards and punishments for the believers and unbelievers respectively. Then it stresses *tawhīd* (monotheism), i. e., the fact of Allah being the Sole Creator and Lord, by drawing attention to some of His wonderful creations. Then it refers to *risālah*, i. e., the messengership of Muḥammad, peace and blessings of Allah be on him, and asks him to propagate the message, reminding him that he is only to admonish. Finally, the *sūrah* ends by reminding that everyone will have to return to Allah and to render an account of one's deeds.

The *sūrah* is named after its first 'āyah which characterizes the Resurrection as the "Overwhelming Event" (*al-Ghāshiyah*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ 1. Has there come to you

حَدِيثُ the account of

الْغَاشِيَةِ the Overwhelming Event?¹

وُجُوهُ يَوْمَئِذٍ 2. Some faces that day shall

خَاشِعَةً be downcast in humility.²

عَامِلَةٌ نَاصِبَةٌ 3. Labouring,³ exhausted.⁴

تَصَلَّى نَارًا 4. Entering⁵ in a fire

حَامِيَةً extremely hot.⁶

تُسْقَى 5. They will be given to drink⁷

مِنْ عَيْنٍ آتِيَةٍ of a fountain fully boiling.⁸

1. غاشية *ghāshiyah* (f. s.; pl. *ghawāsh*) = that which covers/overwhelms, overwhelming event, stupor (act. participle from *ghashiyā* [*ghishhāwah/ ghashyān/ ghishyān*], to cover, to overwhelm. See at 12:107, p.760, n. 10).

2. خاشعة *khāshī'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushū'*], to be submissive, humble, dry and barren. See at 79:9, p. 1941, n. 6).

3. عاملة *'āmilah* (f. s., m. *'āmil*) = worker, labourer, labouring, active (act. participle from *'amila* [*'amal*], to do, to act. See *ta'malūna* at 63:11, 1829, n. 8).

4. ناصبة *nāṣibah* (f. s.; m. *nāṣib*) = fatigued, exhausted, tired, tiring (act. participle from *nasaba* [*nasb*], to exhaust, fatigue, wear out).

5. تصلى *taṣlā* = she burns, broils, enters fire (v. iii. f. s. impfct. from *-ṣalā* [*ṣalan/ ṣulīy/ ṣilā'*], to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

6. حامية *hāmīyah* (f. s.; m. *hāmin*) = extremely hot, most scorching (act. participle from *hāmiya* [*hāmy/ hāmaw*], to be hot).

7. تسقى *tusqā* = she or it is watered, given to drink (v. iii. f. s. impfct. passive from *saqā* [*saqy*], to give a drink. See *yusqā* at 12:41, p. 737, n. 6).

8. آتية *'āniyah* (f. s.; m. *'ānin*) = extremely hot, fully boiling (act. participle from *'anā* [*'inā'*], to be mature. See *'ānin* at 55:44, p. 1747, n. 13).

لَيْسَ لَهُمْ طَعَامٌ 6. They shall have no food¹

إِلَّا مِنْ ضَرِيعٍ ٦ except of thorny plants.²

لَا يَنْصُرُهُ 7. It will neither nourish³

وَلَا يَنْفَعِي مِنْ جُوعٍ ٧ nor avail⁴ against hunger.⁵

وُجُوهُ يَوْمَئِذٍ 8. Some faces⁶ that day

نَاعِمَةٌ ٨ will be delighted;⁷

لَسَعِبًا 9. For their efforts⁸

رَاضِيَةً ٩ well pleased.⁹

فِي جَنَّاتٍ عَالِيَةٍ 10. In a paradise quite lofty.¹⁰

لَا تَسْمَعُ 11. They will not hear¹¹

فِيهَا لَيْغَةٌ ١١ therein any vain talk.¹²

فِيهَا عَيْنٌ 12. Therein will be a spring

جَارِيَةٌ ١٢ in continuous flow.

فِيهَا مَرْوَرٌ 12. Therein will be couches¹³

مَرْفُوعَةٌ ١٢ elevated;¹⁴

1. طعام *ta'âm* (s.; pl. اطعمة *at'imah*) = food, diet, meal. See at 80:24, p. 1950, n. 4.

2. ضريع *darî'* = a kind of thorny plant in hell.

3. يضمن *yusminu* = he or it fattens, nourishes (v. iii. m. s. impfct. from *'asmana*, form IV of *samina* [*siman/samânah*], to be fat, to put on weight).

4. ينجي *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 80:37, p. 1951, n. 10).

5. جوع *jâ'* = hunger, starvation. See at 16:112, p. 866, n. 6.

6. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 83:24, p. 1963, n. 9).

7. ناعمة *nâ'mah* = youthful, cheerful, delighted (act. participle from *na'ima* [*na'mah/man'am*], to be in luxury, delighted. See *na'mah* at 73:11, p. 1900, n. 3).

8. i. e., deeds. سعى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 76:22, p. 1923, n. 13).

9. راضية *râḍiyah* (f. s.; m. *râḍin*) = pleased, satisfied, happy, pleasant (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 69:22, p. 1872, n. 4).

10. عالية *'âliyah* (f. s.; m. *'âlin*) = high, tall, outstanding, lofty (act. participle from *'alâ* [*'ulâw*], to go up. See at 69:22, p. 1872, n. 5).

11. تسمع *tasma'u* = she listens, hears, pays attention (v. iii. f. s. impfct. from *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *yastami'ûna* at 52:38, p. 1713, n. 11).

12. لاغية *lâghiyah* = vain talk, thoughtless utterance. See *laghw* at 78:35, p. 1938, n. 4.

13. سرور *surur* (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 56:15, p. 1755, n. 6.

14. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See at 80:13, p. 1948, n. 11).

14. And cups¹ set ready.² وَأَكْوَابٌ مَّوْضُوعَةٌ ١٤

15. And cushions³ وَنَارِقُ ١٥

arranged in rows.⁴ مَصْفُوفَةٌ ١٥

16. And decorated carpets⁵ وَزَرَارِي ١٦

spread out.⁶ مَبْثُوثَةٌ ١٦

17. Do they not look⁷ أَفَلَا يَنْظُرُونَ ١٧

at the camels,⁸ إِلَى الْإِبِلِ ١٧

how they are created? كَيْفَ خُلِقَتْ ١٧

18. And at the sky, وَإِلَى السَّمَاءِ ١٨

how it is made high.⁹ كَيْفَ رُفِعَتْ ١٨

19. And at the mountains,¹⁰ وَإِلَى الْجِبَالِ ١٩

how they are pitched.¹¹ كَيْفَ نُصِبَتْ ١٩

20. And at the earth, وَإِلَى الْأَرْضِ ٢٠

how it is surfaced?¹² كَيْفَ سُطِحَتْ ٢٠

21. So remind,¹³ فَذَكِّرْ ٢١

you are but one to remind. إِنَّمَا أَنْتَ مُذَكِّرٌ ٢١

1. akwâb (pl.; s. kub) = cups, tumblers.

2. i. e., with drink. مَوْضُوعَةٌ mawdû'ah (f. s.; m. mawdû') = that which is set, set ready, placed, laid down (pass. participle from waḍa'a [waḍa'a [waḍ']], to place, to put down. See yaḍa'na 65:4, 1839, n. 12).

3. نامارق namâriq (pl.; s. numruq/nuruqah) = cushions, pillows.

4. مصفوفة masfûfah (f.) = arranged in rows, lined up, set in ranks (pass. participle from šaffa [šaff], to set up in a row, to line up, classify, compose. See at 52:20, p. 1710, n. 4).

5. زرابي zarâbiy (pl.; s. zarbiyah) = decorated carpets.

6. مبثوثة mabthûthah (f. s., m. mabthûth) = spread, spread out, unfolded, laid out, scattered, disseminated (pass. participle from baththa [baththa], to spread, to unroll, to scatter. See munbathith at 56:6, p. 1754, n. 5).

7. ينظرون yanẓurûna = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from naẓara [naẓr/manẓar], to see, view, look at. See at 83:35, p. 1965, n. 3).

8. إبل 'ibîl = camels.

9. رفعت ruḥi'at = she or it was raised, made high, lifted, elevated (v. iii. f. s. past passive from rafa'a [raf'], to raise, to lift up. See marfû' at 52:5, p. 1707, n. 8).

10. جبال jibâl (pl.; s. jabal) = mountains, mountain-like clouds. See at 81:3, p. 1953, n. 4.

11. نصبت nuṣibat = she or it was pitched, erected, set up, put up, planted, installed (v. iii. f. s. past passive from naṣaba [naṣb], to raise, to erect, to pitch).

12. Do they not see all these wonderful creations of Allah's and be convinced that He can recreate and resurrect? سطحت suṭiḥat = she or it was surfaced, planed, made smooth, spread out (v. iii. f. s. past from saṭaḥa [saṭaḥ], to surface, to plane, to spread out).

13. i. e., remind about the life in the hereafter and the need to abide by Allah's directives. ذكر dhakir = remind, call to attention (v. m. s. imperative from dhakkara, form II of dhakara [dhikr/tadhkâr], to remember. See at 87:9, p. 1973, n. 7).

لَسْتَ عَلَيْهِمْ 22. You are not over them

بِعَصْطِيرٍ ١٣

a controller.¹

إِلَّا مَنْ تَوَلَّى 23. Except the one who

وَكَفَرَ ١٤

turns away² and disbelieves.³

فَيُعَذِّبُهُ اللَّهُ 24. Then him Allah will punish⁴

أَلْعَذَابِ

with the punishment

أَلَّا كَبِيرٍ ١٥

most enormous.⁵

إِنَّا إِنَّا 25. Verily to Us

إِيَّاهُمْ ١٦

shall be their return.⁶

ثُمَّ إِنَّا عَلَيْهِنَا 26. Then upon Us will be the

حِسَابُهُمْ ١٧

bringing them to account.⁷

1. مَصِيطِرٍ *muṣayṭir* (s.; pl. *muṣayṭirûn*) = ruler, overlord, controller, sovereign (act. participle from *ṣayṭara*, to dominate, to control. See *muṣayṭirûn* at 52:37, p. 1713, n. 9).

2. تَوَلَّى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 80:1, p. 1947, n. 2).

3. كَفَرَ *kafara* = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 35:39, p. 1404, n. 4).

4. يُعَذِّبُ *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 58:8, p. 1786, n. 11).

5. i. e., in hell.

6. إِيَّاهُمْ *'iyâb* = return, to return.

7. These two *'ayâhas* are very clear warnings that there shall be Resurrection and Judgment.

حِسَابٍ *ḥisâb* (pl. *ḥisâbat*) = calculation, reckoning, accounting, taking of account, consideration. See at 78:36, p. 1938, n. 8.

89. SŪRAT AL-FAJR (THE DAYBREAK)

Makkan: 30 'āyahs

This is a Makkan *sūrah* which deals with three matters. It first alludes to the *risāla* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the opposition and enmity of the unbelievers by mentioning the fate of the three powerful peoples of the past, the 'Ād, the Thamūd and Fir'awn and his hosts, all of whom were signally punished for their rejection of the truth and the Messengers sent respectively to them. Then the *sūrah* speaks about man's engrossment with wealth and property, given by Allah to test him, and his neglect of his duty to the orphan and the poor and his unlawful arrogation to himself of the shares of his co-inheritors. Finally it reminds man of his ultimate accountability to Allah on the Day of Resurrection and Judgement and the reward or punishment that awaits him.

The *sūrah* is named *al-Fajr* (The Daybreak) with reference to its first 'āyah wherein Allah swears by it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ١. By the daybreak.¹

وَلَيْلٍ عَشْرٍ ٢. By the ten nights.²

وَالشَّعْ ٣. And by the even³

وَالْوَتْرِ ٤. and the odd.⁴

وَاللَّيْلِ ٤. And by the night

إِذَا يَنْسِرُ ٥. when it departs.⁵

هَلْ فِي ذَلِكَ قَسَمٌ ٥. Is there in these an oath⁶

لِذِي جَبْرِ ٦. for the one having acumen?⁷

أَلَمْ تَرَ كَيْفَ ٦. Do you not see how

1. Allah may swear by anything of His creation; but a creature may swear only by Him. فجر *fajr* = daybreak, dawn, morning twilight, beginning, outset.

2. i. e., the first ten night of the month of Dhū al-Hijjah.

3. شفع *shaf'* = even, even number, either part of a pair. See *shafā'ah* at 74:48, p. 1911, n. 2.

4. وتر *watar* = odd, uneven (number). See *yatira* at 47:35, p. 1659, n. 10.

5. ينسر *yasri* = he or it travels by night, sets out, departs (v. iii. m. s. impfct. from *sarā* [*suran/suryah*], to travel by night. See '*asri* at 44:23, p. 1610, n. 6).

6. i. e., an oath to convince. قسم *qasam* (s.; pl. '*aqsām*) = oath.

7. The conclusion of the oaths is kept silent. It is that Allah shall duly punish the unbelievers and opponents of the Messengers sent to them. This is clear from the next 'āyah which draws attention to how Allah punished the powerful 'Ād and the Thamūd people and Fir'awn because of their unbelief and disobedience to the Messengers sent to them. حجر *ḥijr* = intelligence, acumen.

فَعَلَّ رَبُّكَ بِعَادٍ ٦ your Lord did with the 'Âd?

لِيرَامَ 7. Of Iram,¹

ذَاتِ الْعِمَادِ ٧ owners of the columns?²

الَّتِي لَمْ يُخْلَقْ 8. Which there was not made³

مِثْلَهَا the like of them

فِي الْبِلَادِ ٨ in all the lands.⁴

وَتَمُودَ الَّذِينَ 9. And the Thamûd who

جَاوُوا الصَّخْرَ hewed⁵ the rocks⁶

بِالْوَادِ ٩ in the valley?⁷

وَفِرْعَوْنَ 10. And Fir'awn,

ذِي الْأَوْتَادِ ١٠ the owner of stakes?⁸

الَّذِينَ طَغَوْا 11. All who transgressed⁹

فِي الْبِلَادِ ١١ in the lands;

فَاكْتَرَوْا 12. And made excessive¹⁰

فِيهَا الْفَسَادَ ١٢ therein the mischief.¹¹

فَصَبَّ عَلَيْهِمُ 13. So there poured¹² on them

1. The name of the ancestor of the A'd people which was given to the locality where they lived in southern Arabia.

2. i. e., tall buildings with columns. عِمَاد 'imâd (s.; pl. 'amad/umud) = column, pole, pillar, post, support.

3. يَخْلُقُ yukhlaq (u) = he or it is created, made, originated (v. iii. m. s. impfct. passive from khalaqa [khalq], to create. The final letter is vowelless because of the particle lam coming before the verb. See nakhluq at 77:20, p. 1928, n. 7).

4. بِلَاد bilâd (pl.; s. baldah) = countries, lands, cities, towns, townships. See baldah at 25:49, p. 1152, n. 17.

5. They made their dwelling places by hewing the hills of which the remains are still visible at Wâdi al-Qurâ in northern Arabia. جَاوُوا jābû = they cut, pierced, bored, hewed, travelled (v. iii. m. pl. past from jāba [jawb], to travel, to explore, to pierce. See 'ajībû at 46:31, p. 1643, n. 10).

6. صَخْر shakhr (s.; pl. sukhâr) = rocks, boulders. See sakhrâh at 31:16, p. 1316, n. 7.

7. وَاد wâdin (s.; pl. 'awdiyah) = ravine, river bed, valley, vale, gorge. See at 79:16, p. 1942, n. 5.

8. i. e., a large army who pitched tents with numerous stakes. أَوْتَاد 'awlât (pl.; s. watad) = pegs, poles, stakes. See at 78:17, p. 1934, n. 3.

9. i. e., by disbelieving in Allah, oppressing the people and committing sins. طَغَوْا taghaw = they transgressed, crossed all limits, overflowed (v. iii. m. pl. past from taghâ [taghan/ taghyân], to exceed all bounds. See taghâ at 79:16, p. 1942, n. 8).

10. أَكْثَرُوا aktharû they increased, made much, made excessive, did frequently (v. iii. m. pl. past from 'akthara, form IV of kathura [kathrah], to be much, to be numerous).

11. فَسَاد fasâd = mischief-making, mischief, decay, corruption, depravity. See at 28:83, p. 1262, n. 8.

12. صَب shabba = he poured, poured forth, imposed (v. iii. m. s. past from shabb, to pour, pour forth. See shababnâ at 80:25, p. 1950, n. 5).

رَبِّكَ your Lord

سَوْطُ عَذَابٍ the scourge¹ of punishment.

إِنَّ رَبَّكَ 14. Verily your Lord is

لِيَائِمِرْصَادٍ ever on the watch.²

فَأَمَّا الْإِنْسَنُ 15. So as for man,

إِذَا مَا ابْتَلَاهُ رَبُّهُ when his Lord tries³ him

فَاكْرَمَهُ and is generous⁴ to him

وَنَعَّمَهُ and makes life easy⁵ for him,

فَيَقُولُ رَبِّي he says: "My Lord

أَكْرَمَنِي has been generous to me."

وَأَمَّا إِذَا مَا ابْتَلَاهُ 16. But when He tries him

فَقَدَّرَ عَلَيْهِ and restricts⁶ on him

رِزْقَهُ فَيَقُولُ his provision⁷ he says:

رَبِّي أَهَنَّنِي "My Lord has disgraced⁸ me."

كَلَّا بَلْ 17. Not at all. Nay,

لَا تُكْرِمُونَ you are not generous⁹

الْيَتِيمَ to the orphan.

وَلَا تَحْضُوتُونَ 18. Nor urge one another¹⁰

عَلَى طَعَامِ الْمِسْكِينِ on feeding¹¹ the poor.

1. سوط *sawṭ* (s.; pl. 'aswāṭ) = scourge, whip, flog.

2. مرصاد *mirṣād* = ambush, observation post, on the watch. See at 78:21, p. 1936, n. 3.

3. ابتلى *ibtalâ* = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [balw / balâ], to test, to try. See at 2:124, p. 58, n. 12).

4. أكرم *'akrama* = he honoured, gives honour, is generous to (v. iii. m. s. past in form IV of *karuma* [karam / karamah / karâmah], to be noble, to be generous. See *mukramûn* at 70:35, p. 1882, n. 1).

5. نعم *na'ama* = made life easy, made smooth, softened (v. iii. m. s. past in form II of *na'ama/na'ima* [na'mah/man'am], to be happy, to be in ease. See 'an'ama at 33:37, p. 1350, n. 10.

6. قدر *qadara* = he measured, restricted, decreed, (v. iii. m. s. past from *qadr*, to decree, to measure, to have power. See *qaddara* 87:3, p. 1977, n. 4).

7. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

8. أهان *'ahâna* = he disgraced, humiliated, debased (v. iii. m. s. past in form IV of *hâna* [hawn], to be of little importance. See *muhîn* at 58:16, p. 1790, n. 11).

9. تكرمون *tukrimûna* = you are generous, give honour (v. ii. m. pl. impfct. from 'akrama. See n. 4 above).

10. تحاضون *taḥâddûna* = you urge one another, encourage one another (v. ii. m. pl. impfct. from *hâdda*, form III of *ḥaḍḍa* [ḥaḍḍ], to spur on, incite. See *yahuddû* at 69:34, p. 1874, n. 1).

11. طعام *ṭa'âm* (s.; pl. أكلة *aṭ'imah*) = food, diet, meal. See at 88:6, p. 1981, n. 1.

- وَتَأْكُلُونَ 19. And you consume¹
الْثَّرَاتِ the inheritance²
أَكْلًا لَّمَّا a consumption in toto.³
- وَتَحِبُّونَ أَلَمَالَ 20. And love⁴ wealth
حُبًّا جَمًّا in a love all absorbing.⁵
- لَّا 21. Never indeed.⁶
إِن دَاغَتْ
الْأَرْضُ دَكًّا 22. When crushed⁷ shall be
the earth in total devastation.
- وَجَاءَ رَبُّكَ 22. And your Lord will come⁸
وَالْمَلَائِكَةُ while the angels⁹ shall be
صَفًّا صَفًّا in row¹⁰ after row.
- وَجَاءَ يَوْمَئِذٍ 23. And brought up that day
يَجْهَنُّ will be hell.
يَوْمَئِذٍ That day
يَذْكُرُ الْإِنْسَانُ there will remember¹¹ man;
وَأَنَّى لَهُ but of what avail to him will
الذِّكْرُ be the remembrance?¹²
- يَقُولُ يَٰلَيْتَنِي 24. He will say: "Alas to me!

1. i. e., arrogate to yourselves the rights of other sharers in the inheritance. تَأْكُلُونَ *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from '*akala* ['*akl/ma'kal*], to eat. See at 51:27, p. 1700, n. 7).

2. ثَرَاتٍ *turâth* = inheritance, legacy; also to inherit, to be heir. See '*awrathnâ* at 44:28, p. 1611, n. 4).

3. لَم *lamm* = in toto, total, whole.

4. تَحِبُّونَ *tuhibbûna* = you (all) love, (v. ii. m. pl. impfct. from *habba* [*hubb*], to love. See at 75:20, p. 1916 n. 2).

5. جَم *jamm* = all absorbing.

6. i. e., never be so absorbed in the love of wealth forgetting Allah.

7. دَكَّتْ *dukkat* = she or it was crushed, pressed down, flattened, devastated (v. iii. f. s. past passive from *dakka* [*dakk*], to make flat, to demolish. See *dukkatû* at 69:14, p. 1870, n. 12).

8. i. e., Allah will appear to judge and take account of the deeds of His servants.

9. مَلَكٌ *malak* (s.; pl. *malâ'ikah*) = angel. See at 54:26, p. 1721, n. 4).

10. صَفٌّ *ṣaff* (s.; pl. *ṣufûf*) = row, rank, line, file. See at 78:38, p. 1938, n. 14).

11. i. e., man will remember his deeds and will wish to repent and seek forgiveness. يَذْكُرُ *yathakkaru* = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

12. For no repentance or redemption will be accepted at that time. ذِكْرٌ *dhikrâ* = recollection, remembrance, memory, reminder. See at 50:37, p. 1693, n. 9.

فَدَمْتُ had I sent in advance¹

لِحَايَاتِي for the sake of my life!"²

فَيَوْمَئِذٍ 25. So on that day,

لَا يُعَذِّبُ there will punish³ not

عَذَابُهُ أَحَدٌ like His punishing anyone.

وَلَا يُوثِقُ 26. Nor will there bind⁴

وَأَقْدَهُ أَحَدٌ like His binding anyone.

يَا أَيُّهَا النَّفْسُ 27. "O you the the person⁵

الْقَاطِنَةُ in complete contentment",⁶

أَرْجِعِي إِلَىٰ رَبِّكِ 28. "Come back⁷ to your Lord

رَاضِيَةً مَّرْضِيَّةً well pleased⁸ and pleasing."⁹

فَادْخُلِي 29. "Then enter among

عِبَادِي My servants."¹⁰

وَادْخُلِي 30. " And enter

جَنَّتِي into My Paradise."

1. i. e., sent good deeds. قَدَمْتُ *qaddamtu* = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *qudûm* / *qidmân* / *maqdam*] to precede, to arrive. See at 50:28, p. 1691, n. 7).

2. i. e., for the eternal life in the hereafter.

3. i. e., the sinful. يُعَذِّبُ *yu'adhdhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from '*adhdhaba*, form II [*ta'dhib*] of '*adhaba* [*'adhb*], to impede, to obstruct. See at 88:24, p. 1983, n. 4).

4. i. e., the sinful. يُوَثِّقُ *yûthiqu* = he binds, fastens, ties up, fetters (v. iii. m. s. impfct. from '*awthaqa*, form IV of *wathuqa* [*wathâqah*], to be firm, solid, sure).

5. This will be said to the righteous. نَفْسِ *nafs* (s.; pl. *nufûs* / *anfus*) = living being, person, individual, nature, self, life, soul. See at 74:38, p. 1909, n. 10.

6. i. e., completely contented with the rewards given by Allah. مُطْمَئِنَّة *mutma'innah* (f., m. *mutma'inn*) = content, contented, at rest (act. participle from *itma'anna*. See at 16:112, p. 866, n. 1).

7. ارجعي *irji'i* = you (f.) go back, come back, return, send back, turn (v. ii. f. s. imperative from *raja'a* (*rujû*), to return, go back. See *irji'* at 67:3, p. 1851, n. 3).

8. راضية *râdiyyah* (f. s., m. *râḍin*) = satisfied, pleased, pleasant, agreeable (act. participle from *raḍiya* [*riḍan* / *riḍwân* / *marḍâh*], to be satisfied. See at 69:21, p. 1872, n. 4).

9. مرضية *marḍiyyah* (f. s.; m. *marḍiyy*) = pleasing, approved (pass. participle from *raḍiya*. See n. 8 above).

10. i. e., My righteous servants. عِبَادِ *'ibâd* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 71:27, p. 1889, n. 7).

90. SŪRAT AL-BALAD (THE CITY)

Makkan: 20 'āyahs

This is a Makkan *sūrah*. Its main themes are *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, reward and punishment. It alludes to the opposition and enmity of the unbelievers to the message, their spending of wealth for honour, glory and for opposing the truth. They are reminded that they shall have to face Allah's Judgement and that they cannot cross the hurdle unless they believe, spend their wealth in setting slaves free and feeding the poor and orphan relatives, and advise one another for patience and kindness. Such ones shall be dwellers of paradise in the hereafter while the unbelievers will abide in the fire of hell. The *sūrah* is named after its first 'āyah wherein Allah swears by the city (*al-Balad*), i. e. Makka.

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed swear¹

بِهِذَا الْبَلَدِ by this city.²

2. And you are a resident³

بِهِذَا الْبَلَدِ in this city.

3. And by the porgenitor⁴

وَمَوْلَدِهِ and what he begot.⁵

4. We have indeed created

الْإِنْسَانَ فِي كَبَدٍ man in hardship.⁶

5. Does he think⁷ that

لَنْ يَقْدِرَ there cannot have power⁸
عَلَيْهِ أَحَدٌ over him anyone?

6. He says; "I have destroyed⁹

1. *lā* at the beginning of the 'āyah is for emphasis. Allah may swear by anything of His creation, but His creatures may swear only by Him. أَنَسِمُ 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'uqsama, form IV of *qasama* [*qasam*], to divide. See at 84:16, p. 1968, n. 5).

2. i. e., Makka. بَلَد *balad* (s.; pl. *bilād*) = country, town, city, place, land. See at 35:9, p. 1392, n. 11.

3. The address is to the Prophet, peace and blessings fo Allah be on him. حَلَّ *hill* = lawful, permissible, free, resident. See at 5:5, p. 329, n. 7.

4. i. e., 'Ādam, peace be on him. وُلِدَ *wālid* = progenitor, procreator, father, parent (act. participle from *walada* [*wilādah* /*lidah*/ *mawlid*], to give birth, to beget. See *yalidū* at 71:27, p. 1889, n. 8).

5. i. e., the children of 'Ādam, mankind.

6. i. e., the hardships of worldly life. كَبَدٌ *kabad* = hardship, difficulty.

7. يَحْسَبُ *yaḥsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbān*/ *maḥsabah*], to deem, to regard. See at 75:36, p. 1918, n. 1).

8. يَقْدِرُ *yaqdira(u)* = he measures out, ordains, is able to, has power (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

9. i. e., spent. أَهْلَكْتُ *'ahlaktu* = I destroyed, annihilated (v. i. s. past from *'ahlaka*, form IV of *halaka* [*halk*/ *hulk*/ *halāk* /*tahlukah*], to perish. See *'ahlaknā* at 54:51, p. 1739, n. 8).

مَالًا كَثِيرًا^١ wealth in plenty.¹

أَيَحْسَبُ أَنْ^٢ 7. Does he think that

لَمْ يَرَهُ أَحَدٌ^٣ there sees him none?

أَلَمْ نَجْعَلْ^٤ 8. Have We not made² for

لَهُ عَيْنَيْنِ^٥ him two eyes?³

وَلِسَانًا^٦ 9. And a tongue⁴

وَشَفَتَيْنِ^٧ and two lips?⁵

وَهَدَيْنَاهُ^٨ 10. And shown⁶ him

التَّجْدِينَ^٩ the two broad ways?⁷

فَلَا أَقْنَحُ^{١٠} 11. But he has not defied⁸

الْعَقَبَةَ^{١١} the difficult track.⁹

وَمَا أَدْرَاكَ^{١٢} 12. And what will inform¹⁰

مَا الْعَقَبَةُ^{١٣} you what the difficult track is?

فَأَرْقِيهِ^{١٤} 13. It is to set free¹¹ a slave.¹²

أَوْ لَطَعَهُ فِي يَوْمٍ^{١٥} 14. Or to feed¹³ on a day

1. The reference is to the person who is puffed up with his wealth and power, denies the Resurrection and Judgement, opposes the truth of the Qur'ân and spends his wealth in an attempt to frustrate its message. لُبَدٌ *lubad* = immense wealth, plenty of wealth.

2. نَجَعَلُ *naj'al(u)* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'la*], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See at 78:6, p. 1934, n. 1).

3. عَيْنَيْنِ *'aynayn* (dual; acc./gen. of *'aynân*; s. *'ayn*; *'uyûn/'a'yun*) = two eyes, two springs, two fountains. See *'aynân* at 55:66, p. 1750, n. 9).

4. لِسَانٍ *lisân* (s.; m. & f.; pl. *alsinâh/'alsun*) = tongue, language. See at 26:195, p. 1196, n. 1.

5. شَفَتَيْنِ *shafatayn* (dual; acc./gen. of *shafatân*; s. *shafah*; pl. *shifâh/shafawât*) = two lips, rims, edges.

6. هَدَيْنَاهُ *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 37:118, p. 1449, n. 1).

7. i. e., good and evil. نَجْدَيْنِ *najdayn* (dual; acc./gen. of *najdân*; s. *najd*; pl. *nijâd/nujûd*) = two high lands, broad ways.

8. اِقْتَحَمَ *iqtahama* = he stormed, rushed, broke into, embarked on, defied (v. iii. m. s. past in form VIII of *qahama* [*quhûm*], to throw oneself, to come near. See *muqtaḥim* at 38:59, p. 1473, n. 13).

9. عَقَبَةً *'aqabah* (s.; pl. *'iqâb*) = steep road, difficult track, mountain road, pass.

10. أَدْرَى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 86:2, p. 1974, n. 3).

11. فَكَّ *fakk* = to separate, disjoin, tear, unbind, untie, redeem, liberate, emancipate, release, set free.

12. رَقَبَةً *raqabah* (s.; pl. *riqâb*) = neck, slave. See at 58:3, p. 1783, n. 10.

13. اطْعَمَ *'it'am* = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ta'm*], to eat, to taste. See at 58:3, p. 1784, n. 3).

ذِي مَسْغَبَةٍ¹ of scarcity¹

يَتِيمًا ذَا مَقْرَبَةٍ² 15. An orphan near of kin,²

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ⁴ 16. Or a poor³ in misery.⁴

ثُمَّ كَانَ مِنَ الَّذِينَ

ءَامَنُوا who believe

وَتَوَاصَوْا بِالصَّبْرِ⁵ and mutually counsel⁵ patience⁶

وَتَوَاصَوْا and mutually counsel

بِالْمَرْحَمَةِ⁷ kindness.⁷

أُولَئِكَ 18. Such ones shall be the

أَصْحَابُ الْيَمِينِ⁸ companions⁸ of the right.⁹

وَالَّذِينَ 19. And those who

كَفَرُوا بِآيَاتِنَا disbelieve¹⁰ in Our signs,¹¹

هُمْ أَصْحَابُ they shall be the companions

الْشَّمَائِلِ¹² of the left.¹²

عَلَيْهِمْ نَارٌ 20. Over them shall be fire

مُؤَصَّدَةٌ¹³ closed on all sides.¹³

1. مِسْغَبَةٌ *masghabah* = scarcity, hunger, famine.

2. مَقْرَبَةٌ *maqrabah* = nearness, proximity, closeness. *dhâ maqrabah*: near of kin, near relation.

3. مِسْكِينٍ *miskîn* (pl. *masâkîn*) = poor, indigent. See at 74:44, p. 1910, n. 8.

4. مَتْرَبَةٌ *matrabah* = poverty, misery, destitution.

5. تَوَاصَوْا *tawâṣaw* = they made a bequest/behest, enjoined one another, mutually counselled (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [waṣy]), to be joined, lightened, degraded. See at 51:53, p. 1705, n. 3).

6. صَبْرٍ *sabr* = patience, forbearance, perseverance, endurance. See at 2:45, p. p. 22, n. 11.

7. مَرْحَمَةٍ *marhamah* = mercy, kindness, compassion, to be kind, to have mercy (verbal noun of *rahima*, to have mercy. See *turhamûna* at 49:10, p. 1680, n. 8).

8. أَصْحَابٍ *aṣ-ḥâb* (pl.; sing. *ṣaḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels. See at 85:4, p. 1970, n. 6).

9. i. e., they will have their book of deeds in their right hands and their accounting will be easy (see 84:7-8, p. 1967). مَيْمَنَةٍ *maymanah* (f. s.; pl. *mayâmîn*) = right, right side, right wing. See at 56:8, p. 1754, n. 8.

10. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufr], to cover. See at 67:7, p. 1852, n. 1).

11. i. e., the Qur'ân. آيَاتٍ *'âyât* (sing. *'ayah*) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 83:13, p. 1962, n. 1.

12. i. e., they will be given their books of deeds in their left hands and will be the inmates of hell. مَشْمُومَةٍ *mash'amah* = misfortune, calamity, ill luck, left.

13. مُؤَصَّدَةٍ *muṣṣadah* (f. s., m. *muṣṣad*) = closed all round, closed on all sides (pass. participle from *'aṣada*, form IV of *'aṣada*, to close, to shut).

91. SŪRAT AL-SHAMS (THE SUN)

Makkan: 15 'āyahs

This is an early Makkan *sūrah* which calls attention to *tawhīd* (monotheism) and *risālah* (Messengership of Muhammad, peace and blessings of Allah be on him). It stresses that whoever abandons *shirk* and purifies himself by adhering to *tawhīd* will have the ultimate success, and whoever corrupts himself with *shirk* will be a failure. It also points out that Allah gives guidance through His Messengers and warns about the consequence of unbelief and disobedience by citing the instance of the Thamūd people who were duly punished for their unbelief and disobedience. The *sūrah* is named after its first 'āyah wherein Allah swears by the sun (*al-Shams*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسُ 1. By the sun¹

وَضُحَاهَا² and its brightness.

وَالْقَمَرِ 2. By the moon

إِذَا تَلَّهَا³ when it follows³ her.

وَالنَّهَارِ 3. By the day

إِذَا جَلَّاهَا⁴ when it discloses her.⁴

وَاللَّيْلِ 4. By the night

إِذَا بَشَّاهَا⁵ when it covers⁵ her.

وَالسَّمَاءِ 5. By the sky

وَمَا بَنَاهَا⁶ and Him Who built⁶ it.

وَالْأَرْضِ وَمَا 6. By the earth and Him

1. Allah may swear by anything of His creation, but His creatures may swear only by Him.

2. *duhan* = forenoon, day-time, brightness of the sun. See at 79:46, p. 1975, n. 11.

3. *talā* = he followed, succeeded (v. iii. m. s. past from *talw*, to follow, to succeed).

4. Note that it is the day which brings the sun to view, not that the sun moves and comes into view. *jallā* = brought to light, disclosed, revealed (v. iii. m. s. past in form II of *jalā* [*jalw/jaly*], to throw light, to make clear. See *tajallā* at 7:143, p. 518, n. 2).

5. *yaghshā* = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishāwah*], to cover. See at 29:55, p. 1285, n. 1).

6. *banā* = he made, built, set up, founded, constructed (v. iii. m. s. past from *binā'* / *bunyān*, to build. See at 79:27, p. 1944, n. 2).

طَهَا ٦ Who threw it as as ball.¹

وَقَيَّن 7. By the living self

وَمَا and Him Who

سَوَّاهَا ٧ perfected its make.²

فَلَهَّمَهَا 8. Then He enlightened³ it

مُجْرَهَا of its immorality⁴

وَقَوَّاهَا ٨ and its righteousness.⁵

قَدْ أَفْلَحَ 9. Successful⁶ indeed will be

مَنْ رَزَقَهَا ٩ he who purifies⁷ it.

وَقَدْ خَابَ 10. And a failure⁸ indeed will

مَنْ دَسَّاهَا ١٠ be he who corrupts⁹ it.

كَذَّبَتْ 11. There did disbelieve

ثَمُودُ the Thamûd

بَطَوَّاهَا ١١ by their transgression.¹⁰

إِذَا بُعِثَ 12. When delegated¹¹ was

أَشَقَّاهَا ١٢ their most wretched one.

1. طَحَى *tahâ* = he threw like a ball, removed, spread, spread out (v. iii. m. s. past from *tahw*, to throw as a ball, to remove).

2. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

3. أَلْهَمَ *'alhamâ* = he enlightened, inspired, made (someone) swallow (v. iii. m. s. past in form IV of *lahima* [*lahm/laham*], to swallow, to consume).

4. فَجَّرَ *fujjâr* = to act immorally, immorality, dissolute life, adultery (verbal noun of *fajara*, to act immorally. See *fujjâr* at 82:14, p. 1959, n. 3).

5. i. e., has given guidance about the good and bad ways of life. تَقَوَّى *taqwâ* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, be on one's guard. See at 74:55, p. 1912, n. 2).

6. i. e., on the Day of Judgement. أَفْلَحَ *'aflaha* = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaha* [*falth*], to split. See at 87:14, p. 1973, n. 2).

7. i. e., from the filth of polytheism. رَزَقَ *zakkâ* = he purified, cleansed, vindicated, declared just, increased (v. iii. m. s. past in form II of *zakâ* [*zakâ*]), to grow, be pure, just. See *yazzakkâ* at 80:3, p. 1947, n. 5).

8. خَابَ *khâba* = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail, to be disappointed. See at 20:111, p. 1003, n. 10).

9. دَسَّى *dassâ* (originally *dassasa*). The final *sin* is changed into 'alif' = he buried, inserted, infused, interpolated, corrupted (v. iii. m. s. past in form II of *dasasa*, to bury, to corrupt).

10. طَغَوَّى *taghwan* = transgression, crossing the limit. See *taghaw* at 89:11, p. 1985, n. 9.

11. i. e., was sent out to kill the she-camel which Allah had given as a miracle to the Messenger Sâlih, peace be on him. ابْعَثَ *inba'atha* = he was delegated, despatched, sent out, provoked (v. iii. m. s. past in form VII of *ba'atha* [*ba'th*], to send, to resurrect. See *mab'âthûna* at 83:4, p. 1969, n. 8).

فَقَالَ لَهُمْ 13. So the Messenger of

رَسُولُ اللَّهِ Allah said to them:

نَاقَةَ اللَّهِ "The she-camel of Allah

وَسَقِيَهَا 13 and her drinking water."¹

فَكَذَّبُوهُ 14. But they disbelieved² him

فَعَقَرُوهَا and hamstrung³ her.

فَدَمَدَمَ So there inflicted punishment⁴

عَلَيْهِمْ رَبُّهُمْ on them their Lord

يَذْنِبُهُمْ for their sin⁵

فَسَوَّاهَا 14 and levelled⁶ them.

وَلَا يَخَافُ 15. And He feared⁷ not

عُقُوبَهَا the consequences⁸ thereof.

1. سَقَى *suqyā* = drinking water, drink. See *yusqawna* at 76:17, p. 1992, n. 11.

2. كَذَبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 78:28, p. 1937, n. 3).

3. i. e., they slaughtered her. عَقَرُوا *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, [figuratively, slaughtered, for they used to hamstring the camel for slaughtering it] (v. iii. m. pl. past from *'aqara* [*'uqrl* /*aqrl* /*aqârah*], to be barren. See at 26:157, p. 1189, n. 7).

4. دَمَدَمَ *damdama* = he inflicted punishment, punished, destroyed, muttered (v. iii. m. s. past).

5. ذَنْبٍ *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 81:9, p. 1954, n. 7.

6. i. e., completely destroyed them irrespective of the high and low, rich and poor. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 91:7, p. 1993, n. 1).

7. يَخَافُ *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf* / *makhâfah* / *khîfah*], to fear. See at 72:13, p. 1893, n. 6).

8. عَقِيبٍ *'uqbâ* = end, outcome, result, consequences, ultimate, the hereafter or return to Allah, reward. See at 13:42, p. 783, n. 1.

92. *Sûrat al-Layl* (The Night)

Makkan: 21 'āyahs

This is an early Makkan *sûrah*. It is named after the first 'āyah wherein Allah swears by the night (*al-Layl*). It deals with the themes of *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ān and reward and punishment respectively for the believers and unbelievers in the hereafter. The *sûrah* states that Allah provides guidance through the Qur'ān and that those who disbelieve and turn away from it will have the punishment of hellfire in the hereafter but those who believe and spend their wealth in charity and for the pleasure of Allah shall be saved from it and will have a happy life in paradise.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ 1. By the night¹

إِذَا يَغْشَى 2 when it covers.²

وَالنَّهَارِ 2. By the day

إِذَا تَجَلَّى 3 when it shines forth.³

وَمَا خَلَقَ 3. And by Him Who creates

الذكر والأنثى 4 the male⁴ and the female.⁵

إِنْ سَعَيْكُمْ 4. Verily your efforts⁶

إِنْ شِئْتُمْ 7 are diverse.⁷

فَأَمَّا نَ 5. So as for him who

أَعْطَى وَالْفَقْرَ 8 gives⁸ and is on his guard,⁹

وَصَدَقَ بِالْحَقِّ 6 And believes in the Best,¹⁰

1. Allah may swear by anything of His creation; but a creature may swear only by Him.

2. i. e., with darkness. يَغْشَى *yaghshâ* = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

3. تَجَلَّى *tajallâ* = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear. See at 7:143, p. 518, n. 2).

4. ذَكَر *dhakar* (s.; pl. *dhukâr/ dhukûrah/ dhukrân*) = male. See at 75:39, p. 1918, n. 10.

5. أَنْثَى *'unthâ* (s.; pl. *'inâth/ anâthâ*) = female, feminine. See at 75:39, p. 1918, n. 11.

6. سَعَى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt, effort. See at 88:9, p. 1981, n. 8).

7. i. e., your deeds are diverse : some making efforts to attain prosperity and happiness in this world, and some doing so for happiness and prosperity in the hereafter. شَتَّى *shattâ* (pl.; s. *shatîr*) = diverse, different, manifold, various, in variety. See at 20:54, 987, n. 5.

8. i. e., gives his wealth in approved charity and in the way of Allah. أَعْطَى *'a'ḍâ* = he gave, offered, granted, accorded, bestowed (v. iii. m. s. past in form IV of *'atâ* [*'apw*], to give).

9. i. e., against sin and disobedience to Allah. اتَّقَى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [*waqy/wiqāyah*], to guard. See at 53:32, p. 1723, n. 13).

10. i. e., the Qur'ān and *tawhîd*.

فَسَيِّرُهُ 7. We shall make easy¹ for

لِّلَّيْسَرَى him the easy thing.²

وَأَمَّا 8. But as for the one who

يَخِلَّ is niggardly³ and

وَأَسْتَفْنَى deems himself in no need;⁴

وَكَذَّبَ 9. And disbelieves

بِالْحَقِّ in the Best.

فَسَيِّرُهُ 10. We shall make easy for

لِّلَّيْسَرَى him the slip into difficulty.⁵

وَمَا يُغْنِي 11. And there shall not avail⁶

عَنْهُ مَالُهُ him his wealth

إِذَا تَرَدَّى when he gets the fall.⁷

إِنَّ عَلَيْنَا 12. Verily upon Us is

لِّلْهُدَى to give guidance.⁸

وَلِئَلَّنَا 13. And to Us belong

لِّلْآخِرَةِ وَالْأُولَى the hereafter⁹ and the first.¹⁰

فَأَنْذَرْتُكَ 14. So I have warned¹¹ you

نَارًا تَلْتَظِنُ of a fire burning ablaze.¹²

1. نيسر *nuyassiru* = we make easy, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 87:8, p. 1978, n. 5).

2. i. e., the doing of good deeds and carrying out the injunctions of the Qur'ân. يسرى *yusrâ* = easiness, easy way, left hand. See at 87:8, p. 1978, n. 6.

3. يخل *bakhila* = he became niggardly, stingy (v. iii. m. s. past from *bakhal* / *bukhl*, to be niggardly. See *yabkhalûna* at 57:24, p. 1778, n. 1).

4. استغنى *istaghna* = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan* / *ghanâ*], to be free from want. See at 64:6, p. 1832, n. 6).

5. i. e., he will be made easily amenable to disobedience and the consequent punishment. عسرى *'usrâ* = difficulty, hard situation.

6. يغني *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan* / *ghanâ*], to be free from want, to be rich. See at 88:7, p. 1981, n. 4).

7. i. e., into the punishment of hell. تردى *tarddâ* = he fell, got the fall, tumbled, deteriorated, clothed himself (v. iii. m. s. past in form V of *radiya* [ردى *radan*], to perish, be destroyed. See *mataraddiyah* at 5:3, p. 327, n. 6).

8. هدى *hudan* = to guide, to give guidance, guidance, right way, true religion. See at 61:9, p. 1817, n. 2.

9. الآخرة *al-'âkhirah* = the hereafter, the after-life. See at 16:30, p. 836, n. 10.

10. i. e., this first life in the present world. الأولى *al-'ûlâ* (f.; m. 'awwal) = the first, the foremost. See at 53:50, p. 1726, n. 8).

11. أنذرت *'andhartu* = I warned, cautioned (v. i. s. past from *'andhara*, form IV of *nadhara* [*nadhr* / *nudhâr*], to dedicate, to vow. In its form IV ('*indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See at 41:13, p. 1544, n. 2).

12. تالظن *talazzâ* (originally *tatalazzâ*. One *tâ'* is omitted) = she burns, is ablaze, gets enkindled (v. iii. f. s. impfct. from *talazzâ*, form V of *lazâ* [*lazan*], to burn, to flare, to blaze).

لَا يَصْلَاهَا 15. There will enter¹ it none
إِلَّا الْأَلْأَسَفَىٰ but the most wretched,²

الَّذِي كَذَّبَ 16. Who disbelieves³
وَوَلَّىٰ and turns back.⁴

وَسَيَجْزِيهَا 17. And there will be spared⁵
الْأَلْفَىٰ it the most righteous⁶

الَّذِي يُؤْتِي مَالَهُ 18. Who gives his wealth
يُزَكِّىٰ purifying himself.⁷

وَمَا لِأَحَدٍ 19. And none has
عِنْدَهُ مِنْ نِعْمَةٍ to him any favour
يُجْزَىٰ to be recompensed.⁸

إِلَّا ابْتِغَاءَ 20. Except the seeking⁹ of
وَجُودِيَةِ the Countenance of his Lord
الْأَعْلَىٰ the Most Exalted.

وَلَوْ شَاءَ 21. And surely he shall
يَرْضَىٰ be satisfied.¹⁰

1. i. e., *yaṣlâ* = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣuliy/ ṣilâ*]), to roast, to burn, to be exposed to the blaze. See at 84:12, p. 1967, n. 13).

2. *'ashqâ* = the most wretched, miserable, unlucky (elative of *shaqîy*; act. participle in the scale of *fa'il* from *shaqâ/shaqiya*, to be unhappy, miserable. See at 91:12, p. 1993, n. 11).

3. i. e., disbelieves in the Messengership of Muhammad, peace and blessings of Allah be on him, and the Qur'ân. *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:14, p. 1462, n. 6).

4. i. e., from the truth. *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ /wilâyah*], to be near, to be a friend. See at 88:23, p. 1983, n. 2).

5. *yujannabu* = he is spared, kept away, averted, (v. iii. m. s. impfct. passive from *jannaba*, form II of *janaba* [*janb*], to avert. See *yatajannabu* at 87:11, p. 1978, n. 11).

6. *'atqâ* = more/most righteous, godfearing, pious (elative of *taqîy*). See at 49:13, p. 1682, n. 9).

7. *yatazakkâ* = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ*'], to grow, be pure, just. See *yazzakkâ* at 80:3, p. 1947, n. 5).

8. i. e., he gives his wealth not to return a favour done to him. *tujzâ* = she is required, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ*'], to recompense. See at 45:22, p. 1625, n. 2).

9. i. e., he spends his wealth only for the pleasure of Allah. *ibtighâ* = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*baghâ*'], to desire. See at 13:17, p. 771, n. 11).

10. i. e., with the reward given him by Allah. *yardâ* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *radîya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See at 53:26, p. 1721, n. 8).

93. SŪRAT AL-DUḤĀ (THE FORENOON)

Makkan: 11 'āyahs

This is an early Makkan *sūrah*. Its main theme is *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ānic *wahy*. It negatives the supposition of the unbelievers who, in view of a temporary pause in the coming of *wahy* to him, started taunting him that his Lord had forsaken him. It is stated that this was not at all so. He is also reminded of Allah's past favours on him and is encouraged to carry on his mission and work and is assured of ultimate success and happiness.

The *sūrah* is named after the first 'āyah in which Allah swears by the forenoon (*al-Duḥā*) and the night.

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَى 1. By the forenoon.¹

وَاللَّيْلِ 2. And by the night

إِذَا سَجَى 2 when it becomes tranquil.²

مَا وَدَّعَكَ 3. There has not taken leave³

رَبُّكَ of you your Lord

وَمَا قَلَلَتْ 4 nor is He displeased.⁴

وَلِلْآخِرَةِ 4. And indeed the after-life⁵

خَيْرٌ لَّكَ shall be better for you

مِنَ الْأُولَى 6 than the first.⁶

وَلَسَوْفَ 5. And surely there will

نُعْطِيكَ رَبُّكَ give⁷ you your Lord

فَرَضَضَ 8 so you will be pleased.⁸

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. ضحى *duḥan* = forenoon, day-time, brightness of the sun. See at 91:1, p. 1992, n. 1.

2. i. e., it is dense and tranquil. سَجَى *sajā* = he or it became tranquil, calm (v. iii. m. s. past from *sajw*, to be quiet, tranquil).

3. The address is to the Prophet, peace and blessings of Allah be on him. It negatives the supposition of the unbelievers about him because of a temporary pause in the coming of *wahy*. وَدَّعَ *wadda'a* = he took leave, bade farewell, saw off (v. iii. m. s. past in form II of *wada'a* [*wad'*], to put down, to leave off).

4. قَلَى *qalā* = he became displeased, detested (v. iii. m. s. past from *qalw/qaly*, to roast, to detest).

5. الْآخِرَةِ *al-'ākhirah* = the hereafter, the after-life. See at 92:12, p. 1996, n. 9.

6. i. e., this first life in the present world.

7. i. e., success, merits and rewards. The address is to the Prophet, peace and blessings of Allah be on him. يُعْطِي *yu'ṭī* = he gives, bestows, grants (v. iii. m. s. impfct. from *'a'ṭā*, IV of *'aṭā* [*aṭw*], to give. See *'a'ṭā* at 92:6, p. 1995, n. 8).

8. تَرْضَى *tarḍā* = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍān/riḍwān/marḍāh*], to be satisfied. See at 46:15, p. 1637, n. 1).

أَلَمْ يَجِدْكَ 6. Did He not find¹ you an

يَتِيمًا فَوَفَّى ٦ orphan² then gave shelter?³

وَوَجَدَكَ 7. And He found you

ضَالًّا away from the way⁴

فَهَدَى ٧ then showed you the way?⁵

وَوَجَدَكَ عَالِيًا 8. And He found you poor⁶

فَأَغْنَى ٨ and made you rich?⁷

فَأَمَّا الْيَتِيمَ 9. So as for the orphan

فَلَا تَنْهَرْ ٩ do not treat harshly.⁸

وَأَمَّا السَّائِلَ 10. And as for the beggar,⁹

فَلَا تَنْهَرْ ١٠ do not drive away.¹⁰

وَأَمَّا بِنِعْمَةِ 11. And as for the grace

رَبِّكَ فَحَدِّثْ ١١ of your Lord, relate.¹¹

1. يجد *yajid(u)* = he finds, gets, comes across (v.

iii. m. s. past from *wajadu* [wujūd], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 24:39, p. 1122, n. 9).

2. يتيم *yatim* (s.; pl. *'aytām/ yatāmā*) = orphan.

See *yatāmā* at 59:7, p. 1797, n. 5.

3. أوى *'awā* = he gave shelter, lodged, accommodated (v. iii. m. s. past in form IV of *'awā* ['awy], to seek shelter. See at 12:99, p. 758, n. 2).

4. ضال *dāll* (s.; pl. *dāllān*) gone astray, away from the way, erring (active participle from *dalla* [dalāl/ḡalālāh], to go astray, to err. See *dāllū* at 83:32, p. 1964, n. 11).

5. هدى *hadā* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidāyah*, to guide, to lead. See at 49:17, p. 1684, n. 4).

6. عائل *'ā'il* = poor, needy, indigent (act. participle from *'āla* ['aylah], to be poor. See *'aylah* at 9:28, p. 588, n. 6.

7. أغنى *'aghnā* = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan/ ghanā'], to be free from want, to be rich. See at 69:28, p. 1873, n. 2).

8. لا تنهر *lā taqhar* = do not treat harshly, persecute, overpower, subdue (v. ii. m. s. imperative [prohibition] from *qahara* to overpower, subjugate, vanquish. See *qahhār* at 40:16, p. 1515, n. 3).

9. سأل *sā'il* (s.; pl. *sā'ilān*) = beggar, questioner, enquirer (active participle from *sa'ala* [*su'āl/ mas'alah/tas'āl*], to ask. See at 70:25, p.1880, n. 8).

10. لا تنهر *lā tanhar* = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative [prohibition] from *nahara* [nahr], to flow, to scold, to drive away. See at 17:23, p. 880, n. 9).

11. i. e., remeber, mention and express gratitude. حدث *haddith* = speak, report, relate (v. ii. m. s. imperative from *haddatha*, form II of *ḡadatha/ ḡadutha* [ḡudūth/ ḡadāthah], to happen, to be new. See *ḡadith* at 88:1, p. 1980, n. 1).

94. SŪRAT AL-SHARḤ (THE EXPOSITION)

Makkan: 8 'āyahs

This is another early Makkan *sūrah* which refers to *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him, mentioning Allah's special favour of opening his heart to the truth and removing from him the burden of faults. He is also reminded that Allah has raised high his reputation and that with every difficulty is ease, so he should not be discouraged by the temporary difficulties that come in the way of his mission.

It is named after its first 'āyah wherein Allah refers to His having opened (*al-sharḥ*) his heart.

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have We not opened¹

لَكَ صَدْرَكَ² for you your heart?

2. And put down³ from you

وِزْرَكَ⁴ your burden⁴

3. Which weighed down⁵

ظَهْرَكَ⁶ your back?⁶

4. And raised high⁷ for you

ذِكْرَكَ⁸ your reputation?⁸

5. So indeed with difficulty⁹

يُسْرًا¹⁰ is ease.¹⁰

6. Indeed with difficulty

يُسْرًا¹¹ is ease.

1. i. e., opened for the light of Islam (see 6:125, p. 444). *nashrah(u)* = we open, cut to slices, explain, expose, elucidate (v. iii. m. s. impfct. from *sharaḥa* [*sharḥ*], to cut, to open. The final letter is vowelless because of the particle *lam* coming before the verb. See *yashrah* at 6:125, p. 444, n. 2).

2. *ṣadr* (s.; pl. *ṣudūr*) = breast, chest, bosom, heart, front. See at 39:22, p. 1489, n. 6.

3. *waḍa'nā* = we laid, laid down, placed, set, set up, put down, erected, delivered (v. i. pl. past from *waḍa'a* [*wad'*], to lay, to put down. See *waḍa'a* at 55:7, p. 1752 n. 2).

4. i. e., the burden of faults and sins, thus making him free from those (see *Al-Bahr*, X, 500). *wizr* (s.; pl. *awzār*) = burden, load, encumbrance, sin. See at 53:38, p. 1724, n. 12.

5. *'anaqada* = he or it weighed down (v. iii. m. s. past in form IV of *naqada* [*naqad*], to break, to violate. See *naqaḍat* at 16:92, p. 858, n. 9).

6. *zahr* (s.; pl. *zuhûr*) = back, rear, loin, spine, surface. See at 84:10, p. 1967, n. 10).

7. *rafa'nā* = we raised, raised high, lifted up, elevated, (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 43:32, p. 1590, n. 6).

8. *dhikr* = citation, recollection, remembrance, mention, reminder, reputation, renown, also scripture, the Qur'ān. See at 81:27, p. 1956, n. 7.

9. *'usr* = hardship, difficulty, distress. See at 65:7, p. 1841, n. 10.

10. *yusr* = ease, facility. See at 65:7, p. 1841, n. 11.

فَإِذَا فَرَغْتَ 7. So when you be off your

فَأَنْصَبْ work,¹ get ready.²

وَالْإِرْكَ 8. And to your Lord

فَارْغَبْ turn in hope.³

1. i. e., for prayers and devotion. *فرغت faraghita* = you became empty/ vacant/ unoccupied, be off work, finished work, (v. ii. m. s. past from *faragha* [furāgh/farāgh], to be empty, vacant. See *nafrughu* at 55:31, p. 1745, n. 7).

2. i. e., for prayers and devotion. *انصب inṣab* = erect, set up, pitch, raise, hoist, get ready, prepare (v. ii. m. s. imperative from *nasaba* [naṣb], to erect, to get ready. See *nuṣibat* at 88:19, p. 1982, n. 11).

3. i. e., wish for the graces of your Lord. *ارغب irghab* = turn in hope, be desirous, wish (v. ii. m. s. imperative from *raghaba* [raghbah/ raghab], to desire, to wish. See *rāghibūn* at 68:32, p. 1864, n. 3).

95. SÛRAT AL-TÎN (THE FIG)

Makkan: 8 'âyahs

This is an early Makkan *sûrah*. It is named after its first 'ayah in which Allah swears by the fig (*Tîn*), the olive and the Mount Sinai and Makka and reminds man that He is his Creator and Lord (*tawhîd*) and that obedience to Him and doing the good deeds will determine his real position. It is further reminded that he has to face judgement on the Day of Judgement and that Allah is the Justest of Judges.

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالزَّيْتُونَ 1. By the Fig¹ and the olive.²

وَالْمُورِسِينَ 2. By the Mount³ Blessed.⁴

وَهَذَا الْبَلَدِ 3. And by this city⁵

أَلْأَمِينِ 4. most secure and peaceful.⁶

لَقَدْ خَلَقْنَا الْإِنْسَانَ 4. We have indeed created

فِي أَحْسَنِ تَقْوِيمٍ 5. man in the best of shape.⁷

ثُمَّ رَدَدْنَاهُ 5. Then We revert⁸ him

أَسْفَلَ سَافِلِينَ 6. to the lowest⁹ of the low.

إِلَّا الَّذِينَ آمَنُوا 6. Except those who believe

وَعَمِلُوا الصَّالِحَاتِ 7. and do the good deeds.¹⁰

فَلَهُمْ أَجْرٌ 8. Then they will have a reward

عَرِضٌ مُنُونٌ 9. without cessation.¹¹

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. *tîn* = fig.

2. زيتون *zaytân* = olives, olive tree. See at 80:29, p. 1950, n. 12.

3. i. e., the Mount Sinai. طور *tûr* = mountain, Mount Sinai. See at 52:1, p. 1707, n. 1.

4. سِين *sînîn* = blessed.

5. i. e., Makka. بلد *balad* (s.; pl. *bilâd*) = country, town, city, place, land. See at 90:1, p. 1989, n. 2.

6. آمِن *'amîn* = faithful, trustworthy, trusted, trustee, loyal, safe, secure (active participle in the scale of *fa'il* from *'amuna* [*'amânah*], to be faithful. See at 44:51, p. 1615, n. 7).

7. تَقْوِيم *taqwîm* = setting up, raising, reformation, reorganization, reshaping, modification, assessment, to shape, to form, to set upright (verbal noun in form II of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See *yastaqîm* at 81:28, p. 1956, n. 10).

8. i. e., because of his unbelief and sins. رَدَدْنَاهُ *radadnâ* = we returned, gave back, put back, reverted, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 28:13, p. 1235, n. 3).

9. i. e., in rank and punishment. أَسْفَلَ *'asfal* = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean. See at 4:145, p. 309, n. 9).

10. صَالِحَاتٍ *ṣāliḥât* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 85:12, p. 1972, n. 1.

11. i. e., it will neither be exhausted nor stopped. مُنُون *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 84:25, p. 1969, n. 9).

فَا 7. Then what

يَكْذِبُكَ بَعْدُ makes you disbelieve¹ still

وَالَّذِينَ in the Judgement?²

اَلَيْسَ اللهُ 8. Is not Allah

بَاحِكَمِ الْمُتَكِمِينَ the Justest³ of Judges?⁴

1. يَكْذِبُ *yukadhdhibu* = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 68:44, p. 1866, n. 5).

2. i. e., after the Resurrection and on the Day of Judgement. دِينَ *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 83:11, p. 1961, n. 8.

3. أَحْكَمُ *'ahkamu* = justest, the best judge, better judge (elative of *hâkim*, act. participle of *hakama* [*hukm*], to pass judgement. See at 60:10, p. 1812, n. 4).

4. حَاكِمِينَ *hâkimîn* (pl. acc/gen. of *hâkimûn*,; s. *hâkim*. See n. 3 above).

96. SŪRAT AL-‘ALAQ (THE STICKING CLOT)

Makkan: 19 ‘āyahs

The first five ‘āyahs of this sūrah was the passage of the Qur’ān which was delivered to the Prophet, peace and blessings of Allah be on him, at the cave of the mount Hirā’ by the angel Jibrīl, thus marking the beginning of his risālah and the coming down of the Qur’ān. The sūrah is named after the second ‘āyah which mentions Allah’s creation of man from a sticking clot (al-‘alaq). These first five ‘āyahs also mention Allah’s most important grace on man, i. e., imparting him knowledge and teaching him what he did not know. The rest of the sūrah was sent down a little later. It refers to the beginning of the preaching of the truth and the opposition to it by the Makkan leaders, particularly by ‘Abū Jahl. He and all such persons are reminded of Allah’s retribution and that all shall have to return to Him. The Messenger of Allah is asked to pay no heed to such opposition and to continue preaching and worshipping Allah.

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ 1. Read,¹ in the name

of your Lord Who created.

خَلَقَ الْإِنْسَانَ 2. Created man

مِنْ عَلَاقٍ 2 from a sticking clot.²

اقْرَأْ وَرَبُّكَ 3. Read. And your Lord

الْأَكْرَمُ 3 is the Most Beneficent.³

الَّذِي عَلَّمَ بِالْقَلَمِ 4. Who taught⁴ by the pen.

عَلَّمَ الْإِنْسَانَ 5. Taught man

مَا لَمْ يَعْلَمْ 5 what knew not.⁵

1. i. e., of the Qur’ān which is sent down. This and the following four ‘āyahs were the passage of the Qur’ān which was delivered first to the Messenger of Allah, peace and blessings of Allah be on him, by the angel Jibrīl on mount Hirā’. اقْرَأْ iqra’ = read, recite, study (v. ii. m. s. imperative from qara’a [qirā’ah], to read, recite. See iqra’ū at 73:20, p. 1902, n. 7).

2. عَلَقٍ ‘alaq = medicinal leech, blood clot, sticking. See ‘alaqah at 75:38, p. 1918, n. 7).

3. أَكْرَم ‘akram = more/most honourable, esteemed, noble, generous, Most Beneficent (elative of karīm, (act. participle in the scale of fa’il from karuma [karam/ karamah/ karāmah], to be noble, to be generous. See at 49:13, p. 1682, n. 8).

4. i. e., taught writing by the pen and acquiring knowledge thereby. عَلَّمَ ‘allama = he taught, instructed, informed (v. iii. m. s. past in form II of ‘alima [‘ilm], to know. See at 55:2, p. 1741, n. 2).

5. Knowledge is the most important and distinguishing grace of Allah on man. عَلَّمَ ya’lam(u) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from ‘alima [‘ilm], to know. The final letter is vowelless because of the particle lam coming before the verb. See at 8:72, p. 573, n. 2).

كَلَّا 6. Not at all. Indeed

أَلَيْسَ لَطِيفٌ ١ man does transgress.¹

أَنزَاهُ 7. Because he thinks he

أَسْتَفْتَى ٢ is in no need.²

إِنَّا إِلَهِكَ 8. Verily to your Lord

الرَّجْعَى ٣ shall be the return.³

أَرَأَيْتَ الَّذِي 9. Do you see the one who

يَنْهَى ٤ forbids⁴

عَبْدًا إِذَا صَلَّى ٥ 10. A servant⁵ when he prays?⁶

أَرَأَيْتَ إِن كَانَ 11. Do you see, if he is

عَلَى الْمُنَى ٦ on the right path?⁷

أَوْ أَمَرَ 12. Or he enjoins

بِالنُّفَى ٧ righteousness?⁸

أَرَأَيْتَ 13. Do you see,

إِنْ كَذَّبَ ٩ if he disbelieves⁹

وَنَوَى ١٠ and turns away?¹¹

1. i. e., in disobedience to Allah. This and the remaining 'āyahs of the sūrah relate to the opposition to the risālah by the leading men of Makka, of whom 'Abū Jahl was the most prominent. يَطْغَى *yatghā* = he transgresses,

exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from *ṭaghā* [*taghan/ ṭughyān*], to exceed all bounds. See at 20:45, p. 985, n. 3).

2. i. e., of Allah and His grace. اِسْتَفْتَى *istaghna* = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanā*'], to be free from want. See at 92:10, p. 1996, n.6).

3. But everyone should remember that he shall have to return to Allah for judgement and requital.

رَجْعَى *raj'ā* = return, reply, reaction. See *raj'* at 86:8, p. 1975, n. 5.

4. The immediate allusion is to 'Abū Jahl who used to prevent the Messenger of Allah from performing *ṣalāh* (Islamic form of worship) at the Ka'ba. يَنْهَى *yanhā* = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahā* [*nahy/nahw*], to forbid. See at 60:8, p. 1810, n. 1).

5. i. e., the Messenger of Allah, peace and blessings of Allah be on him.

6. صَلَّى *ṣallā* = he performed *ṣalāh* (Islamic worship) prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalāh*, to pray, to worship. See at 87:15, p. 1979, n. 5).

7. i. e., how could he be prevented from praying while he is on the right path? هُدًى *hudan* = guidance, right path. See at 72:13, p. 1893, n. 5.

8. تَقْوَى *taqwā* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqa* (*waqy/wiqāyah*), to guard, be on one's guard. See at 91:8, p. 1993, n. 4).

9. i. e., the one who disbelieves in the risālah and prevents worshipping Allah at the Ka'ba. كَذَّبَ *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb/ kadhīb/ kadhbah/ kidhbah*], to lie. See at 79:21, p. 1943, n. 3).

10. i. e., from the truth. تَوَلَّى *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā'wilāyah*], to be near, to be a friend. See at 92:16, p. 1997, n. 4).

أَلَمْ يَعْلَم 14. Does he not know

بِأَنَّهُ يَوْمَئِذٍ يُرَىٰ that Allah sees?¹

كَلَّا 15. No, never.

لَئِنْ أَرَادَ لَنَسْفَعًا If he desists² not,

لَنَسْفَعًا We will seize and drag³ him

بِالْأَصْفَىٰ by the forelock.⁴

نَاصِيَةٍ كَاذِبَةٍ 16. A forelock lying,⁵

خَاطِئَةٍ sinful.⁶

فَلْيَدْعُ 17. So let him summon⁷

نَادِيَهُ his council.⁸

سَنَدْعُ 18. We will summon

الرَّيَابِنَةَ the sentinels of hell.⁹

كَلَّا 19. Not at all.¹⁰

لَا تُطِيعُهُ Never obey¹¹ him;

وَأَسْجُدْ and prostrate yourself¹²

وَأَقْرَبْ and come near.^{13**}

1. i. e., He sees all that His creatures do.

2. يَنْتَهِي *yantahi*(î) = he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ* is dropped for the particle *lam* coming before the verb. See at 33:60, p. 1362, n. 2).

3. لَنَسْفَعْنَ *la nasfa'an* = we will seize and drag (v. i. pl. impfct. emphatic from *safa'a* [*saf*], to seize and drag).

4. نَاصِيَةٍ *nâsiyah* (s.; pl. *nawâsin*) = forelock, fore part of the head. See at 11:56, p. 698, n. 3).

5. i. e., forelock of a lying and sinful person. كَاذِبَةٍ *kâdhibah* (f. s.; pl. *kâdhibât*; m. *kâdhib*) = liar, lying, untruthful, deceptive (act. participle from *kadhaba* [*kidhb/ kadhīb/ kadhbah/ kidhbah*], to lie. See at 56:2, p. 1753, n. 3).

6. خَاطِئَةٍ *khâṭi'ah* (f. s.; m. *khâṭi'*) = sinful, erring, mistaken, at fault (act. participle from *khaṭi'a* [*khata*], to be mistaken, to sin. See *khâṭi'ûn* at 69:37, p. 1874, n. 6).

7. لِيَدْعُ *li yad'u* (û) = let him call/ pray, invoke, invite, summon (v. iii. m. s. imperative from *da'â* [*du'â*], to call. See at 40:126, p. 1518, n. 7).

8. i. e., the Makkan council of elders. نَادٍ *nâdin* (s.; pl. *'andiyah/nawâdin*) = club, council, clubhouse, circle, assembly, association. See at 29:29, p. 1275, n. 5.

9. زَبَانِيَةٍ *zabâniyah* = angels in charge of thrusting the sinful in hell, sentinels of hell.

10. i. e., the matter is not at all like what 'Abû Jahl and his sort think.

11. The instruction is to the Prophet, peace and blessings of Allah be on him, with the implied assurance that 'Abû Jahl cannot do him any harm and that he should continue to carry out his mission. لَا تُطِيعُهُ *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative [prohibition] from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 76:24, p. 1924, n. 11).

12. i. e., continue praying.

13. i. e., near to Allah in prayer, devotion and obedience. اقْتَرِبْ *iqtarib* = come near, place yourself near (v. ii. m. s. imperative from *iqtaraba*, form VIII of *qaruba* [*qurb/ maqarabah*], to be near. See *iqtaraba* at 21:1, p. 1012, n. 1).

** One should prostrate oneself to Allah on reading this 'ayah.

97. SŪRAT AL-QADR (DECREE)

Makkan: 5 'āyahs

This Makkan *sūrah* speaks about Allah's sending down of the Qur'ān in the Night of Decree (*Qadr*) and it is named after this first 'āyah. The merit of this night is more than that of a thousand months. The angels and Jibrīl come down during this night by Allah's leave with every one of His command.

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We have sent it down¹

فِي لَيْلَةِ الْقَدْرِ in the Night of Decree.²

2. And what will inform³ you

مَا لَيْلَةُ الْقَدْرِ what the Night of Decree is?

3. The Night of Decree is

خَيْرٌ مِنْ better⁴ than

أَلْفِ شَهْرٍ a thousand months.⁵

4. There descend⁶ the angels

وَالرُّوحُ فِيهَا and Jibrīl⁷ in it

بِإِذْنِ رَبِّهِمْ by the leave⁸ of their Lord,

مِنْ كُلِّ أَمْرٍ for every command.⁹

5. Peace;¹⁰

هِيَ حَتَّىٰ مَطْلَعِ that is till the emergence¹¹

الْفَجْرِ of the daybreak.¹²

1. i. e., sent down the Qur'ān (see 44:3-4). أنزلنا 'anzalnā = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzūl], to come down. See at 78:14, p. 1935, n. 1).

2. قدر qadr = measure, quantity, extent, amount, worth, degree, grade, rank, divine decree.

3. أدرى 'adrā = he informed, let know, notify (v. iii. m. s. past in form IV of darā [dirāyah], to know. See at 90:12, 1990, n. 10).

4. i. e., better in merits for good deeds done during it. خير khayr = good/better/ best, charity, wealth, property, affluence. See at 87:17, p. 1979, n. 7.

5. شهر shahr (s.; pl. ash-hur/shuhūr) = month. See ash-hur at 2:226, p. 111, n. 4.

6. تنزل tanazzalu (originally tatanazzalu) = she comes down, descends (v. iii. f. s. impfet from tanazzala, form V of nazala [nuzūl], to come down, get down. See at 26:221, p. 1200, n. 2).

7. Rūḥ is another name for Jibrīl. He is mentioned specifically for his distinguished position among the angels. روح rūḥ (s.; pl. 'arwāḥ) = breath of life, soul, spirit, spirit of life, wahy, Jibrīl. See at 78:38, p. 1938, n. 12.

8. إذن 'idhn (pl. اذونات 'udhūnāt / اذون 'udhūn) = leave, permission. See at 42:51, p. 1580, n. 6).

9. أمر 'amr (s.; pl. أوامر 'awāmīr / امور 'umūr) = order, command, decree / matter, issue, affair. See at 82:18, p. 1959, n. 10.

10. i. e., peace and blessings of Allah throughout that night.

11. مطلع maṭla' = to rise, appear, come into view, emerge (verbal noun of ṭala'a, to rise, to appear. See maṭli' at 18:90, p. 943, n. 5).

12. فجر fajr = daybreak, dawn, morning twilight, beginning, outset. See at 89:1, p. 1984, n. 1.

98. SÛRAT AL-BAYYINAH (THE CLEAR EVIDENCE)

Madinan: 8 'āyahs

This is a Madinan *sūrah*. It describes the attitude of the People of the Book and the polytheists to the Qur'ān and the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him). It also deals with *tawḥīd* (monotheism) and the absolute need to devote our worship and prayers exclusively and sincerely to Allah, the Judgement and reward and punishment for the believers and unbelievers respectively in the hereafter. The *sūrah* is named after its first 'āyah which makes mention of the "Clear Evidence" (*al-bayyinah*), i. e., the Qur'ān.

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- لَمْ يَكُنِ الَّذِينَ
كَفَرُوا 1. There were not those who
كَفَرُوا disbelieve¹ of
مِنَ أَهْلِ الْكِتَابِ the People of the Book
وَالْمُشْرِكِينَ and the polytheists²
مُنْفَكِينَ to break off³
حَتَّى تَأْتِيَهُمُ till there came to them
الْبَيِّنَةُ the clear evidence.⁴

- رَسُولٌ مِّنَ اللَّهِ 2. A Messenger from Allah⁵
يَتْلُو آيَاتِهِ مُطَهَّرَةً reciting⁶ pages made pure.⁷



- فِيهَا كُتِبَ 3. Therein are edicts
قِسْمَةٌ right and precious.⁸



- وَمَا نَفَرَقَ الَّذِينَ 4. And divided⁹ were not those
أَوْتُوا الْكِتَابَ who were given the Book

1. كَفَرُوا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufɾ], to cover. See at 90:19, p. 1991, n. 10).

2. مُشْرِكِينَ *mushrikīn* (pl.; accusative /genitive of *mushrikūn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [shirk/ shirkah/ sharikah], to share. See at 30:31, p. 1300, n. 4).

3. i. e., from their unbelief and old habits and practices. مُنْفَكِينَ *munfakkīn* (pl.; acc./gen. of *munfakkūn*; s. *muhfakk*) = those that disjoin/ separate/ unfasten/ untie/ disengage/ detach/ rid themselves, break off (act. participle from *infakka*, form VII of *fakka* [fakk], to separate, to open. See *fakk* at 90:13, 1990, n. 11).

4. i. e., A messenger from Allah, as mentioned in the next 'āyah. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyināt*) = clear, clear proof, clear evidence, obvious, manifest. See at 47:14, p. 1651, n. 13.

5. i. e., Muḥammad, peace and blessings of Allah be on him.

6. يَتْلُو *yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [tilāwah], to recite, read. See at 65:11, p. 1842, n. 11).

7. i. e., the Qur'ān. مُطَهَّرَةً *mutaḥharah* (f., mas. *mutaḥhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *tahhara*, form II of *ṭahara* /*ṭahura* [ṭahr/ṭaharah], to be pure, clean. See at 80:13, p. 1948, n. 12).

8. قِيَمَةٌ *qayyimah* (f.; m. *qayyim*) = right, straight, precious. See *qayyim* at 30:30, p. 1299, n. 13.

9. تَفَرَّقَ *tafarraqa* = he became separated, divided, disunited (v. iii. m. s. past in from V of *faraqa* [farq/furqān], to separate, divide. See *lā tafarraqū* at 42:13, p. 1564, n. 9).

إِلَّا مِنْ بَعْدِ except after

مَآجَاءَهُمْ that there had come to them

الْبَيِّنَةُ ① the clear evidence.¹

وَمَا أُمِرُوا 5. And they were not enjoined²

إِلَّا for aught but

لِيَعْبُدُوا اللَّهَ that they worship Allah

مُخْلِصِينَ لَهُ making exclusive³ for Him

الَّذِينَ the worship,⁴

حَقَّافَةً as true monotheists,⁵

وَيُقِيمُوا الصَّلَاةَ and perform⁶ the prayer

وَيُؤْتُوا الزَّكَاةَ and pay zakâh,⁷

وَذَلِكَ and this is

دِينُ الْقِيَمَةِ ⑤ the religion of the upright.⁸

إِنَّ الَّذِينَ كَفَرُوا 6. Verily those who disbelieve

مِنْ أَهْلِ الْكِتَابِ of the People of the Book

وَالْمُشْرِكِينَ and the polytheists

فِي نَارِ جَهَنَّمَ shall be in the fire of hell

خَالِدِينَ فِيهَا abiding for ever⁹ therein.

أُولَئِكَ هُمُ Such ones are

شَرُّ الْبَرِيَّةِ ⑥ the worst¹⁰ of creatures.¹¹

1. i. e., the Qur'ân. This refers to those of the People of the Book who started disbelieving in the risâlah of Muhammad, peace and blessings of Allah be on him, although previously they had been sure about his coming according to what is written in their scripture.

2. أُمِرُوا 'umirû = they were ordered, commanded, bidden, enjoined (v. iii. m. pl. past passive from 'amara ['amr], to order. See at 9: 31, p. 589, n. 13).

3. i. e., not associating any other being with Allah in their worship. مَخْلُصِينَ mukhlisîn (pl.; acc./gen. of mukhlisûn; sing. mukhlis) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of khalasa [khulāṣ], to be pure. See at 39:2, p. 1480, n. 5).

4. دِينَ dîn = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 95:7, p. 2003, n. 2.

5. حَقَّافَةً ḥunafā'a (pl.; s. ḥanīf) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See ḥanīf at 22:31, p. 1056, n. 9).

6. يَقِيمُوا yuqimû(na) = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of qâma [qiyâm /qawmah], to get up, to stand up, to be erect. See yuqimûna at 9:71, p. 608, n. 6).

7. زَكَاةً zakâh = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 73:20, p. 1902, n. 2.

8. قِيَمَةً qayyimah (f.; m. qayyim) = right, straight, upright, precious. See at 98:3, p. 2008, n. 8.

9. خَالِدِينَ khâlidîn (pl.; acc./gen. of khâlidûn, s. khâlid) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khulâd], to live for ever. See at 72:23, p. 1895, n. 10).

10. شَرَّ sharr (pl. أَشْرَارُ ashâr) = bad, worse, worst, evil, wicked. See at 38:55, p. 1473, n. 3.

11. بَرِيَّةً bariyyah (s.; pl. barâyâ) = creation, creature.

إِنَّ الَّذِينَ آمَنُوا 7. Verily those who believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,¹
أُولَٰئِكَ هُمُ such ones, they are
حَيْرَ الْبَرِيَّةِ the best² of creatures.

جَزَاؤُهُمْ 8. Their reward³
عِنْدَ رَبِّهِمْ with their Lord will be
جَنَّاتُ عَدْنٍ Gardens of Eternity,⁴
تَجْرِي مِنْ تَحْتِهَا flowing⁵ below⁶ them
الْأَنْهَارُ the rivers,⁷
خَالِدِينَ فِيهَا أَبَدًا they abiding therein for ever.
رَضِيَ اللَّهُ Allah will be pleased⁸
عَنْهُمْ with them
وَرَضُوا and they will be pleased⁹
عِنْدَهُ with Him.
ذَٰلِكَ لِمَنْ Such will be for the one
خَشِيَ رَبَّهُ who fears¹⁰ his Lord.

1. *صَالِحَاتٍ ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ān and *sunnah*). See at 95:6, p. 2002, n. 10.

2. *خير khayr* = good/better/ best, charity, wealth, property, affluence. See at 97:3, p. 2007, n. 4.

3. *جزاء jazā'* = retribution, penalty, repayment, recompense, requital, reward. See at 78:36, p. 1938, n. 6).

4. *جَنَّاتُ عَدْنٍ 'adn* = Eden, eternity, paradise. *جَنَّاتُ عَدْنٍ jannāt 'adn* is explained by Ibn Kathīr as *jannāt* where the inmates will abide for ever (Ibn Kathīr, IV, 372). See at 61:12, p. 1818, n. 6.

5. *تَجْرِي tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [jary]), to flow. See at 85:12, p. 1972, n. 3).

6. *تَحْتَ taht* = under, below, beneath, underneath. See at 85:12, p. 1972, n. 4.

7. *أَنْهَارٍ 'anhār* (sing. *nahr*) = rivers, streams. See at 85:12, p. 1972, n. 5.

8. *رَضِيَ raḍīya* = he was pleased, became happy (v. iii. m. s. past [from *raḍān/ raḍwān/ marḍāh*, to be satisfied]. See at 58:22, p. 1793, n. 2).

9. *رَضُوا raḍū* = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍīya* [*raḍān/ raḍwān/ marḍāh*] to be satisfied. See at 9:100, p. 621, n. 3).

10. *خَشِيَ khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy/khashyah*, to fear. See at 50:33, p. 1692, n. 9).

99. SŪRAT AL-ZILZĀL (THE EARTHQUAKE)

Makkan: 8 'ayahs

This is a Makkan *sūrah*. It describes some of the terrible events that will mark the coming of the Resurrection and the Day of Judgement; and it very clearly points out that whoever does an atom-weight of good or evil shall be accountable for it. The *sūrah* is named after its first 'āyah which mentions about the Earthquake (*zizāl*) of the Resurrection.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتْ 1. When convulsed¹ will be

الْأَرْضُ زِلْزَالًا 2 the earth by its convulsion.

وَأُخْرِجَتْ 2. And there will throw out²

الْأَرْضُ أَنْقَالَهَا 3 the earth its loads.³

وَقَالَ الْإِنْسَانُ 3. And man will say:

مَا مَأْمَأَ 4 "What has happened to it?"

يَوْمَئِذٍ تُخَدِّثُ 4. That day she will relate⁴

أَخْبَارَهَا 5 her stories.⁵

بِأَنزَارِكَ 5. For your Lord

أَوْحَى لَهَا 6 will give her the orders.⁶

يَوْمَئِذٍ 6. That day

يَصْدُرُ النَّاسُ 7 man will come out⁷

1. *zulkilat* = she was convulsed, shaken, trembled, rocked, quaked (v. iii. m. s. past passive from *zalzala* [*zalzalah/zilzāl*], to shake, to convulse. See *zulzilū* at 33:11, p. 1339, n. 1).

2. See 84:3-4 (p. 1966). *'akhrajāt* = she drove out, expelled, dislodged, brought out, ousted, threw out, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out, to leave. See at 47:13, p. 1561, n. 10).

3. *'athqāl* (pl.; s. *thaqāl*) loads, baggage, burdens. See at 29:13, p. 1269, n. 5.

4. *tuḥaddithu* = she relates, reports, narrates, speaks (v. iii. f. s. impfct. from *ḥaddatha*, form II of *ḥadatha/ḥadutha* [*ḥudūth/hadāthah*], to happen, to be new. See *ḥaddith* at 93:11, p. 1992, n. 11).

5. i. e., all that happened on her surface of the deeds and events of the creatures. *'akhbār* (pl.; s. *khābar*) = news, information, stories, facts.

6. i. e., Allah will give her speaking power and ask her to speak out. *'awḥā* = he communicated, ordered (v. iii. m. s. past. in form IV of *waḥā* [*wahy*], to communicate. See at 53:10, p. 1718, n. 10).

7. i. e., they will be resurrected and they will come out of their last resting places. *yusḍuru* = he goes out, comes out, proceeds (v. iii. m. s. impfct. from *ṣadara* [*ṣudūr*] to go out, to proceed. See *yusḍira* at 28:23, p. 1239, n. 9).

أَشْنَأًا in different groups¹

لِيُرَوْا in order to be shown²

أَعْمَلَهُمْ their deeds.³

فَمَنْ يَعْمَلْ 7. So whoever does⁴

مِثْقَالَ ذَرَّةٍ the weight⁵ of an atom⁶

خَيْرًا يَرَهُ 7. in good⁷ shall see⁸ it.

وَمَنْ يَعْمَلْ 8. And whoever does

مِثْقَالَ ذَرَّةٍ the weight of an atom

شَرًّا يَرَهُ 8. in evil⁹ will see it.

1. i. e., according to their deeds and resords (see 17:71). أَشْنَأًا 'ashtât (pl.; s. shatt) = separate, scattered, diverse, different groups. See at 24:61, p. 1133, n. 11.

2. يُرَوْا yuraw(na) = they are shown (v. iii. m. pl. impfct. passive from 'arâ; form IV of ra'â [ra'y/ru'yah], to see. The terminal nûn is dropped because of a hidden 'an in li of motivation coming before the verb. See yurâ at 53:40, p. 1725, n. 2).

3. i. e., the record of their deeds and will be requite them accordingly. أَعْمَال 'a'mâl (pl.; s. 'amal) = deeds, works, acts, actions. See n. 4 below.

4. يَعْمَل ya'mal(u) = he does, acts, works (v. iii. m. s. impfct. from 'amila ['amal], to do, to act. The final letter is vowelless because the verb is in a conditional clause preceded by man. See ta'malûna at 63:11, p. 1829, n. 8).

5. مِثْقَال mithqâl (s.; pl. mathâqîl) = weight. See at 34:22, p. 1376, n. 4.

6. ذَرَّة dharrah (s.; pl. dharrât) = atom, tiny particle, dust speck, the measure of a small ant. See 34:22, p. 1376, n. 5.

7. خَيْر khayr = good/better/ best, charity, wealth, property, affluence. See at 98:3, p. 2010, n. 2.

8. i. e., everyone shall be requited for the minutest of good or evil he does.

9. شَر sharr (pl. ashâr) = bad, worse, worst, evil, wicked. See at 98:7, p. 2009, n. 10.

100. SÛRAT AL-‘ÂDIYÂT (THE GALLOPING STUDS)

Makkan: 11 ‘âyahs

This is a Makkan sūrah. It emphasizes man's ingratitude to Allah and his engrossment with wealth and property, reminding him of the inevitability of the Resurrection and the Judgement. It is named after its first ‘ayah wherein Allah swears by the running studs (‘ādiyât).

سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَّاتِ 1. By the galloping studs¹

صَبَّحًا snorting,²

فَالْمُورِيَّاتِ 2. And causing sparks³

قَدَحًا by hoop-strikes.⁴

فَالْمُغِيرَاتِ 3. And by the raiding

صَبَاً steeds⁵ in the early dawn.

فَالْمُزْنَرَاتِ 4. Raising⁶ thereby

نَقْعًا dust-clouds.⁷

فَوَسَّطْنَ 5. And penetrating⁸

بِهِ جَمْعًا therewith in the crowd.⁹

إِنَّ الْإِنْسَانَ 6. Verily man is to his

لِرَبِّهِ لَكَنُودٌ Lord ungrateful.¹⁰

1. عَادِيَّاتِ ‘ādiyât (pl.; s. ‘ādiyah) = galloping studs, speedily running horses {specially used for fighting} (act. participle from ‘adâ [‘adw], to run, to speed, to dash, to overstep. See mu’tadin at 83:13, p. 1961, n. 9).

2. صَبَحَ ḍabḥ = snorting (of horse).

3. مُورِيَّاتِ mûriyât (f. pl.; s. mûriyah; m. mûrin) = those that kindle fire, strike fire, cause sparks (act. participle from ‘awrâ, form IV of warâ [wary], to kindle, to strike fire. See tûrâna at 56:71, p. 1763, n. 6).

4. قَدَحَ qadh = to bore, to pierce, to kindle fire by striking stone (here, horse's hoop-strikes).

5. مُغِيرَاتِ mughîrât (f. pl.; s. mughîrah; m. mughîr) = raiding horses/studs, female raiders/ invaders (act. participle from ‘aghâra, form IV of ghâra [ghawr], to penetrate deeply, to ooze away, to dry up. See maghârât at 9:57, p. 601, n. 9).

6. أَثَرْنَ ‘atharna = they (f.) agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. f. pl. past from ‘athâra, form IV of thâra [thawr], to be stirred, roused. See tuthîru at 2:71, p. 33, n. 8).

7. i. e., by the galloping of the raiding cavalry. نَقْعَ naq‘ (s.; pl. niqâ/niqu‘) = dust, dust clouds.

8. وَاسَطْنَ wasaṭna = they (f.) penetrated, thrust inside (v. iii. f. pl. past from wasaṭa [wasṭ], to be inside, in the middle. See ‘awsaṭ at 68:28, p. 1863, n. 3).

9. جَمَعَ jam‘ = amassment, accumulation, gathering, collection, aggregation, multitude, crowd. See at 54:45, p. 1738, n. 6.

10. Because, in spite of Allah's countless graces on man he sets partners with Him, worships other gods and goddesses, disbelieves in His Messengers and messages and disobeys His injunctions. كَنُودَ kanûd = ungrateful (act. participle in the scale of fa’ûl from kanada [kunûd], to be ungrateful, to deny).

وَإِنَّهُ عَلَىٰ ذَٰلِكَ 7. And indeed he is on that

لَشَهِيدٌ

a witness.¹

وَإِنَّهُ 8. And indeed he is

لِحُبِّ الْخَيْرِ in the love of wealth²

لَشَدِيدٌ

most intense.³

أَفَلَا يَعْلَمُ 9. Does he then not know

إِذَا يُعْطَرُ when upturned⁴ will be

مَا فِي الْقُبُورِ all that is the graves,⁵

وَحُصِّلَ 10. And exposed⁶ will be

مَا فِي الصُّدُورِ

all that is in the hearts.⁷

وَإِنَّ رَبَّهُم 11. Verily their Lord will be

بِهِمْ يَوْمَئِذٍ about them on that day

لَخَبِيرٌ

All-Aware.⁸

1. i. e., because he will not be able to deny his ingratitude. شَهِيد *shahid* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'il* from *shahida* [*shuhâd*], to see, to witness. See at 46:9, p. 1633, n. 11).

2. *khayr* = good/better/ best, charity, wealth, property, affluence. See at 99:7, p. 2012, n. 7.

3. So he accumulates it and dislikes to spend it in the way of Allah. شَدِيد *shadîd* (pl. أَشَدَّ *'ashiddâ'* / شَدَد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong, intense. See at 85:13, p. 1972, n. 7.

4. i. e., when the dead will be resurrected and brought out. بَعَثَ *bu'thira* = he or it was exposed, upturned (v. iii. m. s. past passive from *ba'tharah* [*ba'tharah*], to upturn and expose. See *bu'thirat* at 82:4, p. 1957, n. 6).

5. قُبُور *qubûr* (pl.; s. *qabr*) = graves, tombs. See at 35:22, p. 1398, n. 2.

6. حُصِّلَ *huṣṣila* = he or it was made known, exposed, attained, obtained (v. iii. m. s. past passive from *ḥaṣṣala*, form II of *ḥaṣala* [*huṣâl*], to set in, to happen).

7. i. e., the secrets in the hearts. صُدُور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 64:4, p. 1831, n. 8.

8. i. e., On that day they will realize that Allah is All-Aware of their deeds, open and secret; for they will be brought to account for all their deeds. خَبِير *khabîr* = All-Aware, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* / *khibrah*] to be acquainted). See at 67:14, p. 1854, n. 2).

101. *Sûrat al-Qâri'ah* (The Calamity)

Makkan: 11 'âyahs

This is an early Makkan *sûrah*. It mentions some of the terrible events that will mark the Resurrection and the coming of the Day of Judgement. It ends by calling attention to the Judgement and to the fact that the one whose scale of merit will be heavy shall have a life of happiness and the one whose scale of merit will be light shall have a life in hell. The *sûrah* is named after its first 'âyah.

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ الْقَارِعَةُ 1. The Calamity!¹

٢ مَا الْقَارِعَةُ 2. What is the Calamity?

٣ وَمَا أَدْرَاكَ 3. And what will inform² you

٤ مَا الْقَارِعَةُ what the Calamity is?

٥ يَوْمَ 4. On that day

يَكُونُ النَّاسُ mankind will be

كَالْفَرَاشِ like moths³

٦ الْمَبْثُوثِ scattered.⁴

٧ وَتَكُونُ الْجِبَالُ 5. And the mountains⁵ shall

كَالْعَنَنِ become like wool⁶

٨ الْمَنْفُوشِ ruffled.⁷

٩ فَأَمَّا مَن 6. So as to the one of whom

١٠ ثَقُلَتْ مَوَازِينُهُ heavy will be⁸ the scales,⁹

1. i. e., the Day of Resurrection and Judgement. قَارِعَةٌ *qâri'ah* (f.; s.; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 69:4, p. 1868, n. 5).

2. The repetition is for emphasis and drawing attention. أَدْرَى *'adrî* = he informed, let know, notified (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 97:2, p. 2007, n. 3).

3. فَرَاشٍ *farâsh* = moths, butterflies.

4. مَبْثُوثٍ *mabthûth* = scattered, spread abroad, disseminated (pass. participle from *baththa* [*bathth*], to scatter. See *munbathth* at 56:6, p. 1754, n. 5).

5. جِبَالٍ *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 88:19, p. 1982, n. 10.

6. عَنٍ *'ihn* = wool, coloured wool.

7. مَنْفُوشٍ *manfûsh* = ruffled, puffed up, dishevelled (pass. participle from *nafasha* [*nafsh*], to tease, to ruffle).

8. ثَقُلَتْ *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqala* [*thiqil/thaqâlah*], to be heavy. See at 23:102, p. 1100, n. 1).

9. i. e., the scales of good deeds outweigh that of bad deeds. مَوَازِينٍ *mawâzîn* (pl.; s. *mîzân*) = balances, scales. See at 23:102, p. 1100, n. 2.

فَهُوَ فِي عِيشَةٍ 7. He will be in a life¹

رَاضِيَةٍ 7 very pleasant.²

وَأَمَّا 8. And as to the one of

خَفَّتْ 8 whom light will become³

مَوَازِينَهُ 8 his scales,⁴

فَأُتْمِدَ 9. His abode⁵ will be

هَاطِبَةٍ 9 the Abyss.⁶

وَمَا أَدْرَاكَ 10. And what will inform⁷

مَا هِيَ 10 you what it is?

نَارُ 11. It is a fire

حَامِيَةٍ 11 extremely scorching.⁸

1. i. e., in paradise. عِيشَة 'ishah = to live, to be alive, life (verbal noun of 'asha. See at 69:21, p. 1872, n. 3)

2. راضية *râdiyah* (f. s., m. *râḍin*) = satisfied, pleasant, agreeable (act. participle from *radiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 89:28, p. 1988, n. 8).

3. خفت *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See at 23:102, p. 1100, n. 4).

4. i. e., the scales of bad deeds outweigh the scales of his good deeds. موازين *mawâzîn* (pl.; s. *mîzân*) = balances, scales. See at 101:6, p. 2015, n. 9.

5. The word 'umm (mother) is used to mean abode and destination because a child turns to his mother for abode and shelter. أم 'umm (pl. أمهات *'ummahât*) = mother, source, basis, essence. See at 3:7, p. 156, n. 4).

6. هاربة *hâwiyah* (f. s.; m. *hâwin*) = chasm, abyss.

7. أدرى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 101:3, p. 2015, n. 2).

8. حامية *hâmiyah* (f. s.; m. *hâmin*) = extremely hot, most scorching (act. participle from *hamiya* [*hamy/ hamw*], to be hot. See at 88:4, p. 1980, n. 6).

102: SÛRAT AL-TAKÂTHUR (THE VYING FOR MORE)

Makkan: 8 'âyahs

This is an early Makkan *sûrah*. It warns man against beguilement with vying with one another for acquiring more of the worldly things till death neglecting the life in the hereafter and reminds him of the inevitable Resurrection and his accountability on the Day of Judgement. The *sûrah* is named after its first 'âyah.

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. There beguiles¹ you1. أَلْهَيْكُمْ 2. الْكَثْرُ the vying for more,²3. Till you meet³ the graves.⁴

3. حَتَّىٰ تَرُؤُمُ الْمَقَابِرَ

4. Never.⁵ You shall know.⁶

4. كَلَّا سَوْفَ تَعْلَمُونَ

5. Again, never.

5. ثُمَّ كَلَّا

6. You shall know.

7. Never. If you had known

7. سَوْفَ تَعْلَمُونَ 8. عِلْمَ الْيَقِينِ the knowing of certitude.⁷

9. You will surely see

9. لَتَرَوُنَّ 10. الْجَهَنَّمَ the hellfire.⁸

11. Again, you shall surely see it

11. ثُمَّ لَتَرَوُنَّهَا

1. i. e., from the remembrance of and obedience to Allah and from the reality of the hereafter. أَلْهَى

'*alhâ* = he or it beguiled, diverted, distracted, deflected (v. iii. m. s. past in form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *lâ tulhi* at 63:9, p. 1828, n. 6).

2. i. e., for more of wealth, children, influence and power. تَكَاثُرَ *takâthur* = to compete for more, vying for more/ in quantity, to outnumber (verbal noun in form III of *kathura* [*kathrah*], to be much, to be more. See at 57:20, p. 1776, n. 2).

3. زَرْتُمْ *zurtum* = you visited, you met (v. ii. m. pl. past from *zâra* [*ziyârah*], to pay a visit, to meet).

4. مَقَابِرَ *maqâbir* (pl.; s. /*maqbarmaqbarah*) = graveyards, burying places, tombs, graves (noun of place from *qabara* [*qabr/maqbar*], to bury. See *qubûr* at 1000:9, p. 2014, n. 5).

5. i. e., never be engrossed in the vying for worldly possessions neglecting obedience to Allah.

6. i. e., the consequences of your engrossment in the worldly things to the neglect of your duty to Allah. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from '*alima* [*'ilm*], to know. See at 23:84, p. 1095, n. 12).

7. The conclusion of the condition is kept silent for more emphasis and effect. The conclusion is: "You would surely have not engrossed yourselves in vying for more of the worldly things". يَقِينِ *yaqîn* = certainty, certitude, conviction, certain, sure. See at 74:47, p. 1910, n. 12.

8. جَهَنَّمَ *jahîm* = hellfire, hell, blazing fire. See at 73:12, p. 1900, n. 6.

عَيْنَ الْيَقِينِ ﴿٧﴾ with the eye of certitude.

ثُمَّ ۞ 8. Then

لَتَسْأَلَنَّ ﴿٨﴾ you shall surely be asked¹

يَوْمَئِذٍ on that day

عَنِ النَّعِيمِ ﴿٩﴾ about the blessings.²

1. لَتَسْأَلَنَّ *la tus'alunna* = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. impfct. emphatic from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 16:93, p. 859, n. 6).

2. i. e., all types of blessings of Allah on you. نَعِيم *na'im* = blessings, bliss, felicity, comfort, happiness, delight. See at 83:22, p. 1963, n. 5.

103. Sûrat al- 'Asr (The Time)

Makkan: 3 'âyahs

This is a Makkan *sûrah* which very tersely points out that life is time and that he who does not make use of it by believing and doing the good deeds is in total loss.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ١. By the time.¹

إِنَّا لِلْإِنْسَانِ لَفِي خُسْرٍ ٢. Verily man is in loss.²



إِلَّا الَّذِينَ آمَنُوا ٣. Except those who believe

وَعَمِلُوا الصَّالِحَاتِ and do³ the good deeds;⁴

وَتَوَاصَوْا and counsel⁵ one another

بِالْحَقِّ for the truth⁶

وَتَوَاصَوْا and counsel one another

بِالصَّبْرِ ٧. for patience.⁷

1. Allah may swear by anything of His creation; but the creatures may swear only by Him, عصر 'aṣr (s.; pl. 'uṣūr/'a'ṣūr/'a'ṣār) = time, period, age, era, epoch.

2. For life is but for a specified time; and every moment passed is a diminishing of that time and if not utilised in belief and in accordance with the guidance and directives of Allah it is a sheer loss. خسِر *khusr* = loss, damage. See at 65:9, p. 1842, n. 6.

3. عملوا 'amilû = they did, performed, acted, (v. iii. m. pl. past from 'amila ['amal], to do. See *ta'malûna* at 63:11, p. 1829, n. 8).

4. صالحات *ṣâliḥât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 98:7, p. 2010, n. 1.

5. تَوَاصَوْا *tawâṣaw* = they made a bequest/behest, enjoined one another, counselled one another (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [waṣy], to be joined, lightened, degraded. See at 90:17, p. 1991, n. 5).

6. i. e., for the truth, right and just cause and for obedience to Allah. حق *ḥaqq* = right, truth, liability, justice, just cause. See at 64:3, p. 1831, n. 1.

7. i. e., in the matter of doing the right thing and in weal and woe. صَبْر *ṣabr* = patience, forbearance, perseverance, endurance. See at 90:17, p. 1991, n. 6).

104. SÛRAT AL-HUMAZAH (THE SLANDERER)

Makkan: 9 'āyahs

This is a Makkan *sûrah*. It condemns and prohibits slandering and backbiting. Further, it warns against being a slave to materialism, devoting solely to the accumulation of worldly wealth forgetting the life in the hereafter and punishment of hell. The emphasis is on the Resurrection, Judgement, reward and punishment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ 1. Woe to every slanderer,¹
لُغْوَةٍ 2. calumniator.²

الَّذِي جَمَعَ 2. He who accumulates
مَالًا وَعَدَّدَهُ 3. wealth and enumerates³ it.

يَحْسَبُ أَنَّ مَالَهُ 3. He thinks⁴ that his wealth
أَخْلَدَهُ 4. will make him live for ever.⁵

كَلَّا 4. Never, he shall surely
لَيَبْدَنَ فِي الْحُطْمَةِ 6. be hurled⁶ into the devourer.⁷

وَمَا أَدْرَاكَ 5. And what will inform⁸ you
مَا الْحُطْمَةُ 9. what the devourer is?

نَارُ اللَّهِ 6. The fire of Allah
الْمَوْقَدَةُ 9. enkindled.⁹

1. *humazah* = sladerer, backbiter (act. participle in the scale of *fu'alah* (indicative of habit) from *hamaza* [hamz], to goad on. See *hammâz* at 68:11, p. 1860, n.12).

2. *lumazah* = calumniator, defamer, slanderer, vilifier (act. participle in the scale of *fu'alah* from *lamaza* [lamz], to vilify, slander. See *lâ talmizû* at 49:11, p. 1681, n. 1).

3. *'adda* = he enumerated, made numerous, multiplied, compounded (v. iii. m. s. past in form II of *'adda* ['add], to count, to number. See *'a'adda* at 76:31, p. 1925, n. 10).

4. *yahsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [hisbân/ mahsabah], to deem, to regard. See at 90:5, p. 1989, n. 7).

5. *'akhlada* = he perpetuated, eternalized, made (someone) live for ever, made immortal (v. iii. m. s. past in form IV of *khalada* [khulûd], to remain for ever. See *khâlidîn* at 7:20, p. 471, n. 3).

6. i. e., he shall surely die and will then be resurrected and punished. *la yunbadhanna* = he shall surely be hurled, thrown, cast (v. iii. m. s. impfct. emphatic from *nabadha* [nabdh], to hurl. See *nubidha* at 68:49, p. 1867, n. 6).

7. *ḥuṭamah* = devourer, eater who is never satisfied, hell (figuratively).

8. *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [dirâyah], to know. See at 101:11, p. 2016, n. 7).

9. *mûqadah* (f. s.; m. *mûqad*) = that which is enkindled, kindled, ignited, fired (pass. participle from *'awqada*, from IV of *waqada* [waqd./ waqad/ wuqûd], to take fire, to burn. See *tûqidûna* at 36:80, p. 1428, n. 10).

7. Which will leap¹

عَلَى الْأَفْئِدَةِ up to the hearts.²

8. Verily it shall be

عَلَيْهِمْ مَوْصَدَةٌ on them tightly closed.³

9. In pillars⁴ stretched out.⁵

1. تَطَّلِعُ *tattali'u* = she ascends, rises, is on (something), leaps, is acquainted (v. iii. f. s. impfct. from *ittala'a*, form VIII of *ṭala'a* [ṭal']), to rise. See at 5:13, p. 335, n. 7).

2. أَفْئِدَةٌ *'af'idah* (pl.; s. *fu'ād*) = hearts.

3. مَوْصَدَةٌ *mu'ṣadah* (f. s.; m. *mu'ṣad*) = closed, firmly closed, shut (pass. participle from *'awsada*, form IV of *waṣada* [waṣad], to be firm. See *wasid* at 18:8, p. 916, n. 9).

4. عَمَدٌ *'amad* (pl.; s. *'imād*) = pillars, posts, support, props. See at 31:10, p. 1313, n. 6.

5. مُمَدَّدَةٌ *mumaddadah* (f. s.; m. *mumaddad*) = reinforced, supported, extended, stretched (pass. participle from *'amadda*, from IV of *madda* [madd], to extend, to prolong. See *yumdid* at 71:12, p. 1886, n. 9).

105. SÛRAT AL-FÎL (THE ELEPHANT)

Makkan: 5 'âyahs

This is an early Makkan *sûrah*. It refers to the invasion of the Ka'ba by the Christian ruler of Yaman, Abrahah al-Ashram, who, with a huge army of infantry and riding on an elephant came for the purpose of destroying it. Allah foiled the attempt and annihilated the invading army by sending successive flights of birds throwing *sijjil* stones on them. Incidentally, that very year Muhammad, peace and blessings of Allah be on him, was born. The emphasis is on the duty to worship Allah Alone.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ 1. Do you not see¹

كَيْفَ فَعَلَ رَبُّكَ how did your Lord do with

بِأَصْحَابِ الْفِيلِ 2 the owners² of the elephant?³

أَلَمْ يَجْعَلْ 2. Did He not make⁴

كَيْدَهُمْ فِي تَضَلُّلٍ their plot⁵ go astray?⁶

وَأَرْسَلَ عَلَيْهِمْ 3. And He sent against them

طَيْرًا أَبَابِيلَ birds⁷ in successive flights⁸

تَرْمِيهِمْ 4. Shooting⁹ them

بِحِجَارٍ رَمَلَتْ مِنْ سِجِّيلٍ with stones¹⁰ of baked clay.¹¹

فَجَعَلَهُمْ 5. And He thus made them

كَعَصَفٍ مَأْكُولٍ like stalks¹² devoured?¹³

1. i. e., do you not know and reflect over?

2. The allusion is to the Yamanî ruler Abrahah al-Ashram's invading army. أصحاب 'aṣ-ḥāb (pl.; sing. صاحب ṣāhib) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 74:31, p. 1907, n. 12).

3. fil (s.; pl. filah/fuyāl/afyāl) = elephant.

4. يجعل yaj'al(u) = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from ja'ala [ja'l] to make, to put. The final letter is vowelless because of the particle lam coming before the verb. See at 24:40, p. 1123, n. 7).

5. i. e., of destroying the Ka'ba. كيد kayd = scheme, plot, plan, stratagem. See at 86:15, p. 1996, n. 3.

6. تضليل taḍlîl = misleading, delusion, deception, to lead astray, to make go astray (verbal noun in form II of ḍalla [ḍalāl/ḍalālah], to go astray. See ḍalla at 68:7, p. 1860, n. 4).

7. طير ṭayr (coll. n.; pl. tuyūr) = bird, birds, fowls. See at 67:19, p. 1855, n. 3.

8. أبابيل 'abābîl = successive groups, flights.

9. ترمي tarmî = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from ramâ [ramy/ rimâyah], to throw. See at 77:32, p. 1930, n. 5).

10. حجارة ḥijārah (pl.; sing. ḥajar) = stones. See at 66:6, p. 1846, n. 10.

11. سجيل sijjîl = stones of baked clay, brimstone. See at 15:74, p. 822, n. 12.

12. عصف 'aṣf = stalks and leaves of grain, storming, blowing. See at 55:12, p. 1742, n. 12.

13. مأكول ma'kûl = eaten, devoured, consumed (pass. participle from 'akala ['akl/ma'kal], to eat. See ta'kulûna at 89:19, p. 1987, n. 1).

106. SÛRAT QURAYSH (QURAYSH)

Makkan: 4 'âyahs

This is a Makkan *sûrah*. Its main theme is *tawhîd* (monotheism). It refers to the blessings bestowed by Allah on the Quraysh inhabitants of Makka in making the city, by virtue of the Ka'ba, a centre of trade and a place of peace and security enabling them to make two yearly trade journeys, one to Yaman during the winter and the other to Syria during the summer, and calls upon them to worship Allah Alone, Lord of the Ka'ba, giving up the imaginary gods and goddesses.

سُورَةُ الْقُرَيْشِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. For accustoming¹قُرَيْشٍ Quraysh.²

2. Accustoming them to

رِحْلَةَ الْشِّتَاءِ the journey³ of the winter⁴وَالصَّيْفِ and of the summer.⁵3. So let them worship⁶رَبِّ هَذَا الْبَيْتِ the Lord of this House,⁷4. Who gives them food⁸مِنْ جُوعٍ against hunger⁹وَأَمْنَهُمْ and makes them secure¹⁰مِنْ خَوْفٍ against fear.¹¹

1. *'ilâf* = to habituate, to accustom, to tame, to domesticate (verbal noun in form IV of *'alifa* ['alf], to be acquainted, familiar).

2. The Quraysh tribe who inhabited Makka, and to whom the Prophet, peace and blessings of Allah be on him, belonged.

3. i. e., their trade journeys, one during the winter to Yaman, and other during the summer to Syria. The emphasis is on the special favour of Allah upon Quraysh in enabling them to carry on a profitable international trade leading two yearly trade caravans for the purpose. *riḥlah* = travel, journey. See *riḥâl* at 12:62, p. 744, n. 12.

4. *shitâ'* = winter, winter season.

5. *ṣayf* = summer.

6. *li ya'budû* = let them worship, they must worship (v. iii. m. pl. imperative from *'abada* ['ibâdah /'ubâdah /'ubûdiyah], to worship. See *ta'budûna* at 60:4, p. 1808, n. 3).

7. i. e., to the exclusion of all imaginary gods and goddesses.

8. i. e., provides all the facilities for trade and commerce and for earning livelihood. *أطعم*

'aṭ'ama = he fed, gave food (v. iii. m. s. past in form IV of *ṭa'ima* [ṭa'm], to eat, to taste. See at 36:47, p. 1420, n. 4).

9. *jû'* = hunger, starvation.

10. *'âmana* = he made safe, secure (v. iii. m. s. past in from IV of *'amina* ['amn/'amân], to be safe. See *ma'mûn* at 70:28, p. 1881, n. 1).

11. i. e., in their trade travels and against foreign invaders. This grace was granted in response to the prayers of their ancestor Ibrâhîm, peace be on him (see 2:126, p. 60). *khawf* = fear, dread, threat, apprehension. See at 33:4, p. 2023, n. 10.

107. SÛRAT AL-MÂ'ÛN (PETTY THINGS)

Makkan: 7 'âyahs

This is a Makkan *sûrah*. Its emphasis is on the Day of Judgement and it refers to the characteristics of those who do not believe in it and who are insincere in their worship and unhelpful to neighbours. The *sûrah* is named after its last 'ayah wherein mention is made of the petty articles of use (*al-Mâ'ûn*) in respect of which people often become unhelpful to their neighbours.

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي

يَكْذِبُ 1. Do you see the one

بِالْيَمِينِ ١ Judgement and Requital?²

فَذَلَّكَ الَّذِي

يَدْعُ الْيَتِيمَ ٢ drives away³ the orphan.وَلَا يَحْضُ 3. And encourages⁴ notعَلَى طَعَامِ الْيَسِيرِ on feeding⁵ the poor.

فَوَيْلٌ 4. Then woe to

لِلْمُصَلِّينَ ٣ those performers of prayers⁶الَّذِينَ هُمْ 5. Who are
عَنْ صَلَاتِهِمْ سَاهُونَ of their prayers unmindful.⁷الَّذِينَ هُمْ يُرَاءُونَ ٤ 6. Those that make a show.⁸وَيَمْنَعُونَ الْمَاعُونَ ٥ 7. And refuse⁹ petty things.¹⁰

1. يكذب *yukadhdhibu* = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 95:7, p. 2003, n. 1).

2. i. e., in the Resurrection, Judgement and requital. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 98:5, p. 2009, n. 4.

3. i. e., such a person is not kind to the orphan and the poor. يذع *yadu'u* = he rebuffs, pushes away, drives away (v. iii. m. s. impfct. from *da'a*, to rebuff, to turn down).

4. يهض *yahudḍu* = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *ḥadḍa* [*haḍḍ*], to spur on, incite. See at 69:34, p. 1874, n. 1).

5. طعام *ṭa'ām* (s.; pl. ائمة *aṭ'imah*) = food, diet, meal. See at 89:18, p. 1986, n. 11.

6. مصلين *muṣallīn* (pl.; acc/gen. of *muṣallīn*; s. *muṣallīn*) = those who perform *ṣalāh* [Islamic prayer], those who pray (act. participle from *ṣallā*, to perform *ṣalāh*. See at 74:43, p. 1910, n. 5).

7. ساهون *sāhūn* (pl.; s. *sāhin*) = unmindful, forgetful, oblivious, inattentive, absent-minded, negligent (act. participle from *sahā* [*sahw* / *suhūw*], to be inattentive, absent-minded).

8. يراءون *yurā'ūna* = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *rā'a*, form III of *ra'a* [*ra'yru'yah*], to see, notice. See 'arāka at 4:105, p. 291, n. 10).

9. يمتنعون *yamna'ūna* = they refuse, prevent, forbid, bar, obstruct (v. iii. m. pl. impfct. from *mana'a* [*man'*], to prevent. See *tamna'u* at 21:43, p. 1024, n. 4).

10. ماعون *mâ'ûn* (s.; pl. *mawâ'in*) = utensil, implement, instrument, vessel, small things).

108. SÛRAT AL-KAWTHAR (ABUNDANCE)

Makkan: 3 'âyahs

This is a Makkan *sûrah*. Its main theme is *risâlah*, i. e., the Messengership of Muhammad, peace and blessings of Allah be on him, pointing out the abundant graces of Allah on him, including the bestowal of the special spring in paradise, *al-Kawthar*, and asking him to continue making prayers and sacrifices to Allah. The *sûrah* is named after its first 'âyah.

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We have given you

الْكَوْثَرَ ¹ *al-Kawthar*.2. So perform *salâh*²

لِرَبِّكَ to your Lord

وَأَنْحَرِ ³ and sacrifice.3. Verily your ill-wisher⁴ isهُوَ الْأَبْرَرُ ⁵ the one clipped of all good.⁵

1. i. e., abundant good in this world and in the hereafter. الْكَوْثَرُ *al-Kawthar* = a spring in paradise, abundant good, plenty, many.

2. صَلِّ *ṣalli* = perform *ṣalâh* (Islamic form of worship), pray, worship, bestow blessings, seek blessings (v. ii. m. s. imperative from *sallâ* [*ṣalâh*], to pray, to worship. See *ṣallâ* at 96:10, p. 2005, n. 6).

3. i. e., worship Allah Alone and offer sacrifices to Him Alone. انْحَرِ *inḥar* = slaughter, sacrifice (v. ii. m. s. imperative from *naḥara* [*naḥr*], to slaughter, to sacrifice).

4. شَانِيءٌ *shāniʾ* = hater, adversary, ill-wisher (act. participle from *shanaʾa* [*shanʾān/shanaʾān*], to hate. See *shanʾān* at 5:8, p. 326, n. 10).

5. اَبْرٌ *abtar* (s.; pl. *butur*) = cut off/ trimmed/ clipped of all good, without offspring.

109. SÛRAT AL-KÂFIRÛN (THE UNBELIEVERS)

Makkan: 6 âyahs

This is a Makkan *sûrah*. Its main theme is *tawhîd* (monotheism) and refusal to compromise with polytheism and the untruth. It unequivocally rejects the offer made by the unbelievers to be relenting in their opposition and enmity if some consideration was shown to their gods and goddesses and to their way of life.

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ 1. Say:

يَا أَيُّهَا الْكَافِرُونَ "O you the unbelievers."¹

﴿١﴾

لَا أُعْبُدُ 2. I worship² not﴿٢﴾ مَا تُعْبُدُونَ what you worship.³وَلَا أَنْتُمْ عَابِدُونَ 3. Nor are you worshipping⁴

﴿٣﴾ مَا أُعْبُدُ what I worship.

وَلَا أَنَا عَابِدٌ 4. Nor shall I be worshipping

﴿٤﴾ مَا تُعْبُدُونَ what you worship.⁵

وَلَا أَنْتُمْ 5. Nor are you going to

عِبَادُونَ مَا أُعْبُدُ worship what I worship.

﴿٥﴾

لَكُمْ دِينُكُمْ 6. For you is your religion;⁶

﴿٦﴾ وَلِيَ دِينِ and for me is my religion.

1. كَافِرُونَ *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufir* / *kufirân* / *kufûr*], to disbelieve, to cover. See at 43:24, p. 1588, n. 7).

2. أُعْبِدُ 'a'budu = I worship, serve, adore (v. i. s. impfct. from 'abada [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, serve. See at 10:104, p. 674, n. 4).

3. i. e., of all that you worship of gods and goddesses besides Allah. تَعْبُدُونَ *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship. See at 60:4, p. 1808, n. 3).

4. عَابِدُونَ 'âbidûn (sing. 'âbid) = worshippers, adorers, those who are worshipping (act. participle from 'abada. See n. 3 above and at 9:112, p. 626, n. 9).

5. i. e., of gods and goddesses besides Allah. عِبَادَتُمْ 'abadtum = you worshipped, adored, served (v. ii. m. pl. past from 'abada. See n. 3 above).

6. دِين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 107:1, 2024, n. 2).

110. SÛRAT AL-NAṢR (THE HELP)

Madinan: 3 'âyahs

This Madinan *sûrah* was the last whole *sûrah* to be sent down to the Messenger of Allah, peace and blessings of Allah be on him. It alludes to the impending "conquest of Makka" and the completion of his mission with Allah's help. It is named after the its first 'ayah wherein mention is made of Allah's help (*naṣr*) and victory.

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When there comes

the help¹ of Allahand victory;²2. And you see³ peopleentering⁴in the religion of Allah⁵in crowds.⁶3. Then proclaim the sanctity⁷with the praise⁸ of your Lordand seek His forgiveness.⁹

Verily He ever is

Most Forgiving.¹⁰

1. *naṣr* = help, to help, support, victory, triumph. See at 30:47, p. 1306, n. 3.

2. i. e., the conquest of Makka. فتح *fath* (s., pl. *futūḥ*/فُتُوحَات *futūḥāt*) = decision, opening, victory, final decree. See at 57:10, p. 1771, n. 1.

3. رَأَيْتَ *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'ā* [*ra'y* / *ru'yah*], to see. See at 4:61, p. 268, n. 3).

4. يَدْخُلُونَ *yadkhulūna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhāl*], to enter. See at 40:40, p. 1524, n. 7).

5. i. e., Islam.

6. أَفْوَاجٍ *'afwāj* (pl.; s. *fawj*) = bands, troops, groups, crowds. See at 78:18, p. 1935, n. 12.

7. سَبَّحَ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih* / *sibāḥah*] to swim, to float. See at 87:1, p. 1977, n. 1).

8. حَمْدَ *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 64:1, p. 1830, n. 3.

9. اسْتَغْفِرَ *istaghfir* = ask/seek forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghufr* / *maghfirah* / *ghufrân*], to forgive. See at 48:11, p. 1665, n. 4).

10. تَوَّابٍ *tawwâb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''āl* from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 4:64, p. 269, n. 7).

111. SÛRAT AL-MASAD (THE PALM FIBRES)

Makkan: 5 'ayahs

This is an early Makkan *sûrah* which refers to the opposition and enmity of 'Abû Lahab and his wife to the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and forebodes their doom in the hereafter. It is generally named *al-Masad* (palm fibres) which is mentioned in last 'ayah. It is also called *Sûrat al-Lahab* or *Sûrat Tabbat*.

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ 1. Doomed¹ are the

يَدَا أَبِي لَهَبٍ two hands of 'Abû Lahab,

وَتَبَّ ١ and he is doomed.

مَا أَغْنَىٰ عَنْهُ 2. There shall avail² him

مَالُهُ وَمَا not his wealth and all that

كَسَبَ ٢ he has acquired.³سَيَصْلَىٰ نَارًا 3. He shall enter⁴ a fireذَاتَ لَهَبٍ ٣ of blazing flame;⁵وَأَمْرَأَتُهُ 4. And his wife⁶ shall beحَمَّالَةَ الْحَطَبِ carrying⁷ the fire-wood.⁸

٤

فِي جِيدِهَا 5. In her neck⁹ shall beحَبْلٌ مِّن مَّسَدٍ ٥ a rope¹⁰ of palm fibres.¹¹

1. تَبَّتْ *tabbat* = she perished, was doomed, ruined, destroyed (v. iii. f. s. past from *tabba* [*tabb/tabâb*], to be destroyed, to perish. See *tabâb* at 40:37, p. 1523, n. 8).

2. أَغْنَىٰ *'aghnâ* = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ*'], to be free from want, to be rich. See at 93:8, p. 1999, n. 7).

3. كَسَبَ *kasaba* = he or it earned, acquired, gained (v. iii. m. s. past from *kusba*, to gain. See *kasabat* at 52:21, p. 1710, n. 13).

4. يَصْلَىٰ *yaṣlâ* = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulî/ ṣilâ*'], to roast, to burn, to be exposed to the blaze. See at 92:15, p. 1997, n. 1).

5. لَهَبٍ *lahab* = flame, blaze. See at 77:31, p. 1930, n. 7.

6. امْرَأَتِ *'imra'ah* = wife, woman. See at 29:32, p. 1276, n. 7.

7. حَمَّالَةٍ *ḥammâlah* (f. s.; m. *ḥammâl*) = she that carries, carrier, bearer, porter (act. participle in the scale of *fa'âl* from *ḥamala* [*ḥaml*], to carry, to bear. See *yaḥmilu* at 69:17, p. 1871, n. 6).

8. حَطَبٍ *ḥaṭab* = firewood, fuel. See at 72:14, p. 1893, n. 12.

9. جِيدٍ *jîd* (s.; pl. *'ajyâd/juyûd*) = neck.

10. حَبْلٍ *ḥabl* (pl. *ḥibâl/ aḥbul/ aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew. See at 50:16, p. 1688, n. 13).

11. i. e. she will be tied with that. مَسَدٍ *masad* (s.; pl. *misâd/amsâd*) = palm fibres.

112. SÛRAT AL-İKHLÂŞ (SINCERITY)

Makkan: 4 'âyahs

This is a Makkan *sûrah*. It is a short but succinct statement of *tawhîd* (monotheism) rebutting the assumptions of all those who set partners with Allah or with His Attributes or assumes for Him a son or daughter. There is no equal to Him, neither in self, nor in names and attributes.

سُورَةُ الْاِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ

1. Say: He is Allah,

أَحَدٌ the One Alone.¹

اللَّهُ

2. Allah,

الضَّكُّدُ the Universally Besought.²لَمْ يَكِدْ 3. He begets³ notوَلَمْ يُولَدْ nor is He begotten.⁴

وَلَمْ يَكُنْ لَهُ 4. Nor is there to Him

كُفُوًا أَحَدٌ comparable⁵ anyone.

1. أَحَدٌ 'ahad = one, alone.

2. ضَكُّدٌ şamad = eternal, absolute, the Universally Besought (epithet of Allah).

3. يَكِدُ yalid(u) = he begets, procreates, gives birth, generates (v. iii. m. s. impfct. from walada [wilādah /līdah/ mawlid], to give birth, to beget. The final letter is vowelless because of the particle lam coming before the verb. See yalidū at 71:27, p. 1889, n. 8).

4. يُولَدُ yûlad(u) = he is begotten, procreated, generated (v. iii. m. s. impfct. passive from walada. See n. 3 above. The final letter is vowelless for the reason stated at n. 3 above).

5. كُفُوٌ kufu' = equal, comparable.

113. SÛRAT AL-FALAQ (THE DAYBREAK)

Makkan: 5 'âyahs

This is an early Makkan *sûrah*. It inculcates *tawhîd* (monotheism) and teaches man to take Allah as the Only Protector and to seek refuge with Him against the power, evil and harm of any of His creations. It is named after its first 'âyah wherein mention is made of *al-falaq* (the daybreak).

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ 1. Say: I seek refuge¹ withيَرْبِّ الْفَلَقِ 2 the Lord of the daybreak.²مِنْ شَرِّ مَا 2. From the evil³ of all thatخَلَقَ 4 He has created.⁴

وَمِنْ شَرِّ 3. And from the evil of

عَاسِقٍ إِذَا وَقَبَ 6 night⁵ as it becomes dark.⁶

وَمِنْ شَرِّ 4. And from the evil of

النَّفَّاثَاتِ 7 the witches blowing⁷فِي الْعُقَدِ 8 in the knots.⁸

وَمِنْ شَرِّ 5. And from the evil of

حَاسِدٍ 9 the envious⁹

إِذَا حَسَدَ 10 as he envies.

1. أعوذ 'a'ûdhu = I take refuge, seek protection (v.

i. s. impfct. from 'âdha ['awdh/ 'iyâdh/ ma'âdh], to take refuge, to seek protection. See at 23:97, p. 1098, n. 10).

2. فلق *falaq* = daybreak, dawn. See *infalaqa* at 26:63, p. 1174, n. 6.3. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 99:8, p. 2012, n. 9.4. خلق *khalafa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 71:14, p. 1887, n. 1).5. غاسق *ghâsiq* = darkness, that which covers with darkness, night (act. participle from *ghasaaq* [ghasq], to be dark. See *ghasaaq* at 17:78, p. 898, n. 12).6. وَقَب *waqaba* = he or it became dark, gloomy, sunken (v. iii. m. s. past from *waqb*, to be dark/gloomy).7. نفاثات *naffâthât* (f. pl.; s. *naffâthah*) = witches, women spitting/exhaling/blowing (act. participle in the scale of *fa'âl* from *nafatha* [nafth], to spit, to exhale).8. i. e., in exercise of witchcraft. عقد *'uqad* (pl.; s. *'uqdah*) = knots, joints. See *'uqdah* at 20:27, p. 981, n. 6.9. حاسد *hâsid* (s.; pl. *hussâd/hasadah*) = envious (act. participle from *hasada* [hasad], to envy. See *tahsudâna* at 48:15, p. 1667, n. 8).

114. SÛRAT AL-NÂS (MANKIND)

Makkan: 6 'âyahs

This is an early Makkan *sûrah*. It also inculcates *tawhîd* (monotheism) and teaches man that Allah is his Only Lord and God (*ilâh*); and asks him to seek refuge with Him against the evil of the instigation of any evil man or *jinn*. It is named *al-nâs* (Man) with reference to its first 'âyah wherein Allah is mentioned as the Lord (*rabb*) of mankind (*al-nâs*).

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ 1. Say: I seek refuge¹بِرَبِّ النَّاسِ with the Lord of mankind.²مَلِكِ النَّاسِ 2. The King³ of mankind.إِلَهِ النَّاسِ 3. The God⁴ of mankind.مِنْ شَرِّ 4. From the evil⁵ ofالْوَسْوَاسِ the evil one⁶الْخَفَّاسِ who withdraws.⁷الَّذِي يُوسِّسُ 5. Who instigates evil⁸فِي صُدُورِ in the hearts⁹

النَّاسِ of men;

مِنَ الْجِنَّةِ 6. Of *jinn*¹⁰

وَالنَّاسِ and men.

1. *a'ûdhu* = I take refuge, seek protection (v. i. s. impfct. from 'âdha ['awdh/ 'iyâdh/ ma'âdh], to take refuge, to seek protection. See at 113:1, p. 2030, n. 1).

2. *nâs* (s.; pl. 'unâs) = people, man, mankind.

3. *malik* (s.; pl. *mulûk*) = king, monarch, sovereign. See at 62:1, p. 1820, n. 2.

4. i. e., the Only One worthy to be worshipped. *'ilâh* (pl. 'âlihah) = deity, god, particularly one deserving of worship. See at 64:13, p. 1834, n. 12.

5. *sharr* (pl. *ashrâr*) = bad, worse, worst, evil, wicked. See at 113:2, p. 2030, n. 3.

6. *waswâs* = tempter, evil one, Satan.

7. i. e., when Allah is remembered. *khannâs* = one who withdraws, falls back [epithet of Satan](act. participle in the scale of *fa''âl* from *khanasa* [*khans/khunûs/khinâs*], to delay, to fall back).

8. *yuwaswisu* = he whispers, tempts with wicked suggestions, instigates evil thoughts (v. iii. m. s. impfct. from *waswasa* [*waswâs*], to whisper, to tempt with evil suggestions. See *tuwaswisu* at 50:16, p. 1688, n. 11).

9. *sudûr* (pl.; sing. *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 100:10, p. 2014, n. 7.

10. *jinnah* = *jinn*.

INDEX

INDEX

INDEX

(The First two numbers refer to the *sūrah* and its '*āyah*' respectively;
the numbers in square brackets refer to the page)

- 'Abd Allah ibn 'Umm Maktūm, allusion to, 80:1-2 [1947].
- Ablution, see *Wadhū*.
- Abraham al-Ashram, Allah's foiling of the invasion of the Ka'ba (q.v.) by, 105:1-5 [2022]. See also '*As-hāb al-Fil*'.
- Abrogation, of previous revelations by Allah, 2:106 [50]; 13:39 [781]; 16:101 [861-862].
- 'Abū Bakr (al-Šiddiq), allusion to his accompanying the Messenger (q.v.) in the *hijrah* (q.v.), 9:40 [594-595].
- 'Abū Jahl, reference to the opposition of, to the Messenger (q.v.), 96:1-13 [2005]; Allah's threat of punishment for, 96:14-18 [2006]; command not to obey, 96:19 [2006].
- 'Abū Lahab, hellfire for, and for the wife of, 111:1-5 [2028].
- Abyssinia, allusion to the Negus of, 5:83 [371].
- Account, Allah is Prompt in taking, 2:202 [98]; 3:19 [162]; 3:199 [234]; 5:4 [329]; 6:62 [416]; 13:41 [782]; 14:51 [804]; 24:39 [1122]; 40:17 [1515].
- Accountability, for both open and secret deeds, 2:284 [151]; 16:93 [859]; 102:3-5 [2017]; 102:8 [2018]; emphasis on, 88:26 [1983]; 99:6 [2012]; 21:23 [1018]; emphasis on individual, 2:134 [63]; 2:139 [65]; 2:141 [66]; 2:281 [146-146]; 3:30 [167]; 3:161 [219]; 4:111 [293]; 6:164 [463]; 10:30 [648]; 10:41 [652]; 10:108 [675-676]; 14:51 [804]; 17:15 [877]; 19:95 [974]; 24:11 [1109]; 27:92 [1230]; 30:44-45 [1304-1305]; 31:33 [1322-1323]; 34:25 [1377]; 34:50 [1387]; 35:18 [1396-1397]; 35:39 [1404]; 39:7 [1483]; 39:41 [1495-1496]; 41:46 [1556]; 42:15 [1566]; of all, 1593; 45:15 [1622]; 45:25 [1625]; 52:21 [1710]; 53:38-39 [1724-1725]; 74:38 [1909]; 78:40 [1939]; 81:14 [1955]; 82:5 [1957]; of both man (q.v.) and jinn (q.v.), 55:31 [1745]; 58:6 [1785]; 59:18 [1802]; 62:8 [1823]; 75:13-15 [1915]; 90:5 [1989]; 90:7 [1990].
- Accounting, men are indifferent to their, 21:1 [1012]; the transgressors (q.v.) do not look forward to, 78:27 [1936-1937].
- Accusation, legal punishment for making false, against chaste women (q.v.), 24:4 [1106-1107]; legal proceedings regarding false, against wives (q.v.) by husbands, 24:6-9 [1107-1108].
- 'Ād, the people of, Hūd's (q.v.) preaching of *tawhīd* (q.v.) to, 7:65-70 [491-492]; 11: 50-52 [695-696]; 26:124-135 [1184-1185]; 41:14 [1544]; 46:21 [1639-1640]; rejection of the message of Hūd by, 11:53-57 [697-698]; 26:136-138 [1186]; 41:14 [1544]; 46:22-23 [1640]; disbelieved before, 22:42 [1061]; 38:12 [1462]; 54:18 [1732]; 69:4 [1868]; punishment and destruction of, 7:71-72 [493-494]; 9:70 [607]; 11:58-60 [698-699]; 14:9-15 [787-791]; 25:38-39 [1149]; 26:139 [1186]; 29:38 [1278]; 40:31 [1520]; 41:13-16 [1544-1545]; 46:24-26 [1640-1642]; 51:41-42 [1702-1703]; 53:50 [1726]; 54:19-21 [1732-1733]; 69:6-8 [1868-1869]; 89:6-8 [1984-1985].
- Adam, creation of, 2:30 [16-17]; 38:71 [1476]; Allah's teaching him names of everything, 2:31-33 [17-18]; Allah's asking the angels to prostrate themselves to, 2:34 [18]; 7:11 [468]; 1761 [892]; 18:50 [929]; 20:116 [1005]; 38:72-73 [1476]; eating of the forbidden tree by, 20:115-121 [1004-1006]; Satan's deception of, 7:20-22 [470-471]; 20:120 [1006]; ousting of, from *jannah* (q.v.) 2:35-36 [18-19]; 7:24 [472]; 20:123 [1006-1007]; forgiving of, by Allah, 2:37 [19]; 7:23 [472]; 20:122 [1006]; Allah's selection of, as a Prophet, 3:33 [168]; 20:122 [1006]; creation of 'Isā (q.v.) is compared with the creation of, 3:59 [178-179]; about the two sons of, 5:27-29 [341-343]; covenant about *tawhīd* (q.v.) taken from the Children of, 7:172-173 [532-533]; Allah has honoured and favoured the children of, 17:70 [896]; Prophets from the progeny of, 19:58; Allah's swearing by, and his progeny, 90:3 [1989].
- 'Ādhān, ridiculed by some of the '*Ahl al-Kitāb*' (q.v.), 5:58 [359].
- Adjudication, command to do, with justice (q.v.) and impartiality (q.v.), 4:58 [266]; 5:42 [350]; command to do, according to the Qur'ān (q.v.) and the *sunnah* (q.v.), 4:59 [266-267]; 4:65 [269-70]; 4:105 [291]; 5:48, 49 [353, 554]; 42:10 [1563].
- Adopted sons, are not to be regarded as sons, 33:4-5 [1335-1336]; no restriction on marrying the ex-wives of, 33:37 [1350-1351].
- Adulterer, shall not marry except an adulteress, and vice versa, 24:3.
- Adultery (see also *fāḥishah*/vile deed, fornication), prohibition to commit, 6:151 [457]; 7:33 [476]; 16:90 [857]; 25:68 [1158]; 42:37 [1574]; 53:32 [1723]; 60:12 [1813]; prohibition to approach, 17:32 [883]; a believer (q.v.)/Muslim (q.v.)/servant of Allah (q.v.) does not commit, 25:68 [1158]; 42:37 [1574]; reward for refraining from, 53:31-32 [1723]; legal punishment for, 4:15 [244-245]; 4:25 [251]; 24:2-3 [1105-1106].

- Advocacy, merit for good and demerit for bad, 4:85 [279].
- Affairs, to Allah are returned all, 22:76 [1073]; 42:53 [1581]; 57:5 [1769].
- Age, Allah reverts some to the most despicable of, 16:70 [849]; is not prolonged or reduced except it is written in a book (*al-Lawḥ al-Mahfūz*), 35:11 [1393-1394].
- Aggressors, prohibition to be, 2:190 [91].
- Ahl al-Kitāb* (see also Banū Isrā'īl, Jews, Christians); disbelief of a group of, in the Messenger of Allah Muhammad (q.v.), 2:101 [47]; 3:23 [163-164]; Muahmmad (q.v.) meant as Messenger to, 5:19 [338-339]; attitude of, towards the Messenger of Allah, 2:105 [50]; 4:54 [264]; desire of, to bring back Muslims to unbelief, 2:109 [51-52]; 3:69 [182]; 3:44 [260]; manoeuvre of, to mislead the believers; 3:72-73 [183-184]; attribution of a son to Allah by, 2:116 [55]; 4:171 [321]; belief in the Qur'ān (q.v.) and the Messenger by some of, 2:121 [57]; 2:253 [129]; 3:110 [199]; 3:113-114 [200-201]; 3:199 [234]; 4:55 [264-265]; 13:36 [780]; 17:107-108 [908-909]; 28:52-53 [1250-1251]; 29:47 [1282]; would not follow the Muslims' *qiblah* (q.v.), 2:144-145 [69]; concealment of the truth/part of the Book by a section of, 2:146 [70]; 3:70-71 [182-183]; 3:187-188 [229-230]; 5:15 [336]; differed about the truth after the coming of evidences/knowledge to, 2:213 [102]; 2:253 [129]; 3:19 [161-162]; 3:105 [197]; 10:93 [670]; 45:17 [1623]; 98:1 [2008]; 98:4 [2008-2009]; ignominy and poverty were struck on, 3:112-113 [199-200]; invitation to Islam (q.v.) made to, 3:20 [162]; 4:47 [262]; 5:65 [362]; killing of the Prophets by, 2:61 [29]; 2:87 [41]; 2:91 [43-44]; 3:21 [163]; 3:112 [199-200]; 4:155 [314]; claim of, that hellfire shall not touch them except for a number of days, 3:24 [164]; called upon to agree on a common formula of *tawhīd* (q.v.), 3:64 [180]; 29:46 [1281]; untenability of the claim of affinity with Ibrāhīm (q.v.) by, 3:65-67 [181]; trustworthiness of some and untrustworthiness of some of, 3:75 [184]; the *'ummiyyūn* (q.v.) considered to be without any legal right by, 3:75 [184-185]; disbelief in Allah's revelations and deterring others from the way of Allah by, 3:98-99 [194-195]; 4:55 [265]; believers (q.v.) not to obey the unbelieving group of, 3:100 [195]; covenant taken from, not to conceal anything of the Book, 3:187 [229]; 4:154 [313]; 7:169 [531]; breach of the covenant by, 4:155 [314]; belief in the false god by some of, 4:51 [263]; vain desires of, 4:123 [298]; commanded to beware of Allah, 4:131 [302]; commanded to worship Allah Alone, 98:5 [2009]; demand of, to bring down a book on them, 4:153 [312]; demand of, to see Allah, 4:153 [312]; worship of the calf by, 4:153 [313]; forbidden to transgress the Sabbath (q.v.); calumny against Maryam (q.v.) by, 4:156 [314]; claim to have killed 'Isā (q.v.) made by, 4:157 [314]; on the Day of Resurrection (q.v.) 'Isā (q.v.) will be a witness against, 4:159 [316]; commanded to believe in the Messengership of 'Isā (q.v.), 4:171 [320-321]; commanded not to believe in the Trinity (q.v.), 4:171 [321]; permission to marry the chaste women of, 5:5 [329]; the call to prayer ridiculed by, 5:58 [359]; Allah's curse and anger upon some of, 5:60 [359-360]; rushing into sinning and hostility by, 5:61-63 [360-361]; called on to act according to the *Tawrah* (q.v.) and the *Injil* (q.v.), 5:66 [362-363]; 5:68 [363-364]; forbidden to overdo in the matter of religion, 5:77 [368]; that the Qur'ān (q.v.) is sent down by Allah is known to, 6:114 [439]; command to argue with, with what is the best, 29:46 [1281]; defiantly sinful (q.v.) are many of, 57:16 [1774]; 57:26 [1779]; 57:27 [1780]; have no power over Allah's bounty of Prophethood, 57:29 [1780-1781]; false promises of the *munāfiqūn* (q.v.) to the disbelievers of {Banū al-Naḍir (q.v.)}, 59:11-12 [1799-1800]; were commanded to worship Allah Alone, 98:8 [2009].
- Aḥmad**, prophecy of 'Isā (q.v.) about the coming of the Messenger, 61:6 [1815-1816].
- Aḥzāb*, al- (the Parties), *sūrat*, [1334-1366]; the disbelieving, 38:11,13 [1461-1462]; 40:5 [1510]; 40:30-31 [1520]; the disagreement among, after 'Isā (q.v.), 43:65 [1599].
- Al-'Aḥqāf* (The Winding Sandy Tracts), *sūrat*, [1631-1646]; as the habitat of the 'Ād (q.v.), 46:21 [1639].
- Al-'A'rāf*, men of, greeting the inmates of *jannah* (q.v.) by, 7:46 [482-483]; address to the inmates of hell by, 7:47-48 [483-484].
- 'Ā'ishah, 'Umm al-Mu'minīn, reference to the calumny (q.v.) against, 24:11-20 [1108-1112].
- Allah**, all the praise is for, 1:2 [1]; 6:1 [391]; 6:45 [408]; 14:39 [800]; 16:75 [851]; 17:111 [909]; 18:1 [910]; 23:28 [1082]; 27:15 [1206]; 27:59 [1219]; 27:93 [1230]; 28:70 [1256]; 29:63 [1287]; 30:18 [1295]; 34:1 [13647]; 35:1 [q389]; 35:34 [1402]; 37:182 [1458]; 39:29 [1492]; 39:74 [1507]; 39:75 [1508]; 40:65 [1532]; 45:36 [1629-1630]; 64:1 [1830]; is the Lord of all beings, 1:2 [1]; 10:10 [639]; 6:45 [408]; 26:77 [1176]; 26:98 [1179]; 26:127 [1184]; 26:145 [1187]; 26:164 [1190]; 26:180 [1193]; 26:8 [1204]; 27:44 [1216]; 37:67 [1444]; 37:182 [1458]; 39:75 [1508]; 40:64 [1532]; 40:65 [1532]; 40:66 [1533]; 41:9 [1542]; 45:36 [1630]; 69:43 [1875]; 83:6 [1961]; is Lord of the heavens and the earth, 6:3 [392]; 13:16 [770]; 18:14 [914]; 19:65 [967]; 20:6 [977]; 21:56 [1027-1028]; 23:86-87 [1096]; 26:24 [1167]; 37:5 [1430-1431]; 38:27

[1466]; 38:66 [1475]; 43:82 [1603]; 44:7 [1607]; 44:38 [1613]; 45:36 [1630]; 78:37 [1938]; **is the Lord of two rising places and two setting places**, 55:17 [1743]; **is the Lord of the Ways of Ascent**, 70:3 [1877]; **is Lord of the east and the west**, 73:9 [1899]; **Sacrosanct is**, 2:32 [17]; 2:116 [55]; 3:119 [231]; 4:171 [321]; 5:116 [388]; 6:100 [433]; 7:143 [518]; 9:31 [590]; 10:10 [639]; 10:68 [661]; 10:80 [643]; 12:108 [761]; 16:1 [827]; 16:57 [845]; 17:1 [872]; 17:43 [886]; 17:93 [903]; 17:108 [908]; 19:35 [959]; 21:22 [1018]; 21:26 [1019]; 21:87 [1036]; 23:91 [1097]; 24:16 [1111]; 25:18 [1143]; 27:8 [1204]; 28:68 [1256]; 30:17 [1295]; 30:40 [1303]; 34:41 [1383]; 36:36 [1417]; 36:83 [1429]; 37:159 [1454]; 37:180 [1457]; 39:4 [1481]; 39:67 [1504]; 43:13 [1585]; 43:82 [1603]; 52:43 [1714]; 59:23 [1804]; 68:29 [1863]; **All-Exalted is**, 6:100 [433]; 7:190 [540]; 10:18 [643]; 16:1 [827]; 16:3 [828]; 17:43 [886]; 20:114 [1004]; 23:92 [1097]; 23:116 [1103]; 27:63 [1222]; 28:68 [1256]; 30:40 [1303]; 39:67 [1504]; 72:3 [1890-1891]; **Blessed is**, 23:14 [1078]; 25:1 [1137]; 25:10 [1140]; 40:64 [1532]; 43:85 [1603]; dies not, 25:58 [1155]; 25:61 [1156]; 27:63 [1222]; 67:1 [1850]; **His is the Majesty**, 45:37 [1630]; 55:78 [1752]; **Everlasting is the Countenance of**, 55:27 [1744-1745]; **Everyday He is in State**, 55:29 [1745]; **the seven heavens and the earth and all those in them glorify**, 17:44 [886]; 24:41 [1123]; **all those in the heavens and the earth implores/ prostrate themselves/are obedient to**, 13:15 [770]; 15:49 [843]; 22:18 [1051]; 30:26 [1298]; 55:29 [1745]; **all those in the heavens and the earth are servants to**, 19:93 [974]; **all that is/all those who are in the heavens and the earth renders obeisance/ surrenders/ belongs to/declare the sanctity of**, 59:1 [1794]; 2:116 [55]; 3:83 [188]; 14:2 [784]; 20:6 [977]; 21:19 [1017]; 22:64 [1068]; 23:84-85 [1095-1096]; 34:1 [1367]; 59:24 [1805]; 61:1 [1814]; 62:1 [1820]; 64:1 [1830]; **creations of**, 6:1 [391]; 6:73 [420-421]; 6:95-99 [431-433]; 6:141-144 [451-453]; 7:54 [486-487]; 7:57-58 [487-488]; 7:185 [537]; 10:3 [636]; 10:5-6 [637-638]; 11:7 [679]; 13:2-4 [763-765]; 13:12 [768]; 14:19 [792]; 16:3-5 [828]; 16:48 [843]; 20:4 [976]; 21:30-33 [1020-1021]; 22:5 [1045-1047]; 23:12-22 [1077-1080]; 23:78-80 [1094-1095]; 24:45 [1125]; 25:2 [1138]; 25:45-54 [1151-1154]; 27:60-61 [1220-1221]; 28:71-73 [1257-1258]; 30:8 [1291-1292]; 30:20-26 [1295-1297]; 30:54 [1308]; 31:10-11 [1313-1314]; 32:4-9 [1325-1326]; 35:1 [1389]; 35:27-28 [1399-1400]; 36:77 [1427]; 36:80-81 [1428]; 39:5-6 [1482-1483]; 40:61-62 [1531]; 40:64 [1531-532]; 41:9-12 [1542-1543]; 41:37 [1552]; 42:11 [1563]; 43:9-12 [1583-1584]; 44:38-39

[1613]; 46:33 [1644]; 51:47-49 [1704]; 54:49 [1739]; 55:10-12 [1742]; 56:57-73 [1761-1763]; 57:4 [1768]; 64:2-3 [1830-1831]; 67:2-5 [1850-1851]; 67:15 [1854]; 67:23-24 [1856]; 71:14-20 [1887]; 77:20-27 [1928-1929]; 78:6-16 [1934-1935]; 79:27-33 [1944]; 87:2-5 [1977]; 88:17-20 [1982]; 90:8-9 [1990]; **there is no disharmony or fissures in the creation of**, 67:3-4 [1851]; **initiates the creation and will repeat it**, 10:4 [636]; 10:34 [650]; 21:104 [1041]; 22:66 [1069]; 27:64 [1222]; 29:19-20 [1271]; 30:11 [1293]; 30:27 [1298]; 36:79,81 [141428-1429]; 85:13 [1972]; **creates whatever He will**, 24:45 [1125]; 28:68 [1256]; 30:54 [1308]; 35:1 [1389]; 42:49 [1579]; **when He decrees a matter He but says "Be" and it becomes**, 19:35 [959]; 36:82 [1429]; 40:68 [1534]; 54:50 [1739]; **does what He will**, 22:14 [1050]; 22:18 [1052]; 85:16 [1973]; **thunder sings the praises of**, 13:13 [768]; **command to worship Him Alone**, 2:21 [11]; 6:102 [434]; 15:99 [826]; 19:36 [959]; 19:65 [967]; 20:14 [978]; 21:92 [1038]; 22:77 [1073]; 23:23 [1080]; 23:32 [1083]; 27:91 [1229]; 29:16,17 [1270]; 29:56 [1285]; 36:61 [1423]; 39:2 [1480]; 39:11 [1485]; 39:14 [1486]; 39:64 [1503]; 39:66 [1504]; 40:14 [1514]; 98:5 [2009]; 106:3-4 [2023]; **emphasis on the rubûbiyah of**, 2:21-22 [11-12]; 2:28-29 [1-16]; 4:36 [256]; 10:3 [636]; 11:123 [721]; 12:40 [737]; 13:36 [780]; 16:65-72 [847-850]; 16:78-81 [853-854]; 19:36 [959]; 19:65 [967]; 22:63-66 [1068-1069]; 23:12-22 [1077-1080]; 23:84-89 [1095-1096]; 24:43-44 [1124-1125]; 24:64 [1136]; 25:45-54 [1151-1154]; 26:24,28 [1167]; 26:77-82 [1176-1177]; 27:62-64 [1221-1222]; 29:61-63 [1286-1287]; 30:20-27 [1295-1298]; 30:46 [1305]; 30:48-50 [1306-1307]; 32:5 [1325]; 32:27 [1332]; 35:1-3 [1389-1390]; 35:9 [1392]; 35:27 [1399]; 35:39-41 [1404-1405]; 36:33-44 [1416-1418]; 36:71-73 [1426]; 37:5 [1430-1431]; 39:5-6 [1482-1483]; 40:61-68 [1531-1534]; 40:79-80 [1537]; 42:11 [1463]; 42:15 [1566]; 43:9-13 [1584-1585]; 43:82 [1603]; 44:7-8 [1607]; 45:12-13 [1621]; 50:6-11 [1686-1687]; 67:30 [1858]; 71:11-13 [1886]; 77:20-27 [1928-1929]; 78:6-16 [1934-1935]; 79:27-33 [1944]; 80:24-32 [1950-1951]; 87:2-5 [1977]; **there is not the like of Him anything**, 42:11 [1563]; **there is none comparable to**, 112:4 [2029]; **dominion/reins of the heavens and earth belongs/belong to**, 2:107 [51]; 2:255 [131]; 2:284 [151]; 3:26 [165]; 3:109 [198]; 3:129 [206]; 3:189 [230]; 4:126 [299]; 4:131-132 [302-303]; 4:170-171 [320-321]; 5:17 [337]; 5:18 [338]; 5:120 [390]; 6:12 [395]; 7:158 [526]; 9:116 [628]; 10:55 [657]; 10:66 [660]; 23:84-85 [1095-1096]; 24:42 [1124]; 24:64 [1136]; 25:2 [1137]; 35:13 [1395]; 36:83 [1429]; 39:6 [1483]; 39:44 [1497]; 39:63 [1503]; 42:49 [1579];

43:85 [1604]; 45:27 [1626]; 48:14 [1666]; 57:2 [1767]; 57:5 [1769]; 67:1 [1850]; 85:9 [1971]; **everything belongs to**, 27:91 [1229]; 53:25 [1721]; **all that is in the heavens and the earth (q.v.) belongs to**, 22:64 [1068]; 23:84-85 [1095-1096]; 24:64 [1136]; 31:26 [1319-1320]; 34:1 [1367]; 42:4 [1560]; 42:53 [1581]; 53:31 [1722]; **His is the dominion**, 64:1 [1830]; **there is no partner of Him in the dominion**, 17:111 [909]; 23:91 [1097]; 25:2 [1137]; **does not associate anyone in His rule**, 18:26 [920]; **is Best Aware of those who are in the heavens and the earth**, 17:55 [890]; **Allah knows all that is in the unseen/secrets of the heavens and the earth (q.v.)**, 22:70 [1070]; 25:6 [1139]; 34:3 [1368]; 35:38 [1403-1404]; 49:16 [1683]; 49:18 [1684]; 58:7 [1785]; 64:4 [1831]; **the unseen/keys of the heavens and the earth belongs/belong to**, 11:123 [721]; 16:77 [852]; 42:12 [1564]; **keys of the unseen belong to**, 6:59 [414]; **nothing can hide from**, 3:5 [155]; 3:29 [166]; 34:3 [1368]; **knows what is concealed and what is disclosed**, 11:5 [679]; 16:19 [832-833]; 16:23 [833-834]; 20:7 [977]; 21:28 [1019]; 21:110 [1042-1043]; 22:76 [1073]; 23:92 [1097]; 24:29 [1116]; 27:25 [1209-1210]; 27:74 [1224]; 28:69 [1256]; 33:54 [1359]; 36:76 [1427]; 40:19 [1516]; 58:7 [1785]; 60:1 [1807]; 64:4 [1831]; 67:13 [1853]; 87:7 [1978]; **hears what is kept secret**, 43:80 [1602]; **nothing in the heavens and the earth, however small, slips from**, 10:61 [659]; **the unseen is known only to**, 27:65 [1222]; **prohibition to worship anyone but**, 10:106 [674-675]; 11:2 [677]; 17:23 [880]; 40:66 [1532-1533]; 41:14 [1544]; 46:21 [1640]; 72:18 [1894]; **command to believe in**, 52:7 [1769]; 57:8 [1769-1770]; **command to pray to**, 22:67 [1069]; 28:87 [1264]; 40:60 [1530]; **command to pray humbly and secretly to**, 7:55 [487]; **command to pray in true devotion to**, 73:8 [1899]; **command to pray with fear and hope to**, 7:56 [487]; 94:7-8 [201]; **command to rely on**, 3:159 [218]; 3:160 [219]; 9:51 [599]; 11:123 [721]; 25:58 [1155]; 26:217 [1199]; 27:79 [1225]; 33:3 [1335]; 33:48 [1354]; 58:10 [1787]; 64:13 [1835]; **command to express gratitude to**, 39:66 [1504]; **command not to set any equal to/partner with**, 2:22 [12]; 4:36 [256]; 6:14 [396]; 6:56 [413]; 6:151 [457]; 7:33 [476]; 10:105 [674]; 13:36 [780]; 17:22 [880]; 17:39 [885]; 18:110 [949]; 22:26 [1054]; 30:31 [1300]; 31:13 [1314-1315]; 39:65 [1503-1504]; 41:9 [1542]; 51:51 [1705]; **command not to invoke any god along with**, 26:213 [1198]; **command to fear/beware of**, 3:200 [235]; 4:1 [236]; 5:2 [326]; 5:8 [332]; 5:11 [333]; 5:35 [345]; 5:57 [559]; 5:88 [373]; 5:93 [375-376]; 5:96 [378]; 5:100 [379]; 5:108 [384]; 5:112 [386]; 8:1 [546]; 9:119 [630]; 16:2 [828]; 22:1

[1044]; 23:52 [1088]; 24:63 [1135]; 26:108 [1181]; 26:126 [1184]; 26:131-132 [1185]; 26:144 [1187]; 26:150 [1188]; 26:163 [1190]; 26:179 [1193]; 29:16 [1270]; 30:31 [1300]; 31:33 [1322]; 33:1 [1334]; 33:55 [1360]; 33:70 [1365]; 39:10 [1485]; 39:16 [1487]; 43:63 [1599]; 49:1 [1676]; 49:10 [1680]; 49:12 [1681]; 57:28 [1780]; 58:9 [1787]; 59:18 [1802]; 60:11 [1812]; 64:16 [1835]; 65:10 [1842]; **command to flee to**, 51:50 [1704]; **command to seek the forgiveness (q.v.) of**, 11:3 [678]; 23:118 [1104]; 24:31 [1117]; 40:55 [1528]; 41:6 [1541]; 47:19 [1654]; 73:20 [1903]; 110:3 [2027]; **command to proclaim the sanctity of**, 15:98 [826]; 20:130 [1009]; 30:17 [1295]; 33:42 [1353]; 40:55 [1529]; 48:9 [1664]; 50:39 [1694]; 52:48-49 [1716]; 56:74 [1763]; 56:96 [1766]; 69:52 [1876]; 87:1 [1977]; 110:3 [2027]; **command to glorify**, 25:58 [1155]; 74:3 [1904]; **command to declare the Greatness of**, 17:111 [909]; **command to submit/respond to**, 22:34 [1057]; 42:47 [1578]; **command to obey**, 24:54 [1128]; **command to seek refuge with**, 40:56 [1529]; 41:36 [1552]; 113:1-5 [2030]; 114:1-6 [2031]; **man's covenant (q.v.) with**, 2:27 [14]; 57:8 [1770]; **gives life and causes death**, 2:28 [15]; 3:156 [217]; 7:158 [526]; 9:116 [628]; 10:56 [657]; 10:104 [674]; 15:23 [811]; 16:70 [849]; 22:66 [1069]; 23:80 [1095]; 26:81 [1177]; 30:40 [1303]; 40:68 [1534]; 44:8 [1607]; 50:43 [1695]; 53:44 [1725]; 57:2 [1767]; **gives life to the dead**, 22:6 [1047]; 36:12 [1411]; 42:9 [1563]; 46:33 [1644]; 80:21 [1949]; **brings out the living from the lifeless and the lifeless from the living**, 3:27 [265]; 6:95 [431]; 10:31 [649]; 30:19 [1295]; **makes the night and the day enter into each other**, 3:27 [165]; 22:61 [1067]; 31:29 [1320-1321]; 35:13 [1394-1395]; 57:6 [1769]; **makes the night wrap the day**, 13:3 [764]; **gives provision**, 27:64 [1222]; 29:60 [1286]; 30:40 [1303]; 34:24 [1377]; 40:13 [1514]; 40:64 [1532]; 43:32 [1590]; 51:58 [1706]; 67:15 [1854]; 67:21 [1855-1856]; 79:31-33 [1944]; 80:24-32 [1950-1951]; 106:4 [2023]; **gives provision as He wills**, 42:19 [1568]; 42:27 [1571-572]; **means of living provided by**, 7:10 [467-468]; **no creature is there but its sustenance is on**, 11:6 [679]; **gives provision without calculation to whom He will**, 3:27 [165-166]; 24:38 [1122]; **stretches out the provision for whom He will**, 13:26 [775]; 3:37 [170]; 17:30 [882]; 28:82 [1261]; 29:62 [1287]; 30:37 [1302]; 34:39 [1382]; 39:52 [1499-1500]; 42:12 [1564]; **Best of Providers is**, 34:39 [1383]; **no one dies except by the leave of**, 3:145 [211]; 2:259 [134-135]; 3:27 [165]; 34:36 [1381]; **guidance to man (q.v.) given by**, 2:38 [20]; 2:213 [103]; 2:272 [142]; 3:4 [154]; 5:16 [336]; 6:39 [406]; 6:104 [435]; 7:43 [481]; 7:186 [537]; 10:35 [650]; 76:3 [1919];

90:10 [1990]; 91:91:8 [1993]; guides whom He will, 10:25 [646]; 17:97 [904]; 18:17 [915]; 22:16 [1050]; 24:46 [1125]; 28:56 [1251]; 35:22 [1397-1398]; 39:23 [1490]; 42:13 [1565]; 42:52 [1580]; 48:20 [1670]; 74:31 [1908]; 76:31 [1925]; helps whom He will, 30:5 [1291]; 35:8 [1392]; forgives whom He will, 48:14 [1666]; punishes whom He will, 29:21 [1272]; 48:14 [1666]; can send down punishment at any time, 67:16-17 [1854]; sending of Messengers (q.v.) by, [see under Messengers]; bestows the grace of Prophethood (q.v.)/*risālah* on whomsoever He likes, 3:73-74 [183-184]; 14:11 [789]; 16:2 [827-828]; 40:15 [1514]; 43:32 [1590]; 57:21 [1777]; 57:29 [1781]; 62:4 [1821]; guides not those who disbelieve after having believed, 3:86 [189-190]; cautions against Himself, 3:28 [166]; 3:30 [167]; gives warning of a punishment (q.v.) not far away, 78:40 [1939]; east and west belong to, 2:115 [55]; 2:142 [67]; demand of the unbelievers (q.v.) to be spoken to by, 2:118 [56]; demand of Banū Isrā'īl (q.v.) to see, 2:55 [25-26]; responds to the prayer of His servants, 2:186 [88-89]; 3:195 [232]; 27:62 [1221]; 40:60 [1530]; inevitability of meeting with/return to, 2:223 [110]; 3:28 [166]; 3:55 [177]; 3:158 [218]; 5:18 [338]; 5:48 [354]; 6:164 [453]; 10:4 [636]; 10:23 [645]; 10:46 [654]; 10:56 [657]; 10:70 [662]; 11:4 [678]; 19:38-40 [959-960]; 21:93 [1038]; 22:48 [1063]; 24:64 [1136]; 28:70 [1257]; 28:88 [1264]; 29:5 [1266]; 29:8 [1267]; 29:17 [1271]; 29:21 [1272]; 29:57 [1285]; 30:11 [1293]; 31:14 [1315]; 31:15 [1316]; 32:11 [1327]; 35:18 [1397]; 36:83 [1429]; 39:7 [1483]; 39:44 [1497]; 40:3 [1510]; 40:43 [1525]; 40:77 [1536]; 41:21 [1547]; 42:15 [1566]; 43:14 [1585]; 43:85 [1604]; 45:15 [1622]; 50:43 [1695]; 58:9 [1787]; 60:4 [1808]; 62:8 [1822-1823]; 64:3 [1831]; 67:24 [1856]; 75:12 [1914]; 75:30 [1917]; 84:6 [1966-1967]; 86:8 [1975]; 96:8 [2005]; losers are those who disbelieve in the meeting with, 10:45 [653-654]; encompasses everything in knowledge, 65:12 [1843]; 72:28 [1897]; breaks not His promise, 3:9 [157]; 3:194 [232]; 13:31 [778]; 14:47 [803]; 30:6 [1291]; 39:20 [1488]; His promise is true, 4:122 [298]; 10:4 [636]; 10:55 [657]; 11:45 [694]; 16:38 [840]; 17:108 [908]; 18:21 [918]; 18:98 [945]; 19:61 [966]; 28:13 [1235]; 30:60 [1310]; 31:9 [1313]; 31:33 [1323]; 35:5 [1390-1391]; 40:55 [1528]; 40:77 [1536]; 45:32 [1628]; 46:17 [1638]; His promise is bound to be carried out, 73:18 [1901]; does no wrong or injustice, 4:40 [258]; 4:49 [263]; 4:77 [275]; 4:124 [299]; 8:51 [566]; 10:44 [653]; 22:10 [1048]; 41:46 [1556]; 43:76 [1601]; 46:19 [1638]; 50:29 [1691]; is the Justest of Judges, 95:8 [2003]; altered shall not be the sentence of, 50:29 [1691]; there is no

variation in the words of, 10:64 [660]; lets not go in vain the deed of any male or female, 3:195 [232]; 4:32 [254]; rewards of the world and the hereafter lie with, 4:134 [303]; honour/prestige belongs in toto to, 4:139 [306]; 10:65 [660]; 35:10 [1393]; power and prestige belong to, and His Messenger and the believers, 63:8 [1828]; has/takes no son, 4:171 [321]; 6:101 [434]; 17:111 [909]; 18:5 [911]; 19:35 [959]; 19:92 [974]; 23:91 [1097]; 25:2 [1137]; 39:4 [1481]; 43:81 [1603]; 72:3 [1891]; takes no wife, 72:3 [1891]; the polytheists' (q.v.) attribution of sons and daughters to, 6:100 [433]; 10:68 [661]; 17:40 [885]; 18:4-5 [911]; 19:88-91 [973-974]; 21:26 [1019]; 37:151-154 [1453-1454]; 43:16-19 [1585-1586]; begets not nor is begotten, 37:152 [1453]; 112:3 [2029]; victorious will be the party of, 5:56 [358]; losers will be those who disbelieve in the meeting with, 6:31 [402-403]; has ordained/written mercy on Himself, 6:12 [395]; 6:54 [412]; eyes reach Him not, 6:103 [434]; there is none to change the Words of, 6:115 [440]; 18:27 [920]; ten commandments (q.v.) of, 6:151-153 [456-458]; 17:23-38 [880-885]; prohibition to say what you know not against, 7:33 [476]; parable of the people who cry lies to the signs of, 7:175-177 [533-535]; makes full His Light even though the polytheists detest, 9:32-33 [590]; Sufficient as a witness is, 10:29 [648]; 48:28 [1674]; Sufficient as Account Taker is, 21:47 [1025]; 33:39 [1352]; Sufficient as a Guardian-Trustee is, 33:1335; 33:48 [1354]; the polytheists' (q.v.) recognition of the *rubūbiyyah* of, 10:31 [649]; 29:61 [1286-1287]; 29:63 [1287]; successful shall not be those who fabricate a lie against, 10:69 [662]; 16:116 [868]; none can believe except by the leave of, 10:99-100 [672-673]; none can remove harm or hold back good except, 10:107 [675]; none but the misguided ones despair of the mercy of, 15:56 [818]; embargoed is not the bounty of, 17:20 [879]; there can be no helper/protection against the punishment of, 17:68-69 [895]; 21:42-43 [1023-1024]; 23:88 [1096]; 34:51 [1387]; there is no refuge from/none can frustrate, 18:28 [921]; 29:22 [1272]; 72:22 [1895]; hell (q.v.) for those who turn away arrogantly from worshipping, 40:60 [1530]; oceans as ink would be exhausted before that exhausted would be the words of, 18:109 [948]; 31:27 [1320]; the end result of all affairs belongs to, 22:41 [1061]; all affairs shall be returned to, 22:76 [1073]; 42:53 [1581]; 57:5 [1769]; the final outcome of all affairs is to, 31:22 [1318]; 35:4 [1390]; the decision of whatever you differ in is to, 42:10 [1563]; everything shall perish except the Countenance of, 28:88 [1264]; there is no change in

the *sunnah* of, 33:62 [1363]; 35:43 [1406]; severe is the striking of, 85:12 [1972]; the best names and attributes of, 7:180 [536]; 17:110 [909]; 20:8 [977]; 59:22-24 [1804-1805];

'*Aḥad* (One Alone), 112:1 [2029].

'*Afwaw* (Most Excusing), 4:43 [260]; 4:99 [287]; 4:149 [311]; 22:60 [1067]; 58:2 [1783].

'*Aḥkam al-Hākimīn* (The Justest of judges), 11:45 [694]; 95:8 [2003].

'*Ākhir*, *al-*, (the Everlasting), 57:3 [1768].

'*Akram*, *al-* (the Most Beneficent), 96:3 [2004].

'*A'lā*, *al-* (the Most Exalted), 87:1 [1977]; 92:20 [199].

'*Alīm*, (All-Knowing/All-Aware), 2:29 [16]; 2:32 [17]; 2:95 [45]; 2:115 [55]; 2:127 [60]; 2:137 [65]; 2:158 [75]; 2:181 [86]; 2:215 [104]; 2:224 [110]; 2:227 [111]; 2:231 [115]; 2:244 [123]; 2:246 [124]; 2:247 [125]; 2:256 [132]; 2:261 [136]; 2:268 [141]; 2:273 [143]; 2:282,283 [150]; 3:34-35 [167-168]; 3:63 [180]; 3:73 [184]; 3:92 [192]; 3:115 [201]; 3:119 [203]; 3:121 [204]; 3:154 [216]; 4:11 [242]; 4:12 [244]; 4:17 [246]; 4:24 [250]; 4:26 [252]; 4:32 [254]; 4:35 [256]; 4:39 [238]; 4:70 [271]; 4:92 [283]; 4:104 [291]; 4:111 [293]; 4:127 [300]; 4:147 [310]; 4:148 [310]; 4:170 [320]; 4:176 [324]; 5:7 [332]; 5:54 [357]; 5:76 [368]; 5:97 [378]; 6:13 [396]; 6:83 [425]; 6:139 [451]; 7:200 [543]; 8:17 [552]; 8:42 [562]; 8:43 [563]; 8:53 [567]; 8:61 [569]; 8:71 [573]; 8:74 [575]; 9:15 [582]; 9:28 [588]; 9:44 [596]; 9:47 [598]; 9:60 [603]; 9:97 [619]; 9:98 [620]; 9:103 [622]; 9:106 [623]; 9:110 [625]; 10:36 [651]; 10:60 [660]; 10:65 [660]; 11:5 [678]; 12:6 [724]; 12:19 [728]; 12:34 [734]; 12:50 [741]; 12:83 [753]; 12:100 [759]; 15:25 [811]; 15:86 [824]; 16:28 [836]; 16:70 [849]; 21:4 [1013]; 22:52 [1064]; 22:59 [1066]; 23:51 [1088]; 24:18 [1111]; 24:21 [1112]; 24:28 [1115]; 24:32 [1118]; 24:35 [1121]; 24:41 [1123]; 24:58 [1131]; 24:59 [1131]; 24:60 [1132]; 24:64 [1136]; 26:220 [1199]; 27:6 [1203]; 27:78 [1225]; 29:5 [1266]; 29:60 [1286]; 29:62 [1287]; 30:54 [1308]; 31:23 [1319]; 31:34 [1323]; 33:1 [1334]; 33:40 [1352]; 33:54 [1359]; 34:26 [1377]; 35:8 [1392]; 35:38 [1404]; 35:44 [1407]; 36:38 [1418]; 36:79 [1428]; 36:81 [1429]; 39:7 [1483]; 40:2 [1509]; 41:12 [1543]; 41:36 [1552]; 42:12 [1564]; 42:24 [1571]; 42:50 [1579]; 43:9 [1584]; 43:84 [1603]; 44:6 [1607]; 46:2 [1631]; 48:4 [1662]; 48:26 [1773]; 49:1 [1676]; 49:8 [1679]; 49:13 [1682]; 49:16 [1683]; 51:30 [1701]; 57:3 [1768]; 57:6 [1769]; 58:7 [1786]; 60:10 [1812]; 62:7 [1822]; 64:4 [1831]; 64:11 [1834]; 66:2 [1844]; 66:3 [1845]; 67:13 [1853]; 76:30 [1925].

'*Ālīm al-Ghayb wa al-Shahādah* (All-Knowing of the unseen and the seen), 6:73 [421]; 9:94 [618]; 9:105 [623]; 13:9 [767]; 23:92 [1097]; 32:6 [1325]; 34:3

[1368]; 35:38 [1403]; 39:46 [1497]; 59:22 [1804]; 62:8 [1823]; 64:18 [1836]; 72:26 [1896].

'*Alīyy* (All-Exalted), 2:255 [131]; 4:34 [256]; 22:62 [1067]; 31:30 [1321]; 34:23 [1376]; 40:12 [1513]; 42:4 [1561]; 42:51 [1580].

'*Allām al-Ghuyūb* (Supremely Aware of All Secrets), 5:109 [384]; 5:116 [389]; 9:78 [611]; 34:48 [1386].

'*Arḥam al-Rāḥimīn* (Most Merciful of the merciful); 7:151 [522]; 12:64 [745]; 12:92 [756]; 21:83 [1035].

'*Āwwal*, *al-*, (the First Without Beginning), 57:3 [1768].

'*ʿAzīm* (All-Great/Sublime), 2:255 [131]; 42:4 [1561]; 56:74 [1763]; 56:96 [1766]; 69:33 [1873]; 69:52 [1876].

'*ʿAzīz* (All-Mighty), 2:129 [61]; 2:209 [100]; 2:220 [108]; 2:228 [112]; 2:240 [121]; 2:26 [136]; 3:4,6 [155]; 3:18 [161]; 3:62 [180]; 3:126 [205]; 4:56 [265]; 4:158 [315]; 4:165 [319]; 5:38 [347]; 5:95 [377]; 5:118 [390]; 6:96 [431]; 8:10 [550]; 8:49 [565]; 8:63 [570]; 8:67 [572]; 9:40 [595]; 9:71 [608]; 11:66 [702]; 14:1 [784]; 14:4 [785]; 14:47 [803]; 16:60 [846]; 22:40 [1060]; 22:74 [1072]; 26:9 [1164]; 26:68 [1175]; 26:104 [1180]; 26:122 [1183]; 26:140 [1186]; 26:159 [1189]; 26:175 [1192]; 26:191 [1195]; 26:217 [1199]; 27:9 [1204]; 27:78 [1225]; 29:26 [1274]; 29:42 [1280]; 30:5 [1291]; 30:27 [1298]; 31:9 [1313]; 31:27 [1320]; 32:6 [1325]; 33:25 [1345]; 34:6 [1369]; 34:27 [1378]; 35:2 [1390]; 35:28 [1400]; 36:5 [1409]; 36:38 [1418]; 38:9 [1461]; 38:66 [1475]; 39:1 [1480]; 39:5 [1482]; 39:37 [1494]; 40:2 [1509]; 40:8 [1512]; 40:42 [1524]; 41:12 [1543]; 42:3 [1560]; 42:4 [1561]; 42:19 [1568]; 43:9 [1584]; 44:42 [1614]; 45:2 [1618]; 45:37 [1630]; 46:2 [1631]; 48:7 [1663]; 48:19 [1669]; 54:42 [1737]; 57:1 [1767]; 57:25 [1778]; 58:21 [1792]; 59:1 [1794]; 59:23 [1804]; 59:24 [1805]; 60:5 [1809]; 61:1 [1814]; 62:1 [1820]; 62:3 [1821]; 64:18 [1836]; 67:2 [1850]; 85:8 [1971].

'*Badīʿ*, (the Originator), 2:117 [55]; 6:101 [434].

'*Bārī*, *al-* (the Originator), 2:54 [25]; 59:24 [1804].

'*Barr*, *al-* (the Beneficent), 52:28 [1712].

'*Baṣīr*, (All-Seeing), 2:96 [46]; 2:110 [52]; 2:233 [117]; 2:237 [120]; 2:265 [139]; 3:15 [160]; 3:20 [162]; 3:156 [217]; 3:163 [220]; 4:58 [266]; 4:134 [303]; 5:71 [365]; 8:39 [560]; 8:72 [574]; 11:112 [718]; 17:1 [872]; 17:17 [878]; 17:30 [882]; 17:96 [904]; 20:35 [982]; 22:61 [1067]; 22:75 [1072]; 25:20 [1144]; 31:28 [1320]; 33:9 [1338]; 34:11 [1371]; 35:31 [1401]; 35:45 [1408]; 40:20 [1516]; 40:44 [1525]; 40:56 [1529]; 41:40 [1554]; 42:11 [1564]; 42:27 [1572]; 48:24 [1671]; 49:18 [1684]; 57:4 [1768]; 58:1 [1782]; 60:3 [1807]; 64:2 [1830]; 67:19 [1855]; 84:15 [1968].

'*Bāṭin*, *al-* (the All-Intrinsic), 57:3 [1768].

Dhū al-Jalāl wa al-Ikrām (Full of Glory and Majesty), 55:27 [1745]; 55:78 [1752].

Fāṭir (Originator), 6:14 [396]; 12:101 [759]; 14:10 [789]; 35:1 [1389]; 39:46 [1497]; 42:11 [1563].

Fattāh, al-, 34:26 [1377].

Ghaffār (Oft-Forgiving), 20:82 [995]; 38:66 [1475]; 39:5 [1482]; 40:42 [1524]; 71:10 [1886].

Ghāfir (Forgiver), 40:3 [1509].

Ghaffār (Most Forgiving), 2:173 [81]; 2:182 [86]; 2:192 [92]; 2:218 [106]; 2:199 [97]; 2:225-226 [111]; 2:235 [119]; 3:31 [167]; 3:89 [191]; 3:129 [206]; 3:155 [217]; 4:16 [245]; 4:23 [249]; 4:25 [252]; 4:43 [260]; 4:64 [269]; 4:96 [286]; 4:99 [287]; 4:100 [288]; 4:105 [291]; 4:106 [291]; 4:110 [293]; 4:129 [302]; 4:152 [312]; 5:3 [328]; 5:34 [345]; 5:39 [347]; 5:74 [377]; 5:98 [379]; 5:101 [380]; 6:54 [412]; 6:145 [454]; 6:165 [464]; 7:153 [523]; 7:167 [530]; 8:69 [572]; 8:70 [573]; 9:5 [578]; 9:27 [587]; 9:91 [616]; 9:99 [620]; 10:107 [675]; 11:41 [692]; 12:53 [742]; 12:98 [757]; 14:36 [799]; 15:49 [816]; 16:18 [832]; 16:110 [865]; 16:115 [867]; 16:119 [869]; 17:25 [881]; 17:44 [887]; 18:58 [933]; 22:60 [1067]; 24:5 [1107]; 24:22 [1113]; 24:33 [1119]; 24:62 [1135]; 25:6 [1139]; 25:70 [1159]; 27:11 [1205]; 28:16 [1236]; 33:5 [1336]; 33:24 [1344]; 33:50 [1356]; 33:59 [1362]; 33:73 [1366]; 34:2 [1368]; 34:15 [1373]; 35:28 [1400]; 35:30 [1400]; 35:34 [1402]; 35:41 [1405]; 39:53 [1500]; 40:42 [1524]; 41:32 [1551]; 42:5 [1561]; 42:23 [1570]; 46:8 [1633]; 48:14 [1666]; 49:5 [1678]; 49:14 [1683]; 57:28 [1780]; 58:2 [1783]; 58:12 [1789]; 60:7 [1810]; 60:12 [1813]; 64:14 [1835]; 66:1 [1844]; 67:2 [1850]; 73:20 [1903]; 85:14 [1972].

Ghaniyy (All-Sufficient/Above Want), 2:263 [137]; 2:267 [140]; 3:97 [194]; 4:131 [302]; 6:133 [447]; 10:68 [661]; 14:8 [787]; 22:64 [1068]; 27:40 [1214]; 29:6 [1266]; 31:12 [1314]; 31:26 [1320]; 35:15 [1396]; 39:7 [1483]; 47:38 [1660]; 57:24 [1778]; 60:6 [1809]; 64:6 [1832].

Hādīn/Hādī (The One Who guides), 22:54 [1065]; 25:31 [1147].

Hafīz (All-Attentive/Guard/Watchful), 11:57 [698]; 34:21 [1375]; 42:6 [1561].

Hāfiẓ (Protector), 12:64 [745]; 15:9 [808]; 21:82 [1035].

Hakīm (All-Wise), 2:32 [17]; 2:129 [61]; 2:209 [100]; 2:220 [108]; 2:228 [112]; 2:240 [121]; 2:260 [136]; 3:6 [155]; 3:18 [161]; 3:62 [180]; 3:126 [205]; 4:11 [242]; 4:17 [246]; 4:24 [250]; 4:26 [252]; 4:56 [265]; 4:92 [283]; 4:104 [291]; 4:111 [293]; 4:130 [302]; 4:158 [315]; 4:165 [319]; 4:170 [320]; 5:38 [347]; 5:118 [390]; 6:18 [397]; 6:73 [421]; 6:83 [425]; 6:128 [445]; 6:139 [450]; 8:10 [550]; 8:49 [565]; 8:63 [570]; 8:67 [572]; 8:71 [573]; 9:15 [582]; 9:28

[588]; 9:40 [595]; 9:60 [603]; 9:71 [608]; 9:97 [619]; 9:106 [623]; 9:110 [625]; 11:1 [677]; 12:6 [724]; 12:83 [753]; 12:100 [759]; 14:4 [785]; 15:25 [811]; 16:60 [846]; 22:52 [1064]; 22:59 [1066]; 24:10 [1108]; 24:18 [1111]; 24:58 [1131]; 24:59 [1131]; 27:6 [1203]; 27:9 [1204]; 29:26 [1274]; 29:42 [1280]; 30:27 [1298]; 31:9 [1313]; 31:27 [1320]; 33:1 [1334]; 34:1 [1367]; 34:27 [1378]; 35:2 [1390]; 39:1 [1480]; 40:8 [1512]; 41:42 [1554]; 42:3 [1560]; 42:51 [1580]; 43:84 [1603]; 45:2 [1618]; 45:37 [1630]; 46:2 [1631]; 48:4 [1662]; 48:7 [1663]; 48:19 [1669]; 49:8 [1679]; 57:1 [1767]; 51:30 [1701]; 59:1 [1794]; 59:24 [1805]; 60:5 [1809]; 60:10 [1812]; 61:1 [1814]; 62:1 [1820]; 62:3 [1821]; 64:18 [1836]; 66:2 [1844]; 76:30 [1925].

Ḥalīm (Most Forbearing), 2:225 [111]; 2:235 [119]; 2:263 [137]; 3:155 [217]; 4:12 [244]; 5:101 [380]; 17:44 [887]; 22:59 [1066]; 33:51 [1357]; 35:41 [1405]; 64:17 [1836].

Ḥamīd (All-Praiseworthy), 2:267 [140]; 4:131 [303]; 11:73 [704]; 14:1 [784]; 14:8 [787]; 22:24 [1053]; 22:64 [1068]; 31:12 [1314]; 31:26 [1320]; 34:6 [1369]; 35:15 [1396]; 41:42 [1554]; 42:28 [1572]; 57:24 [1778]; 60:6 [1809]; 64:6 [1832]; 85:8 [1971].

Ḥaqq, al- (the True), 6:62 [416]; 10:30 [648]; 10:32 [649]; 20:114 [1004]; 22:6 [1047]; 22:62 [1067]; 23:116 [1103]; 24:25 [1114]; 31:30 [1211].

Ḥasīb (Account Taker), 4:6 [239]; 4:86 [279]; 33:39 [1352].

Ḥayy, al- (the Ever-Living), 2:255 [130]; 3:2 [154]; 20:111 [1003]; 25:58 [1155]; 40:65 [1532].

Jabbār, al- (the All-Compeller), 59:23 [1804].

Jāmi', al- (the One Who musters/gathers), 3:9 [157]; 4:140 [307].

Kabīr, al- (The All-Great), 4:34 [256]; 13:9 [767]; 22:62 [1067]; 31:30 [1321]; 34:23 [1376]; 40:12 [1513].

Karīm (all-Bountiful/Most Beneficent), 27:40 [1214]; 82:6 [1958].

Khābir (All-Aware), 2:234 [118]; 2:171 [142]; 3:153 [215]; 3:180 [226]; 4:35 [256]; 4:94 [285]; 4:128 [301]; 4:135 [304]; 5:8 [332]; 6:18 [397]; 6:73 [421]; 6:103 [435]; [279]; 9:16 [583]; 11:1 [677]; 11:111 [717]; 17:17 [878]; 17:30 [882]; 17:96 [904]; 22:63 [1068]; 24:30 [1116]; 24:53 [1128]; 25:58 [1155]; 25:59 [1156]; 27:88 [1229]; 31:16 [1316]; 31:29 [1321]; 31:34 [1323]; 33:2 [1335]; 33:34 [1348]; 34:1 [1367]; 35:14 [1395]; 35:31 [1401]; 42:27 [1572]; 48:11 [1665]; 49:13 [1682]; 57:10 [1771]; 58:3 [1783]; 58:11 [1788]; 58:13 [1789]; 59:18 [1802]; 63:11 [1829]; 64:8 [1833]; 66:3 [1845]; 67:14 [1854]; 100:11 [2014].

Khāliq, al- (the Creator), 6:102 [434]; 13:16 [771]; 15:28 [812]; 23:14 [1078]; 35:3 [1390]; 38:71 [1476];

- 39:62 [1503]; 40:62 [1531]; 56:59 [1761]; 59:24 [1804].
- Khallāq, al-** (the Supreme Creator), 15:86 [824]; 36:81 [1429].
- Khayr al-Hākīmīn** (The Best of judges), 7:87 [500]; 10:109 [676]; 12:80 [752].
- Khayr al-Rāhīmīn** (Best of those who have mercy), 23:109 [1101]; 23:118 [1104].
- Khayr al-Rāzīqīn** (Best of Providers), 5:114 [387]; 22:58 [1066]; 23:72 [1093]; 34:39 [1383]; 62:11 [1824].
- Latīf** (All-Graceful/Most Fine/Kind), 6:103 [435]; 12:100 [758]; 22:63 [1068]; 31:16 [1316]; 33:34 [1348]; 42:19 [1568]; 67:14 [1854].
- Majīd, al-** (the All-Glorious), 11:73 [704]; 85:15 [1973].
- Malik, al-**, (the King), 20:114 [1004]; 23:116 [1103]; 59:23 [1804]; 62:1 [1820]; 114:2 [2031].
- Mālik** (Sovereign), 1:4 [1]; 3:26 [165].
- Malik** (King), 54:55 [1740].
- Maṭīn, al-** (the Most Firm), 51:58 [1706].
- Mawlā, al-** (the Guardian-Protector), 2:286 [153]; 3:150 [213]; 6:62 [416]; 8:40 [561]; 9:51 [599]; 10:30 [648]; 22:78 [1074]; 47:11 [1650]; 66:2 [1844]; 66:4 [1845].
- Muḥaymin, al-** (the All-Supervising), 59:23 [1804].
- Muḥīṭ** (All-Encompassing in knowledge), 2:19 [10]; 3:120 [204]; 4:108 [292]; 4:126 [299]; 8:47 [564]; 41:54 [1559]; 85:20 [1973].
- Muḥyī, al-** (the Giver of life/the One Who brings to life), 30:50 [1307]; 41:39 [1553].
- Mujīb** (All-Responsive), 11:61 [700]; 37:75 [1442].
- Mu'mīn, al-** (the Giver of Security), 59:23 [1804].
- Muntaqīm, al-** (The Avenger/the One Who inflicts retribution), 32:22 [1331]; 43:41 [1593]; 44:16 [1609].
- Muqīt** (Omnipotent), 4:85 [279].
- Muqtadīr** (All-Prevailing), 18:45 [927]; 43:42 [1593]; 54:42 [1737]; 54:55 [1740].
- Muṣawwir, al-** (the Giver of shape), 59:24 [1804].
- Muta'ālī, al-** (the All-Exalted), 13:9 [767].
- Mutakabbir, al-** (the All-Sublime), 59:23 [1804].
- Naṣīr** (Helper), 4:45 [261]; 4:123 [298]; 4:173 [323]; 8:40 [561]; 9:116 [628]; 22:78 [1074]; 25:31 [1147]; 29:22 [1272]; 33:17 [1341]; 42:31 [1573].
- Nūr, al-** (the Light), 24:35 [1120].
- Qadīr** (All-Powerful/Omnipotent), 2:20 [11]; 2:106 [50]; 2:109 [52]; 2:148 [70]; 2:259 [135]; 2:284 [151]; 3:26 [165]; 3:29 [167]; 3:165 [220]; 3:189 [230]; 4:133 [303]; 4:149 [311]; 5:17 [337]; 5:19 [339]; 5:40 [348]; 5:120 [390]; 6:17 [397]; 8:41 [561]; 9:39 [594]; 11:4 [678]; 16:70 [849]; 16:77 [852]; 22:6 [1047]; 22:39 [1059]; 24:45 [1125]; 25:54 [1154]; 29:20 [1272]; 30:50 [1307]; 30:54 [1308]; 35:1 [1389]; 33:27 [1345]; 35:44 [1407]; 41:39 [1553]; 42:9 [1563]; 42:29 [1572]; 42:50 [1579]; 46:33 [1644]; 48:21 [1670]; 57:2 [1767]; 59:6 [1797]; 60:7 [1809]; 64:1 [1830]; 65:12 [1843]; 66:8 [1848]; 67:1 [1850].
- Qādir** (All-Capable/Omnipotent), 6:37 [405]; 6:65 [416]; 8:41 [561]; 16:77 [852]; 17:99 [905]; 23:18 [1079]; 23:95 [1098]; 24:45 [1125]; 25:54 [1154]; 33:25 [1345]; 35:1 [1389]; 36:81 [1428]; 41:39 [1553]; 42:50 [1579]; 46:33 [1644]; 57:2 [1767]; 64:1 [1830]; 65:12 [1843]; 68:25 [1862]; 70:40 [1883]; 75:4 [1913]; 75:40 [1918]; 77:23 [1929]; 86:8 [1975].
- Qahhār, al-** (the All-Mighty), 12:39 [736]; 13:16 [771]; 14:48 [804]; 38:65 [1475]; 39:4 [1481]; 40:16 [1515].
- Qāhīr, al-** (the Irresistible), 6:18 [397]; 6:61 [415].
- Qarīb** (Close by), 2:186 [88]; 11:61 [700]; 34:50 [1387].
- Qawīyy, al-** (All-Strong), 8:52 [566]; 11:66 [702]; 22:40 [1060]; 22:74 [1072]; 33:25 [1345]; 40:22 [1517]; 42:19 [1568]; 57:25 [1778]; 58:21 [1792].
- Qayyūm, al-** (Ever-Alert/Sustaining), 2:255 [131]; 3:2 [154]; 20:111 [1003].
- Quddūs, al-** (the All-Holy), 59:23 [1804]; 62:1 [1820].
- Raḥīf, al-Darjāt** (Exalted in State), 40:15 [1514].
- Raḥīm** (Most Merciful), 1:1,3 [1]; 2:37 [19]; 2:43 [68]; 2:54 [25]; 2:128 [61]; 2:143 [68]; 2:160 [75]; 2:163 [76]; 2:173 [81]; 2:182 [86]; 2:192 [92]; 2:199 [97]; 2:218 [106]; 2:226 [111]; 3:31 [167]; 3:89 [191]; 3:129 [206]; 4:16 [245]; 4:23 [249]; 4:25 [252]; 4:29 [253]; 4:64 [269]; 4:96 [286]; 4:100 [288]; 4:106 [291]; 4:110 [293]; 4:129 [302]; 4:153 [312]; 5:3 [328]; 5:34 [345]; 5:39 [347]; 5:74 [367]; 5:98 [379]; 6:54 [412]; 6:145 [454]; 6:165 [464]; 7:153 [523]; 7:167 [530]; 8:69 [572]; 8:70 [573]; 9:5 [578]; 9:27 [587]; 9:91 [616]; 9:99 [620]; 9:102 [622]; 9:104 [623]; 9:117 [629]; 9:118 [630]; 9:128 [634]; 10:107 [675]; 11:41 [692]; 11:90 [710]; 12:53 [742]; 12:98 [757]; 14:36 [799]; 15:49 [816]; 16:7 [829]; 16:18 [832]; 16:47 [843]; 16:110 [865]; 16:115 [867]; 16:119 [869]; 17:66 [894]; 22:65 [1069]; 24:5 [1107]; 24:20 [1112]; 24:22 [1113]; 24:33 [1119]; 24:62 [1135]; 25:6 [1139]; 25:70 [1159]; 26:9 [1164]; 26:68 [1175]; 26:104 [1180]; 26:122 [1183]; 26:140 [1186]; 26:159 [1189]; 26:175 [1192]; 26:191 [1195]; 26:217 [1199]; 27:11 [1205]; 27:30 [1211]; 28:16 [1236]; 30:5 [1291]; 32:6 [1325]; 33:5 [1336]; 33:24 [1344]; 33:43 [1353]; 33:50 [1356]; 33:59 [1360]; 33:73 [1366]; 34:2 [1368]; 36:5 [1410]; 36:23 [1414]; 36:58 [1423]; 39:53 [1500]; 41:2 [1540]; 41:32 [1551]; 42:5 [1561]; 44:42 [1614]; 46:8 [1633]; 48:14 [1666]; 49:5 [1678]; 49:12 [1682]; 49:14 [1683]; 52:28 [1712]; 57:9 [1770]; 57:28 [1780]; 58:12 [1789]; 59:10 [1799]; 59:22 [1804];

- 60:7 [1810]; 60:12 [1813]; 64:14 [1835]; 66:1 [1844]; 73:20 [1903].
- Rahmān, al-** (the All-Compassionate), 1:1,3 [1]; 2:163 [76]; 13:30 [777]; 17:110 [909]; 19:18 [954]; 19:26 [957]; 19:44 [961]; 19:45 [962]; 19:58 [965]; 19:61 [966]; 19:69 [968]; 19:75 [970]; 19:78 [971]; 19:85 [972]; 19:87,88 [973]; 19:91,92,93 [974]; 19:96 [975]; 20:5 [977]; 20:90 [998] 20:108 [1002]; 20:109 [1003]; 21:26 [1019]; 21:36 [1022]; 21:42 [1023]; 21:112 [1043]; 25:26 [1145]; 25:59,60 [1156]; 25:63 [1157]; 26:5 [1163]; 27:30 [1211]; 36:11 [1411]; 36:15 [1412]; 36:23 [1414]; 36:52 [1421]; 41:2 [1540]; 43:17,19 [1586]; 43:20 [1587]; 43:33 [1591]; 43:36 [1592]; 43:45 [1594]; 43:81 [1603]; 50:33 [1692]; 55:1 [1741]; 59:22 [1804]; 67:3 [1851]; 67:19, 20 [1855]; 67:29 [1858]; 78:37 [1938]; 78:38 [1939].
- Raqīb** (Ever-Watchful), 4:1 [237]; 5:117 [389]; 33:52 [1358].
- Ra'īf** (Most Beneficent/Most Gracious/Most Kind), 2:143 [68]; 2:207 [100]; 3:30 [167]; 9:117 [629]; 16:7 [829]; 16:47 [843]; 22:65 [1069]; 24:20 [1112]; 57:9 [1770]; 59:10 [1799].
- Razzāq, al-**, 51:58 [1706].
- Salām, al-** (the All-Perfect), 59:23 [1804].
- Samad, al-** (the Universally Besought), 112:2 [2029].
- Samī'** (All-Hearing), 2:127 [60]; 2:137 [65]; 2:181 [86]; 2:224 [110]; 2:227 [111]; 2:244 [123]; 2:256 [132]; 3:34-35 [167-168]; 3:38 [170]; 3:121 [204]; 4:58 [266]; 4:134 [303]; 4:148 [310]; 5:76 [368]; 6:13 [396]; 6:115 [440]; 7:200 [543]; 8:17 [552]; 8:42 [562]; 8:53 [567]; 8:61 [569]; 9:98 [620]; 9:103 [622]; 10:65 [660]; 12:34 [734]; 14:39 [801]; 17:1 [872]; 21:4 [1013]; 22:61 [1067]; 22:75 [1072]; 24:21 [1112]; 24:60 [1132]; 26:220 [1199]; 29:5 [1266]; 29:60 [1286]; 31:28 [1320]; 34:50 [1387]; 40:20 [1516]; 40:56 [1529]; 41:36 [1552]; 42:11 [1564]; 44:6 [1607]; 49:1 [1676]; 58:1 [1782].
- Shahīd** (All-Witnessing), 3:98 [194]; 4:33 [255]; 4:79 [276]; 4:166 [319]; 5:117 [389]; 6:19 [398]; 10:29 [648]; 10:46 [654]; 13:43 [783]; 17:96 [904]; 22:17 [1051]; 29:52 [1283]; 33:55 [1360]; 34:47 [1386]; 41:53 [1559]; 46:8 [1633]; 48:28 [1674]; 58:6 [1785]; 85:9 [1971].
- Shākir** (Most/Ever Appreciative), 2:158 [75]; 4:147 [310].
- Shakūr**, 35:30 [1400]; 35:34 [1402]; 42:23 [1570]; 64:17 [1836].
- Tawwāb** (Most Forgiving), 2:37 [19]; 2:54 [25]; 2:128 [61]; 2:160 [75]; 4:16 [245]; 4:64 [269]; 9:104 [623]; 9:118 [630]; 24:10 [1108]; 49:12 [1682]; 110:3 [2027].
- Wadūd** (Most Loving), 11:90 [710]; 85:14 [1972].
- Wahhāb, al-**, 3:8 [157]; 38:9 [1461]; 38:35 [1469].
- Wāhid al-** (the One), 12:39 [736]; 13:16 [771]; 14:48 [804]; 39:4 [1481]; 40:16 [1515].
- Wakīl** (Guardian-Trustee/Protector), 3:173 [223]; 4:81 [277]; 4:132 [303]; 4:171 [321]; 6:102 [434]; 11:12 [682]; 12:66 [746]; 17:2 [873]; 17:65 [894]; 28:28 [1241]; 33:3 [1335]; 33:48 [1354]; 39:62 [1503]; 73:9 [1899].
- Walīyy, al-** (Guardian-Protector), 2:107 [51]; 2:257 [132]; 3:68 [182]; 3:149 [213]; 4:45 [260]; 6:51 [410]; 6:70 [419]; 9:16 [628]; 18:26 [920]; 29:22 [1272]; 32:4 [1325]; 42:9 [1562]; 42:28 [1572]; 42:31 [1573]; 42:44 [1576]; 46:19 [1624].
- Wāq(al-Wāqī)**, 40:21 [1517].
- Wārith, al-** (The Inheritor), 15:23 [811]; 21:89 [1037]; 28:58 [1253].
- Wāsi'** (All-Reaching), 2:115 [55]; 2:247 [125]; 2:261 [136]; 2:268 [141]; 3:73 [184]; 4:130 [302]; 5:54 [357]; 24:32 [1118]; 53:32 [1723].
- Zāhir, al-** (the All-Manifest), 57:3 [1768].
- Amānah*, see Trust.
- Anbiyā', al-, sūrat*, [1012-1043].
- Angels, the, Allah's asking them to prostrate themselves to Adam (q.v.)/man (q.v.), 2:34 [18]; 15:28-30 [812]; 17:61 [892]; 38:72-73 [1476]; position of, on the Day of Judgement (q.v.), 2:210 [101]; 69:17 [1871]; on the Day of Judgement sent down will be, 25:25 [1145]; on the Day of Judgement there will stand up in rows Jibrīl (q.v.) and, 78:38 [1938]; will be brought up as witnesses on the Day of Judgement (q.v.) 39:69 [1505]; will throng around *al-'Arsh* (q.v.) on the Day of Judgement (q.v.), 39:75 [1508]; command to believe in, 2:285 [151]; 4:136 [305]; the curse of, lies on the apostate (q.v.); 3:87 [190]; Allah's help at the battle of Badr (q.v.) with, 3:124-126 [205]; 8:12 [550]; 8:50 [566]; bear witness about the Messengership of Muḥammad (q.v.), 4:166 [319]; appointed as custodians over man (q.v.), 6:61 [415]; 13:11 [767-768]; 43:80 [1602]; 50:17-18 [1689]; keep a record of the deeds of man (q.v.), 82:11-12 [1958]; take souls at death, 6:93 [429]; 16:28 [835-836]; 16:32 [837]; 47:27 [1656-1657]; 79:1-2 [1940]; carry out Allah's command, 16:50 [843]; 79:3-5 [1940]; demand of the unbelievers (q.v.) to make appear to them, 6:111 [437-438]; 6:158 [461]; 15:7-8 [807-808]; 23:24 [1081]; 25:21-22 [1144-1145]; the 'Ād (q.v.) unbelievers' demand to be sent to them, 41:14 [1544]; do not turn away from worshipping Allah, 7:206 [545]; 21:19 [1017]; worship and glorify Allah, 21:19-20 [1017]; 37:164-166 [1455]; 40:7 [1511]; proclaim the sanctity of Allah, 41:38 [1553]; 42:5 [1561]; write down the deeds of man, 10:21 [644]; sing the praise of Allah, 13:13 [768]; are sent down with *wahy* (q.v.), 16:2

- [827-828]; Allah selects as messengers from among, 22:75 [1072]; 35:1 [1389]; prostrate themselves to Allah, 16:49 [843]; considered by the polytheists as females/ Allah's daughters, 17:40 [885]; 37:149-150 [1453]; 43:19 [1586]; 53:27 [1721]; cannot intercede except by Allah's leave, 53:26 [1721]; the righteous (q.v.) will be welcomed on the Day of Resurrection (q.v.) by, 21:103 [1040-1041]; will greet the greetings of peace on the believers the day they meet Allah, 33:44 [1353]; offer blessings on the Messenger of Allah (q.v.) 33:56 [1360]; will deny having been worshipped by polytheists on the Day of Judgement, 34:40-41 [1383]; Allah's oath by, 37:1-3 [1430]; 51:4 [1696]; 77:3-5 [1926]; 79:1-5 [1940]; seek Allah's forgiveness for the believers (q.v.), 40:7-9 [1511-1512]; seek Allah's forgiveness for those on the earth, 42:5 [1561]; good tidings of *jannah* (q.v.) to the believers (q.v.) will be given by, 41:30-32 [1550-1551]; demand of Fir'awn (q.v.) to bring down, as associates of Mūsā (q.v.), 43:53 [1596]; if Allah willed He could have made, instead of man as successors in the earth (q.v.), 43:60 [1598]; are the helpers of the Messenger (q.v.), 66:4 [1845-1846]; in charge of hell (q.v.), 66:6 [1846]; 74:30-31 [1907-1908]; ascend to Allah in day (q.v.) equivalent to fifty thousand years, 70:4 [1877]; descent of, by Allah's command in the Night of Decree (q.v.), 97:2007].
- Anger, a characteristic of the righteous (q.v.) is the control of, 3:134 [207].
- Anṣār*, see Helpers.
- Apostate (*murtadd*), the, the curse of Allah, the angels and of mankind is on, 3:87 [190]; repentance (*tawbah*) will not be accepted of, 3:90 [191].
- Apparels, Allah provides the, 16:81 [854].
- Appointed term, for every being there is an, 6:2 [392]; 7:34 [476-477]; 6:60 [414-415]; no one can delay or bring forward the, 7:34 [477]; 23:43 [1086]; the sinners are given respite for an, 11:110 [717]; 35:45 [1407]; 42:14 [1565]; no habitation is destroyed without an, 15:4 [807]; no 'ummah (q.v.) can forestal its, 15:5 [807]; Allah will not defer when there comes the, 63:11 [1829]; 71:4 [1885].
- Approved, the, see *Ma'rūf*, al-.
- 'Aqabah, al-, allusion to the Covenant (q.v.) made at, 5:7 [331-332].
- 'Arafāt, emerging from, on *Hajj* (q.v.), 2:198 [96-97].
- Arguing Lady, the, the case of, 58:1 [1782].
- Ark, the, saving of Nūh (q.v.) and his followers in, 7:64 [490]; 11:37-41 [691-692]; 11:44-48 [693-695]; 23:26-29 [1081-1083]; 26:119 [1183]; 29:15 [1269-1270]; 36:41 [1418]; 54:13-14 [1731]; 69:11-12 [1870].
- Arrogance, prohibition to walk with, 17:37 [884]; 31:18-19 [1317]; the abode of the hereafter will be assigned to those who do not have, 28:83 [1262]; those who dispute about Allah's signs have in their hearts, 40:56 [1529]; the unbelievers', 46:9 [1634].
- Arrogant, the, Allah does not like, 4:36 [257]; 16:23 [834]; 31:18 [1317]; 57:23 [1777]; those who do not believe in the hereafter (q.v.) are, 16:22 [833]; believers do not turn, 32:15 [1328]; hell will be the abode of, 39:60 [1502]; 40:60 [1530]; bad will be the abode of, 39:72 [1507]; 40:76 [1536]; Allah puts a seal on the heart of, 40:35 [1522]; the 'Ād (q.v.) turned, 41:15 [1544-1545].
- 'Arsh, al-, Allah is the Lord of, 9:129 [634]; 21:22 [1018]; 23:86-87 [1096]; 23:116 [1103]; 40:15 [1514]; 43:82 [1603]; Allah took position on, 10:3 [636]; 13:2 [763]; 20:5 [977]; 25:59 [1155-1156]; 27:26 [1210]; 32:4 [1325]; 57:4 [1768]; 85:15 [1972]; was initially over water, 11:7 [679]; on the day of Judgement (q.v.) angels (q.v.) will throng around, 39:75 [1508]; angels (q.v.) bear, 40:7 [1511]; on the Day of Judgement eight angels (q.v.) will bear, 69:17 [1871].
- Aṣ-ḥab al-'Aykah*, preaching of Shu'ayb (q.v.) to, 177-184 [1192-1194]; rejection of the message by, 26:185-188 [1194]; there disbelieved, 38:13 [1462]; 50:14 [1688]; destruction of, 15:78-79 [822]; 26:189 [1194-1195].
- Aṣ-ḥab al-Fil* (Owners of the Elephant), Allah's foiling of the invasion of the Ka'ba (q.v.) by, 105:1-5 [2022]. See also Abraham al-Ashram.
- Aṣ-ḥab al-Kahf*, see People of the Cave.
- Aṣ-ḥab al-Rass*, the, destruction of, 25:38-39 [1149]; there disbelieved before, 50:12 [1687].
- 'Aṣr prayer (see also *Ṣalāh*); command to be particular about, 2:238 [120].
- Assemblies, rules of etiquette (q.v.) for, 58:11 [1788].
- Astral religion, exposure of the fallacy of, by Ibrāhīm (q.v.), 6:78 [422-423].
- 'Āyat al-Kursīyy, 2:255 [130-131].
- 'Ayyūb, Allah's *wahy* (q.v.) to, 4:163 [318]; removal of distress from and mercy to, 21:83-84 [1035]; 38:41-44 [1470-1471].
- 'Āzar, preaching of monotheism by Ibrāhīm (q.v.) to, 6:74 [421].
- Babylon (Bābel), Hārūt and Mārūt (q.v.) at, 2:102 [48]; argument of the King of, with Ibrāhīm (q.v.), 2:258 [133-134].
- Backbiting, prohibition of, 49:12 [1681].
- Bad, the, there equalise not the good (q.v.) and, 41:34 [1551].
- Bad deeds, requital for, 28:84 [1262-1264].
- Bad word, a similitude for, 14:26 [796].

- Badr, the Battle of, allusion to, 3:12-13 [158-159]; 3:165 [220]; 8:5-8 [548-549]; Allah's help at, 3:123-126 [204-205]; 8:9-12 [549-551]; 8:17-19 [552-553]; 8:42-44 [861-863]; 8:50 [566]; allusion to the Makkān unbelievers' mentality while marching to, 8:47-48 [564-565]; attitude of the Munāfiqūn (q.v.) regarding, 8:49 [565].
- Bahīrah* (a pagan practice), 5:103 [380];
- Bahrayn, al- (see Seas, the two).
- Ba'l, worship of, by the people of Prophet Ilyās (q.v.), 37:125 [1449-1450].
- Balance, the, Allah has set, 55:7 [1742]; prohibition to transgress, 55:8 [1742].
- Banana Trees, in *jannah* (q.v.), 56:29 [1757].
- Banū al-Nadīr, reference to the expulsion of, 59:2-5 [1794-1796]; animosity and disunity among, 59:14 [1801]; punishment of hellfire in the hereafter for, 59:3 [1795]; cutting down of the date-palms of, was by Allah's leave, 59:5 [1796]; false promises of the *munāfiqūn* (q.v.) to, 59:11-12 [1799-1800]; distribution of the booty (q.v.) from, and from townships [gained without fighting], 59:6-8 [1796-1798].
- Banū Isrā'īl (see also *Ahl al-Kitāb*, Jews), reminded of Allah's graces on, 2:40, [20]; 2:47 [23]; 2:122 [58]; called upon to believe in the Qur'ān and not to conceal the truth, 2:4-42 [21-22]; persecution of, by Fir'awn (q.v.), 2:49 [23-24]; 7:123-129 [510-512]; 7:141 [516-517]; 14:6 [786-787]; 28:3-4 [1231-1232]; Allah's sending of Mūsā (q.v.) and Hārūn (q.v.) to rescue, 20:47 [985]; 26:10-17 [1164-1165]; 44:17-22 [1609-1610]; Allah's rescuing of, from Fir'awn (q.v.), 2:49-50 [23-24]; 7:134-138, 141 [514-515, 516-517]; 10:89-92 [669-670]; 14:6 [786]; 20:77-80 [993-994]; 26:52-66 [1172-1174]; 44:23-31 [1610-1611]; worship of the calf by, 2:51 [24]; 2:92-93 [44]; 7:138 [516]; 7:148 [520]; 7:152 [522]; 20:85-91 [996-998]; Hārūn (q.v.) in charge of, 7:142 [517]; 20:92-94 [998-999]; Mūsā's (q.v.) anger with, 20:86 [996]; Allah's forgiving of, 2:52 [24]; 2:54 [25]; 5:71 [365]; demand of, to see Allah openly, 2:55 [25-26]; making of mischief in the land by, 17:3 [873]; punishment and regeneration of, 2:55-56 [26]; 17:5-8 [873-875]; entry of, into *Bayt al-Maqdis* (q.v.), 2:58 [26-27]; 5:20-25 [339-341]; 7:161 [527-528]; transgression and changing of Allah's word by, 2:59 [27]; 2:75 [35]; 5:13 [335]; 7:162 [528]; twelve springs given to, 2:60 [27-28]; 7:160 [527]; demand for various kinds of food made by, 2:61 [28-29]; Allah's wrath on, 2:61 [29]; 290 [43]; killing of the Prophets by, 2:61 [29]; 2:87 [41]; 2:91 [43-44]; 3:21 [163]; 5:70 [365]; covenant taken from, 2:63 [30]; 2:83-84 [38-39]; 2:93 [44]; 5:12 [333-334]; 5:70 [364]; 7:169 [531]; 20:80 [994]; violations of the covenant by, 2:85 [39-40]; 2:100 [47]; 5:13 [334]; violation of the Sabbath (q.v.) by some of, 2:65 [31]; 7:163-166 [528-530]; killing of a person by, 2:72 [34]; asked to slaughter a cow (q.v.) to identify the killer of the person, 2:67 [32]; insistence of, on Mūsā (q.v.) to specify the cow to be slaughtered, 2:68-71 [32-34]; altering of the word of Allah by, 'ummūyī (q.v.) people among, 2:78 [36]; Allah gave Mūsā (q.v.) the Book for the guidance of, 32:23 [1331]; 40:53-54 [1528]; writing of the Book with their hands by, and then giving it out as Allah's, 2:79 [37]; claim by, that hellfire shall not touch them except for some days, 2:80 [37]; 3:24 [164]; the claim negated, 2:81-82 [38]; disbelief of, in the Qur'ān (q.v.) in spite of knowledge of its truth, 2:89-90 [42-43]; supposition of, that paradise will be exclusively for, 2:97 [45]; the greediest of men for living are, 2:96 [45]; as enemy of Jibrīl (q.v.), 2:97-98 [46]; misconception of, about Sulaymān (q.v.), 2:102 [48]; the twelve tribes (q.v.) of, 2:136 [64]; signs (miracles) given to, 2:211 [101]; unwillingness of, to fight in the way of Allah, 2:246 [124]; 5:23 [340-341]; and Tālūt (q.v.), 2:247-249 [124-127]; 'Isā (q.v.) was sent as Messenger to, 3:49 [174]; 43:59 [1597]; 61:6 [1815]; worship of Allah enjoined by 'Isā (q.v.) on, 5:72 [366]; all food except what they themselves tabooed was lawful for, 3:93 [192]; twelve chiefs raised from, 5:12 [333]; murder (q.v.) prohibited on, 5:32 [343-344]; cursed by the tongue of Dā'ūd (q.v.) and 'Isā (q.v.) were those who disbelieved of, 5:78 [368]; disbelievers taken as friends by many of, 5:80-81 [369-370]; miracles advanced by 'Isā (q.v.) rejected by, 5:110 [385-386]; righteous and not so among the nations of, 7:168 [531]; lifting of the Mount Sinai (q.v.) above the, 2:63 [30]; 2:93 [44] 4:154 [313]; 7:171 [532]; a domicile of dignity and good provisions given to, 10:93 [670]; 17:104 [907]; Messengership of Mūsā (q.v.) to, 17:2-3 [873]; 17:101 [906]; coming of the Qur'ān (q.v.) and of the Messenger (q.v.) was known to the scholars of, 26:197 [1196]; the Qur'ān (q.v.) relates most of that which there differ in, 27:76 [1225]; Allah's raising of leaders [Prophets] from among, 32:24 [1331]; 44:32 [1612]; Allah's giving of the Book and Prophethood to, 45:16 [1622]; disagreed after knowledge had come to the, 45:17 [1623]; on the Day of Resurrection/Judgement (q.v.) Allah will judge about the disagreement among, 32:25 [1331]; 45:17 [1623]; believing in the Messenger and the Qur'ān by a, 46:10 [1634]; there believed a group of, 61:14 [1819].
- Banū Qayniqā', allusion to the expulsion of, 59:15 [1801].
- Barren, Allah makes, whomsoever He wills, 42:50 [1579].

- Barzakh* (bar/barrier), for the dead there is a, 23:100 [1099].
- Bath, injunction to take full, after being in a state of impurity (q.v.), 4:43 [259].
- Battle, believers (q.v.) advised to stand firm in, 8:45 [563].
- Bay'ah*, of the believing women, 60:12 [1812-1813].
- Bay'at al-Riqḥān*, allusion to, at Ḥudaybiyah (q.v.), 48:10 [1664]; 48:18 [1669].
- Bayt al-'Arīq, al-*, see *Ka'ba*.
- Bayt al-Ḥaram, al-*, see *Masjid al-Ḥaram, Al-*.
- Bayt al-Ma'mūr, al-*, Allah's oath by, 52:4 [1707].
- Bayt al-Maqdis*, entry of Banū Isrā'īl (q.v.) into, 2:58 [26-27]; 5:20-25 [339-341]; 7:161 [527-528]; reference to Bukhtnās's (q.v.) destruction of, 2:259 [134-135]; forbidden for forty years to Banū Isrā'īl (q.v.), 5:26 [341].
- Beasts, the, prostrate themselves to Allah, 22:18 [1051]; Allah makes, of diverse colours, 35:28 [1399].
- Bedouins, the, apology of, for not joining the *jihād* (q.v.), 9:90 [616]; 48:11-12 [1665-1666]; the more obstinate in unbelief and hypocrisy are, 9:97-98 [619]; the believers among, 9:99 [620]; the hypocrites among, 9:101 [621], no valid reason for, in not joining *jihād*, 9:120 [630-631]; notification to, for fighting a people possessing intrepidity, 48:16 [1667-1668]; lack of *'imān* (q.v.) among, 49:14 [1682].
- Bees, the, *sūrat* concerning, [827-871]; are Allah's special creation, 16:68 [848]; Allah's provision of honey (q.v.) as cure for man from, 16:68-69 [848-849].
- Beggars, alms to, enjoined, 2:177 [83]; the *muttaqūn* (q.v.) pay up the right of the deprived and, 51:19 [1698-1699]; *jannah* (q.v.) for those who recognize in their wealth the rights of the deprived and, 70:24-25, 35 [1880, 1882]; command not to drive away, 93:10 [1999].
- Belief, see *'Imān*.
- Believers, the, characteristics of, 8:2-4 [547]; 8:74 [575]; 9:71 [608]; 22:41 [1060-1061]; 23:1-9 [1075-1077]; 24:37 [1121]; 24:62 [1134]; 27:3 [1203]; 42:36-39 [1574-1575]; good news for, 2:25 [13]; 2:82 [38]; 2:97 [46]; 2:223 [110]; 9:112 [627]; 10:64 [660]; 17:9 [875]; 18:2 [911]; 24:51 [1127]; 24:55 [1129]; 25:63-74 [1157-1160]; 28:55 [1251]; 30:15 [1294]; 32:15-16 [1328-1329]; 36:11 [1411]; 48:29 [1674-1675]; 49:15 [1683]; Allah endeared the faith and adorned it to, 49:7-9 [1678-1679]; advised about the manner of addressing the Messenger of Allah, 2:104 [49]; rules of etiquette (q.v.) for, in visiting the houses of the Messenger of Allah (q.v.), 33:53 [1358-1359]; enjoined to take *ḥalāl* food (q.v.), 2:172 [80-81]; 5:87-88 [372-373]; 6:118-119 [440-441]; 16:114 [866-867]; asked to express gratitude to Allah, 16:114 [867]; commanded to remember Allah, 33:41 [1352-1353]; enjoined not to be beguiled by their peoptries and children, 63:9 [1828]; commanded to beware of fear Allah, 39:10 [1485]; 57:28 [1780]; 59:18 [1802]; enjoined to spend in the way of Allah before death, 63:10 [1828-1829]; forbidden to eat that on which Allah's name has not been uttered, 6:121 [442]; Allah is the Guardian-Protector of, 2:257 [132]; 3:149 [213]; 4:45 [260]; 5:55 [357]; 9:51 [599]; 22:38 [1059]; 47:11 [1650]; 66:2 [1844]; Allah's promise to, 24:55 [1129]; on the Day of Resurrection Allah will have love and affection for, 19:96 [974-975]; forbidden to take unbelievers as friends/helpers, 2:28 [166]; 3:118 [202]; 4:89 [280-281]; 4:144 [309]; 5:57 [558]; commanded not to obey the unbelievers, 68:9-16 [1860-1861]; forbidden to take Jews (q.v.) and Christians (q.v.) as friends, 5:51 [355]; 5:57 [558]; forbidden to take as friends the opponents of Allah and His Messenger (q.v.) even if they be sons, relatives or kinsmen, 58:22 [1792]; forbidden to take as friends the enemies of Allah and His *dīn* (q.v.), 60:1-2 [1806-1807]; 60:9 [1810]; forbidden to take as friends those on whom is Allah's wrath, 60:13 [1813]; have an excellent model in Ibrāhīm (q.v.) and his followers, 60:4 [1808]; 60:6 [1809]; asked not to follow the footsteps of Satan (q.v.), 24:21 [1112]; rewards for, 3:57 [178]; 4:57 [265-266]; 4:122 [298]; 4:146 [310]; 4:152 [312]; 4:162 [317]; 4:173 [322]; 4:175 [323]; 5:9 [332]; 7:43 [481]; 7:49 [484]; 7:4 [548]; 8:28-29 [556]; 8:74 [575]; 9:72 [608-609]; 10:9-10 [638-639]; 11:23 [686]; 12:57 [743]; 13:23-24 [774]; 13:29 [776]; 14:23 [794-795]; 17:9 [875]; 18:30-31 [922-923]; 18:107-108 [948]; 22:14 [1040-1050]; 22:23-24 [1053]; 22:50 [1063]; 22:56 [1065]; 23:10-11 [1077]; 23:107 [1101]; 24:38 [1122]; 25:75-76 [1160-1161]; 28:54 [1251]; 28:80 [1261]; 29:7 [1266-1267]; 29:9 [1267]; 29:58 [1285-1286]; 31:8-9 [1313]; 32:17, 19 [1329]; 33:35 [1349-1350]; 33:44 [1353]; 33:47 [1354]; 33:73 [1366]; 34:4 [1368-1369]; 34:37 [1381-1382]; 35:7 [1391]; 35:33-35 [1401-1402]; 37:40-49 [1437-1438]; 37:58-60 [1439-1440]; 40:40 [1524]; 41:8 [1542]; 42:22 [1569]; 43:68-73 [1600-1601]; 45:30 [1627-1628]; 47:12 [1650-1651]; 47:36 [1659]; 48:5 [1662]; 48:29 [1675]; 52:21-28 [1710-1712]; 56:10-40 [1754-1758]; 56:88-91 [1755-1766]; 57:7 [1769]; 57:12 [1771-1772]; 57:19 [1775]; 57:21 [1776-1777]; 57:28 [1780]; 58:22 [1792-1993]; 64:9 [1833]; 65:11 [1843]; 66:8 [1847]; 84:25 [1969]; 85:11 [1972]; 95:6 [2002]; 98:7-8 [2010]; on the Day of Judgement their light will run in front and by the right of, 66:8 [1847-1848]; Allah's promise of victory (q.v.) for, 61:13-14 [1818-1819]; the unbelieving

- group of *Ahl al-Kitāb* (q.v.) not to be obeyed by, 3:100 [195]; not to die except as Muslims (q.v.), 3:102 [195-196]; commanded not to obey/follow the disbelievers (q.v.)/*munāfiqūn* (q.v.), 3:149 [213]; 25:52 [1153]; 29:12 [1268-1269]; 33:1 [1334]; 33:48 [1354]; 42:15 [1566]; 45:18 [1623]; asked not to follow the majority in disregard of the guidance given by Allah, 6:116 [440]; asked to hold fast to the "rope" of Allah and not to be divided, 3:103, 105 [196, 197]; on the Day of Judgement (q.v.) white will turn the faces of, 3:107 [198]; attitude of the *munāfiqūn* (q.v.) towards, 3:119-120 [203-204]; Allah is Full of Grace to, 3:152 [214]; asked to rely on Allah (q.v.), 3:159-160 [218-219]; 5:11 [333]; 14:11 [790]; 64:13 [1835]; the Messenger (q.v.) is a grace of Allah to, 3:164 [220]; the Messenger of Allah is closer to, than their selves, 33:6 [1336]; the wives of the Messenger of Allah are mothers of, 33:6 [1336]; forbidden to marry the wives of the Messenger (q.v.) after him, 33:53 [1359]; will be tried in their properties and lives, 3:186 [229]; will be put to test, 29:2 [1265]; tested were before, 29:3 [1265-1266]; asked to be patient (q.v.), 3:200 [235]; forbidden to eat up properties illegitimately, 4:29-30 [253]; prohibition to kill, 4:92 [282]; 494 [284-285]; advised not to ask about certain things, 5:101 [379-80]; on the Day of Judgement (q.v.) no fear and grief will be for, 6:48 [409]; 7:35 [477]; 7:49 [484]; 10:62-63 [659-660]; 20:112 [1003]; advised to shun those who take their religion for sport, 6:70 [418]; the Qur'ān (q.v.) is a reminder/mercy for, 7:1 [465]; 29:51 [1283]; the Qur'ān is guidance and mercy for, 7:52 [485]; 27:2 [1202]; 45:20 [1624]; the Qur'ān is a healing and mercy for, 17:82 [900]; adornment and good things are meant for, 7:32 [475-476]; command not to turn back in the face of attack, 8:15 [551-552]; 8:45 [563]; commanded to obey Allah and the Messenger (q.v.), 8:20 [553]; 47:33 [1658-1659]; when Allah and His Messenger decree a matter there is no option for, 33:36 [1350]; Allah's graces upon, 8:26 [555]; 8:62-63 [570]; commanded not to betray the Messenger (q.v.), 8:27 [555-556]; encouragement to, for fighting in the way of Allah (q.v.), 8:65-66 [570-571]; 22:40 [1060]; 47:7 [1649]; are patron-friends of one another, 8:72 [573-574]; 9:71 [608]; forbidden to take unbelieving fathers and brothers as patrons, 9:23 [585]; Allah and His Messenger and fighting in His way should be dearer than all relations and worldly possessions to, 9:24 [586]; are called upon to spend in the way of Allah (q.v.), 47:38 [1660]; the *munāfiqūn's* (q.v.) riches and children should not impress, 9:55-57 [600-601]; 9:85 [614]; Allah and His Messenger will see the deeds of, 9:105 [623]; it is not necessary to go to *jihād* (q.v.) for all, 9:122 [631-632]; the Messenger (q.v.) is most affectionate and kind to, 9:128 [634]; Allah's promise to deliver the Messengers (q.v.) and, 10:103 [673-674]; Allah delivered the Messengers (q.v.) and, 41:18 [1546]; simile of the unbelievers (q.v.) and, 11:24 [686]; the tidings of the Messengers are given as admonition and reminder for, 11:120 [720]; Allah makes firm the, 14:27 [796]; command to, not to say anything except with: "Allah willing", 18:23-24 [919-920]; commanded not to admire/ stretch eyes to what some of the unbelievers (q.v.) are furnished with, 15:88 [824]; 20:131 [1009-1010]; on the Day of Judgement (q.v.) Allah will judge between the Jews (q.v.), Sābians (q.v.), Majūs (q.v.), the polytheists (q.v.) and, 22:17 [1050-1051]; Allah guides, 22:54 [1064-1065]; the unbelievers' ridiculing of, 23:109-110 [1101-1102]; commanded to guard their private parts and lower their glances from women (q.v.), 24:30 [1116]; victory of, foretold, 30:4-5 [1291]; it is due on Allah to help, 30:40 [1306]; prostrate themselves when reminded of the signs of Allah, 32:15 [1328]; the angels' (q.v.) greetings of peace on, 33:43-44 [1353]; the angels (q.v.) seek Allah's forgiveness (q.v.) for, 40:7-9 [1511-1512]; the angels (q.v.) will give good tidings of *jannah* (q.v.) to, 41:30-32 [1550-1551]; commanded to offer greetings of peace on the Messenger of Allah (q.v.), 33:56 [1360]; sin of those who hurt, 33:58 [1361]; are asked not to be like those who gave trouble to Mūsā (q.v.), 33:69 [1364]; commanded not to be divided about the *dīn* (q.v.), 42:13 [1564]; are apprehensive of the Resurrection (q.v.), 42:18 [1567]; what lies with Allah is better than the enjoyment of worldly life for, 42:36 [1574]; the unbelievers (q.v.) will not be of avail against Allah for, 45:19 [1623]; the unbelievers' ridiculing of, 83:29-32 [1964]; there equalise not the doers of evil deeds (q.v.) and, 45:21 [1624]; there equalise not the disbelievers and, 47:14 [1651-1652]; are forbidden to push forward in the presence of the Messenger (q.v.) 49:1 [1676]; are forbidden to raise their voices above the voice of the Messenger (q.v.), 49:2-3 [1676-1677]; are forbidden to call the Messenger (q.v.) from behind his chambers, 49:4-5 [1677-1678]; are enjoined to make peace (q.v.) and reconciliation (q.v.) between their two fighting groups, 49:9-10 [1669-1680]; are brethren (q.v.), 49:190 [1680]; 59:10 [1799]; enjoyment of *jannah* (q.v.) for the foremost (q.v.) of, 56:10-26 [1754-1757]; submissiveness enjoined upon, 57:16 [1773-1774]; enjoined not send back to their unbelieving husbands the believing women (q.v.) coming as emigrants (q.v.), 60:10 [1811]; enjoined not to hold on to the marital bonds with unbelieving women (q.v.), 60:10 [1811-1812]; among their spouses and children are

- enemies for, 64:14 [1835]; children and properties are a trial for, 64:15 [1835]; are the helpers of the Messenger (q.v.), 66:4 [1845-1846]; commanded to save themselves and their families from hell-fire, 66:6 [1846]; punishment of hell for those who persecute, 85:10 [1971-1972].
- Benevolent/right-doers, the, Allah loves, 5:13 [335]; Allah's mercy is close by, 7:56 [487].
- Bequest, the making of, 2:180 [85]; changing the provisions of, by a successor, 2:181-182 [85-86]; to take testimony at the time of making, 5:106-108 [382-384].
- Birds, the, Allah holds in the sky, 16:79 [853]; 67:19 [1855]; glorify Allah, 24:41 [1123]; Sulaymān (q.v.) was taught the speech of, 27:16 [1206-1207]; the inmates of *jannah* (q.v.) will be entertained with the meat of fowls and, 56:21 [1756].
- Blessed Night, the, see *Laylat al-Qadr*.
- Blind, the, you cannot guide, 27:81 [1226]; 30:53 [1307]; there equalize not the seeing one and, 35:19 [1397]; 40:58 [1530]; there is no sin for, in not joining *jihād* (q.v.), 48:17 [1668].
- Blood Money, injunction to pay, for killing (q.v.) a believer, 4:92 [283].
- Blood relations, are closer to one another in respect of inheritance (q.v.), 33:6 [1336-1337].
- Book, the (see also *Lawḥ al-Maḥfūz, al-*), everything is recorded in, 22:70 [1070].
- Book/books of deed, on the Day of Judgement no wrong will befall him who will be given in his right hand his, 17:71 [896]; everything they do is recorded in their, 54:52-53 [1739]; on the Day of Resurrection /Judgement every person will encounter his, 17:13-14 [877]; 18:49 [929]; 50:23 [1690]; on the Day of Judgement spread out will be the pages of, 81:10 [1954]; will speak of the truth, 23:62 [1090]; 45:29 [1627]; on the Day of Judgement every people will be called to their, 45:28 [1627]; on the Day of Judgement (q.v.) some persons will be given in the right hands and some persons in their left hands their, 56:8-9 [1754]; rewards of those given in their right hands their, 56:27-40 [1757-1758]; 56:90-91 [1766]; 69:19-24 [1871-1872]; 84:7-9 [1967]; punishment in hell of those given in their left hands/behind his back their, 56:41-44 [1758-1759]; 56:51-56 [1760-1761]; 56:92-95 [1766]; 69:25-37 [1872-1874]; 84:10-12 [1967].
- Books, (sent down by Allah), command to believe in all previous, 2:285 [151]; 4:136 [305].
- Booty, the, it is not for a Prophet to pinch, 3:161 [219]; with Allah lies an abundance of, 4:94 [284]; rules regarding the distribution of, 8:1 [546]; 8:41 [561]; 8:69 [572]; the *munāfiqūn*'s (q.v.) attitude regarding the distribution of, 9:58-59 [601-602]; role of the *munāfiqūn* (q.v.) regarding the, of Khaybar (q.v.), 48:15 [1667]; Allah's promise regarding, of Khaybar (q.v.), 48:19-20 [1669]; Allah's promise for the believers of other victory and, 48:21-22 [1670]; distribution of, from Banū al-Nadīr (q.v.), 59:6-8 [1796-1798].
- Bounds, set by Allah, see *Hudūd*.
- Bounties, you cannot deny any of Allah's, 53:55 [1727]; 55:13 [1742-1743]; 55:16, 18 [1743]; 55:21, 23, 25 [1744]; 55:28, 30, 32 [1745]; 55:34, 36, 38 [1746]; 55:40, 42, 45 [1747-1748]; 55:47, 49, 51, 53, 55, 57 [1748-1749]; 55:59, 61, 63, 65, 67, 69, 71, 73, 75, 77 [1750-1752]; Allah is the Lord of immense, 57:21 [1777]; 57:29 [1781]; 62:4 [1821]; permission to seek Allah's, after the conclusion of the *Jumu'ah* (q.v.) prayer, 62:10 [1823]; command to, express gratitude for Allah's, 93:11 [1999]; on the day of Judgement (q.v.) you shall be asked about Allah's, 102:8 [2018].
- Brother, share of, in the inheritance (q.v.), 4:12 [243].
- Brethren, the believers are, 49:9-10 [1679-1680]; 59:10 [1799].
- Bukhl*, see Stinginess.
- Bukhtnās [Nebuchadnezzar], allusion to the destruction of Bayt al-Maqdis (q.v.) by, 2:259 [134-135].
- Buying and Selling, agreement regarding, to be written down and witnessed, 2:282 [149].
- Calamity, there is written in *al-Lawḥ al-Maḥfūz* (q.v.) every, 57:22 [1777]; there befalls not any, except by Allah's leave, 64:11 [1834].
- Calumniator, woe to every, 45:7 [1619]; 104:1 [2020]; his wealth will not avail him and he will be hurled into hellfire (q.v.), 104:2-9 [2020-2021].
- Calumny (see also slander), is an offence and sin, 4:112 [293-294]; gravity of the offence of, 24:15 [1110]; reference to the, made against 'Umm al-Mu'minīn 'Ā'ishah (q.v.), 24:11-20 [1108-1112].
- Camel, the she, given as a sign to the Thamūd (q.v.), 7:73 [494]; slaughtering of, by the Thamūd, 7:77 [496]; rules of sacrificing, 22:36-37 [1058-1059]; is Allah's wonderful creation, 88:17 [1982].
- Captive, the, the righteous feed, 76:8-9 [1920-1921].
- Cattle, see Livestock.
- Celestial sphere, the, the sun (q.v.), the moon (q.v.) and all are swimming in, 21:33 [1021].
- Charitable, the, Allah rewards, 12:88 [755]; Allah's forgiveness and reward for, 33:35 [1349-1350].
- Charity, the objects of, 2:215 [104]; 2:273 [143]; the part of wealth to be spent in, 2:219 [107]; not to be followed by a flaunt of favour, 2:263-264 [137-138]; Satan (q.v.) discourages giving in, 2:268 [140-141]; Allah gives more to the person who gives in, 2:276 [145]; rewards for those who spend in, 35:29-30 [1400]; 92:5-7 [1995-1996].

- Chaste, the, Allah's forgiveness and reward for, 33:35 [1349-1350].
- Chastity (see also Private parts), rules for, 24:30-31 [1116-1118]; 24:33 [118-119];
- Children (see also Female babes), prohibition to kill, 6:151 [457]; 60:12 [1813]. prohibition to kill, fearing poverty (q.v.), 17:31 [882-883].
- Christians, the, 2:62 [30]; supposition that Paradise will be exclusively for, 2:111 [53]; denunciation of the Jews (q.v.) by, 2:113 [53-54]; will never be happy unless they follow their religion, 2:120 [56-57]; covenant (q.v.) taken from, 5:14 [335-335]; saying of, that they are sons of Allah, 5:18 [338]; called upon to adjudicate by the *Injil* (q.v.), 5:47 [353]; and Jews (q.v.) are friends of each other, 5:51 [355]; no fear for those who believe of, 5:69 [364]; friendship of, for the believers, 5:82 [370]; 'Isā (q.v.) called son of Allah by, 9:30 [589]; rabbis and monks taken as lords by, 9:31 [589]; are in doubt about the *din*, 42:14 [1565].
- Churches, the, if Allah holds not some by others demolished would be, 22:40 [1060].
- Cleanliness, Allah loves those who practise, 2:222 [109].
- Clouds, Allah produces the heavy, 13:12 [768]; Allah drives the, 24:43 [1124]; 30:48 [1306]; 35:9 [1392]; on the Day of Resurrection (q.v.) mountains (q.v.) will pass by like the passing of, 27:88 [1228]; Allah sends down water (q.v.) from, 17:68-70 [1762-1763]; 78:14 [1935].
- Colours, Allah has created all that is in the earth of different, 16:13 [831]; there are signs in the diversity of man's tongues and, 30:22 [1296].
- Commandments, the ten, of Allah (q.v.), 6:151-153 [456-568].
- Community (see also 'ummah), all Prophets (q.v.) and Messengers (q.v.) belong to the same, 21:92 [1038].
- Communities, animals and birds are, 6:38 [405].
- Companion, duty to be good to the, 4:36 [257]. Satan (q.v.) is an evil, 4:38 [258].
- Companions of the Left, the, 56:9 [1754]; punishment and sufferings of, 56:41-44 [1758-1759]; 56:51-56 [1760-1761]; 56:92-95 [1766]; 69:25-37 [1872-1874]; 90:20 [1991]; those who disbelieve in the Qur'an (q.v.) shall be, 90:19 [1991].
- Companions of the Right, the, 56:8 [1754]; rewards and enjoyment in *jannah* (q.v.) for, 56:27-40 [1757-1758]; 56:90-91 [1766]; 69:19-24 [1871-1872]; 74:39-40 [1909-1910]; 84:7-9 [1967]; those who believe, mutually counsel patience (q.v.) and kindness (q.v.) and feed the orphan (q.v.) and the poor (q.v.) shall be, 90:14-19 [1990-1991].
- Compensation ('*adl*'), not to be accepted for sin on the Day of Judgement (q.v.), 2:123 [58].
- Conciliation, between men enjoined, 4:114 [295]; between husband and wife preferred, 4:128 [300-301];
- Confederates, the, see Khandaq, the battle of.
- Conference, rules of etiquette (q.v.) for, 24:62 [1134-1135].
- Conjecture (see also Surmise), the polytheists follow nought but, 6:148 [455]; 10:36 [650-651]; 10:66 [661]; 53:23 [1720]; 53:28 [1721-1722]; avails not against the truth (q.v.) 53:28 [1722].
- Conspicuous Victory, the, see Hudaibiyah, the treaty of.
- Constellations, Allah has set in the sky (q.v.), 25:61 [1156]; *sūrat* named after, 85 [1970-1973]; Allah swears by the sky (q.v.) having, 85:1 [1970].
- Consultation, *sūrah* named, [1560-1581]; believers conduct their affair by mutual, 42:38 [1575].
- Contracts, command to fulfil, 5:1 [325]; 6:152 [458]; 61:2 [1814]; men of understanding do not violate, 13:20 [773].
- Corals, there come out of the two seas (q.v.) pearls (q.v.) and, 55:22 [1744].
- Corn, is Allah's creation, 80:27 [1950];
- Corn-fields, Allah causes to grow, of diverse hue, 39:21 [1488].
- Courtship, rules regarding, 2:235 [118-119].
- Cow, Banū Isrā'īl asked to slaughter a, 2:67-71 [32-34];
- Covenant, of man (q.v.) with Allah, 2:27 [14]; 57:8 [1770]; taken from Banū Isrā'īl (q.v.), 2:63, 2:83-84 [30, 38-39]; 2:93 [44]; 5:12 [333-334]; violations of, by Banū Isrā'īl, 2:85 [39-40]; taken from *Ahl al-Kitāb* (q.v.), 3:187 [229]; 4:154 [313]; there reaches not the transgressors Allah's, 2:124 [59]; fulfilment of, enjoined, 2:177 [83]; 5:7 [331-332]; 6:152 [458]; 16:91-92 [858]; 17:34 [883-884]; rewards for fulfilling a, 48:10 [1664]; *jannah* (q.v.) for those who fulfil their, 70:33,35 [1881,1882]; the consequence of violating a, 48:10 [1664]; believers (q.v.) keep their, 23:8 [1076]; prohibition to violate, 16:95 [860]; men of understanding do not violate, 13:20 [773]; punishment for those who violate the, 3:77 [185-186]; evil of abode will be for those who violate, 13:25 [774-775]; taken by Allah from the Prophets to believe in the Last Messenger, 2:81-82 [187-188]; taken from the Christians (q.v.), 5:14 [335]; prohibition to give help against a people with whom there is a, 8:72 [574].
- Creature, Allah has spread in the earth (q.v.) every moving, 31:10 [1313]; there is a sign (q.v.) in Allah's spreading of the moving, 42:29 [1572]; 45:4 [1619];
- Crops, Allah produces all types of, 14:32 [798]; 16:11 [830]; 16:67 [848]; 56:63-65 [1762].
- Cultivation, Allah grows plants and crops (q.v.) out of, 56:63-65 [1762].
- Darkness, there equalize not light and, 35:20 [1397].
- Date-palm, the, is Allah's creation, 6:99 [433]; 16:67 [848]; 23:19 [1079]; 36:34 [1417]; 50:10 [1687];

- 55:11 [1742]; 80:29 [1950]; there will be in *jannah* (q.v.), 55:68 [1751].
- Dates and crops, are Allah's creation, 6:141 [451]; 23:19 [1079]; 36:33 [1416]; 50:9 [1687].
- Dāūd, killing of Goliath (q.v.) by, 2:251 [128]; *Zabūr* (q.v.) given to, 4:163 [318]; 17:55 [890]; was ever penitent, 38:17 [1463]; mountains and birds made subservient along with, 38:18-19 [1463]; given kingdom and wisdom, 38:20 [1463]; those who disbelieved of Banū Isrā'īl (q.v.) were cursed by the tongue of, 5:78 [368]; was a Prophet, 6:84 [425]; 27:15 [1206]; adjudication about the tillage by, and other graces to, 21:78-80 [1033-1034]; 34:10-11 [1371]; adjudication between two litigants by, 38:21-26 [1464-1466]; Allah's gift of Sulaymān (q.v.) to, 38:30 [1467].
- Daughters (see also Female babes), the polytheists' attribution of, to Allah (q.v.), 17:40 [885]; the polytheists' dislike of, 43:16-18 [1585-1586]; the polytheists' burying alive of newly born, 6:137 [449]; 6:140 [450-451]; 16:59 [846]; 16:59 [846]; Allah bestows on whomsoever He wills, 42:49-50 [1579].
- Dawn, the, Allah's oath by, 74:34 [1909]; 81:18 [1955];
- Day, the, Allah has made the night (q.v.) and, 21:33 [1021]; 79:29-30 [1944]; is a sign (q.v.) of Allah, 41:37 [1552]; there are sure signs in the alternation of the night (q.v.) and, 3:190 [230-231]; 10:6 [638]; 10:67 [661]; 17:12 [876]; 24:44 [1125]; 27:86 [1228]; 45:5 [1619]; Allah causes the alternation of the night and, 23:80 [1095]; Allah makes the night (q.v.) enter into, 3:27 [165]; 22:61 [1067]; 31:29 [1320-1321]; 35:13 [1394-1395]; 57:6 [1769]; Allah makes the night wrap/roll over, 13:3 [764]; 24:44 [1125]; 39:5 [1482]; Allah has set in succession the night (q.v.) and, 25:62 [1157]; Allah strips, off the night (q.v.), 36:37 [1417]; Allah determines the night (q.v.) and, 73:20 [1902]; Allah has made serviceable, 14:33 [798]; 16:12 [830]; it is Allah's mercy that He has set night and, 28:71-73 [1257-1258]; Allah has made, a restoration to life, 25:47 [1152]; Allah has made, to give visibility, 27:86 [1228]; Allah has made, for living, 78:11 [1934]; and night are meant for seeking Allah's grace and for reckoning years, 17:12 [876]; 28:73 [1257-1258]; with Allah a thousand years of our counting is the span of a, 22:47 [1062]; 32:5 [1325]; fifty thousand years is the extent of a, in which angels and Jibrīl (q.v.) ascend to Allah, 70:4 [1877]; the night (q.v.) is not to outstrip, 36:40 [1418]; Allah's swearing by, 91:3 [1992]; 92:2 [1995].
- Day of Judgement, the, 1:4 [1]; is called the Day of Requital (*Yawm al-Dīn*), 1:4 [1]; 70:26 [1880]; 74:46 [1910]; 82:17-18 [1959]; 83:11 [1961]; is called the Day of Meeting, 40:15 [1514]; is called the Day of Reckoning, 40:27 [1518]; is called the Day of Mutual Calling, 40:32 [1521]; is called the Day of Gathering, 42:7 [1562]; 64:9 [1833]; is called the Day of Decision, 44:40 [1613]; 77:13-14 [1927-1928]; 77:38 [1931]; 78:17 [1935]; is called the Day of Mutual Gain and Loss, 64:9 [1833]; is the appointed time for all, 44:40 [1613]; none will be of avail to anyone on, 2:48 [23]; 2:123 [58]; 31:33 [1322-1323]; 82:19 [1959]; none will have any power or helper on, 86:10 [1975]; the Command shall be Allah's Alone on, 82:19 [1959]; no friend will be of any avail to any friend on, 44:41 [1613]; 69:35 [1874]; no friend will enquire about a friend on, 70:10-11 [1878]; wealth and power will not be of any avail on, 69:28-29 [1873]; leaders of unbelief will disavow their followers on, 2:166 [78]; 34:31-33 [1379-1380]; simile of, 2:171 [80]; leaders of unbelief will be of no avail to the unbelievers on, 14:21 [793]; 40:47-48 [1526]; Satan (q.v.) will disavow responsibility for the unbelievers (q.v.) on, 14:22 [793-794]; inevitability of, 2:202 [98]; 6:15-16 [397]; 6:134 [447-448]; 19:38-40 [959-960]; 21:1 [1012]; 29:5 [1266]; 37:18-21 [1433]; 45:26 [1626]; 50:22 [1690]; 51:23 [1699]; 51:60 [1706]; 56:49-50 [1760]; 64:9 [1833]; 78:4-5 [1933]; 78:17 [1935]; 78:39 [1939]; 81:14 [1955]; 83:5-6 [1960-1961]; is the Day Most True, 78:39 [1939]; there is no repulsion for, 30:43 [1304]; 42:47 [1578]; there is no doubt about, 3:9 [157]; 3:25 [164]; 6:12 [396]; 40:59 [1530]; 41:40 [1554]; 42:7 [1562]; none can advance or delay, 34:30 [1378]; the earth (q.v.) will radiate with the Light of its Lord on, 39:69 [1505]; the Book (q.v.) will be brought up on, 39:69 [1505]; Prophets (q.v.) will be brought up on, 39:69 [1505]; Messengers (q.v.) will be asked about their missions on, 5:109 [384]; Messengers (q.v.) will be scheduled on, 77:11 [1927]; Allah's will be the dominion on, 40:16 [1515]; fully paid/required will be every individual on, 16:111 [865]; 24:25 [1114]; 39:70 [1505]; 40:17 [1515]; 99:7-8 [2012]; everybody will be exposed on, 40:16 [1514-1515]; 69:18 [1871]; all secrets of the hearts (q.v.) will be exposed on, 100:10 [2014]; all secrets will be examined on, 86:9 [1975]; position of the angels (q.v.) on, 2:210 [101]; 39:69 [1505]; 69:17 [1871]; the angels (q.v.) shall be in rows on, 89:22 [1987]; no intercession without Allah's permission on, 2:254 [130]; 2:255 [131]; 20:109 [1003]; inevitable return of all to Allah on, 2:281 [146]; 5:105 [381]; 6:12 [395]; 6:36 [405]; 10:46 [654]; 10:56 [657]; 19:38-40 [959-960]; 36:53 [1421-1422]; 41:21 [1547]; 75:12 [1914]; 83:6 [1961]; voices will be faded on, 20:108 [1002]; some faces will be humbled on, 20:111 [1003]; 88:2-3 [1980]; some faces will be delighted and pleased on, 88:8-9 [1981]; hearts will be by the throats on, 40:18 [1515]; hearts and eyes shall be overturned on, 24:37

[1121]; white and black will turn the faces respectively of the believers (q.v.) and disbelievers (q.v.) on, 3:106-107 [197-198]; 39:60 [1502]; a group will be in *jannah* (q.v.) and a group will be in the blazing fire on, 42:7 [1562]; 88:2-4 [1980]; 88:8-10 [1981]; every Prophet will be a witness against his people on, 4:41 [258-259]; state of the disbelievers (q.v.) on, 4:42 [259]; 25:27-29 [1146]; the disbelievers' (q.v.) unbelief in, 83:11 [1961]; position of the polytheists (q.v.)/unbelievers (q.v.) on, 6:22-24 [399-400]; 6:27-28 [401]; 6:30 [402]; 7:38-39 [478-479]; 14:42-43 [801-802]; 40:10-11 [1512-1513]; 78:40 [1939]; 83:29-36 [1964-1965]; their ears, eyes and skins will testify against the disbelievers/polytheists on, 41:20-22 [1546-1547]; there will testify everyone's tongues, hands and legs on, 24:24 [1113-1114]; the disbelievers (q.v.)/polytheists (q.v.) will not be allowed to appease on, 41:24 [1548]; the disbelievers will confess their sins on, 40:11 [1513]; 74:41-47 [1910]; the disbelievers (q.v.) will be conducted in groups towards hell (q.v.) on, 39:71-72 [1506-1507]; no ransom will be accepted from disbelievers on, 5:36 [346]; the disbelievers will not be allowed to speak or make excuses on, 77:35-36 [1930]; 78:37 [1938]; there shall not speak anyone except with Allah's leave on, 78:38 [1938-1939]; woe to the disbelievers (q.v.) on, 77:15, 19 [1928]; 77:24, 28 [1929]; 77:34 [1930]; 77:37, 40 [1931]; 77:45, 47, 49 [1932]; 83:10 [1961]; transgressors (q.v.)/polytheists (q.v.)/sinful will be ready to redeem themselves with sons, wife, brother and all that is in the earth on, 10:54 [656-657]; 39:47-48 [1498]; 70:11-14 [1878-1879]; transgressors/polytheists (q.v.) shall have neither any friend nor any intercessor on, 40:18 [1515]; there will not benefit the intercession of intercessors on, 74:44 [1911]; their excuse will be of no avail to the disbelievers/transgressors/polytheists on, 40:52 [1528]; 66:7 [1847]; repentance and redemption will not be accepted on, 89:23-24 [1987-1988]; the unbelievers (q.v.)/polytheists (q.v.) will be asked about their replies to the Messengers (q.v.) on, 28:65-66 [1255]; reward of the truthful (q.v.) on, 5:119 [390]; warning given to mankind (q.v.) of, 14:44 [802]; their supposed deities will disavow the polytheists (q.v.) on, 16:86 [856]; 28:62-64 [1254-1255]; the supposed deities will not be of any avail to the polytheists (q.v.) on, 6:94 [430]; 16:87 [856]; 28:74-75 [1258]; disbelievers (q.v.) will testify against themselves on, 6:130 [446]; 7:37 [478]; weighing (q.v.) on, 7:8-9 [467]; 23:103-104 [1100]; a pleasant life will be for the one whose scales (q.v.) become heavy on, 101:6-7 [2015-2016]; hell will be the abode for the one whose scales (q.v.) become light on, 101:8-11 [2016];

warning against the torment of, 11:3 [678]; 39:13 [1486]; all mankind (q.v.) will be mustered on, 11:103 [714-715]; 45:26 [1626]; none will speak out except by Allah's leave on, 11:105 [715]; the miserable and happy ones on, 11:105-108 [715-716]; neither trading nor friendship will be on, 14:31 [797]; friends will be enemies to one another on, 43:67 [1600]; the sinners (q.v.) will be yoked together and fire will wrap up their faces on, 14:49-50 [804]; a witness will be raised from every nation on, 16:84 [855]; the disbelievers will not be given any leave on, 16:84 [855]; woe to those who disbelieve in, 19:37 [959-960]; punishment for the disbelievers in, 32:14 [1328]; 74:46 [1910]; the unbelievers' asking about the time of, 32:28 [1332]; 51:12 [1697]; there will not avail the disbelievers' (q.v.) believing on, 32:29 [1332-1333]; 34:52-54 [1387-1388]; suddenness of, 21:40 [1023]; 22:55 [1065]; 43:66 [1599]; the righteous (q.v.) shall be kept away from the terror of, 21:101-103 [1040-1041]; Allah will judge about your disagreement on, 22:69 [1070]; Allah will judge between the believers (q.v.), the Jews (q.v.), the Majûs (q.v.) the polytheists (q.v.) and the Sâbiâns (q.v.) on, 22:17 [1050-1051]; 22:56 [1065]; Allah will decide about the disagreement among the *Ahl al-Kitâb* (q.v.)/Banû Isrâ'îl (q.v.) on, 45:17 [1623]; every matter will be settled on, 54:3 [1729]; those who do the good deeds (q.v.) will be safe and secure from the horror of, 27:89 [1229]; believers (q.v.) and Muslims (q.v.) will have no fear on, 43:68 [1600]; the believers will be separated from the unbelievers on, 30:14 [1294]; the sinful (q.v.) will wish to be sent back to the worldly life (q.v.) on, 32:12 [1327]; no injustice will be done to any person on, 36:54 [1422]; 40:17 [1515]; state of the sinful (q.v.) on, 36:59-67 [1423-1425]; man (q.v.) will quarrel before his Lord on, 39:31 [1492]; the *muttaqûn* (q.v.) will be conducted in groups into *jannah* (q.v.) on, 39:73 [1507]; *jannah* (q.v.) for those who believe in, 70:26,35 [1880,1882]; the unbelievers will have no defenders against Allah on, 40:33 [1521]; 42:46 [1577]; losers will be the transgressors (q.v.)/followers of falsehood (q.v.) on, 42:45 [1577]; 45:27 [1627]; down on their knees will be every *'ummah* (q.v.) on, 45:28 [1627]; the unbelievers/sinful will think on, that they had not lived but for an evening or a forenoon of a day, 78:46 [1946]; every person will be accompanied by an angel driver and an angel witness on, 50:21 [1689]; a flame of fire and molten brass will be discharged on man (q.v.) and jinn (q.v.) on, 55:35 [1746]; hell will be brought up on, 89:23 [1987]; no man (q.v.) or jinn (q.v.) will be interrogated on, 55:39 [1747]; the sinful (q.v.) will be recognized by their marks on, 55:41 [1747]; people will be divided into three sorts on, 56:7-10 [1754];

56:88-85 [1765-1766]; punishment of the Companions of the Left (q.v.) on, 56:41-44 [1758-1759]; 56:52-56 [1760-1761]; accountability (q.v.) of man on, 75:13-15 [1915]; some faces will be resplendent and casting glance to their Lord on, 75:22-23 [1916]; 80:38-39 [1951-1952]; some faces will be gloomy and convinced of the punishment on, 75:24-25 [1916]; the righteous (q.v.) fear, 76:7 [1921]; 80:40-42 [1952]; the unbelievers are careless about, 27 [1924]; a person will not care for his brothers, parents, wife and children on, 80:34-37 [1951]; the disbelievers (q.v.) will be screened from Allah on, 83:15 [1962]; Allah's swearing by the witness and witnessed on, 85:3 [1970].

Day of Resurrection (see also Resurrection) the, belief in, an element of Piety (q.v.), 2:177 [83]; position of the *muttaqûn* on, 2:212 [102]; punishment for stinginess on, 3:180 [226]; everyone will be given full recompense on, 3:185 [228]; 10:4 [637]; 45:22 [1625]; individual accountability (q.v.) on, 3:161 [219]; 58:6 [1785]; 58:7 [1786]; 64:7 [1832]; everyone will come to Allah individually on, 19:95 [974]; **there is no doubt about/inevitability of**, 4:87 [279-280]; 22:5 [1045]; 22:7 [1047]; 23:16 [1078]; 29:5 [1266]; 30:19 [1295]; 36:49-53 [1420-1422]; 40:59 [1530]; 50:20 [1689]; 50:42 [1694]; 51:23 [1699]; 56:49-50 [1760]; 58:6 [1785]; 64:9 [1933]; 69:1-3 [1868]; 75:3-4 [1913]; 78:4-5 [1933]; 79:1-6 [1040-1941]; 79:13-14 [1941-1942]; 100:9-10 [2014]; **there is no averting of**, 53:58 [1727]; 56:1-3 [1753]; 64:7 [1832]; **is a promise on the part of Allah**, 21:104 [1041]; 30:25 [1297]; 51:60 [1706]; 70:42 [1883]; 80:33 [1951]; **is called "the Day Promised"**, 85:2 [1970]; **is called "the Calamity"**, 101:1-2 [2015]; **is called "the Day of Coming out"**, 50:42 [1694]; Allah's swearing by, 75:1 [1913]; 85:2 [1970]; **there has drawn near**, 53:57 [1727]; 54:1 [1729]; **none can plead with Allah on**, 4:109 [293]; 'Isâ (q.v.) will be a witness against *Ahl al-Kitâb* (q.v.) on, 4:159 [314]; Allah will make clear your disagreement on, 16:92 [858-859]; Allah will judge about the Jews' disagreement about Sabbath (q.v.) on, 16:124 [870]; Allah will judge about the disagreement of Banû Isrâ'îl (q.v.) on, 32:25 [1331]; every man will encounter his book of deeds on, 17:17-13-14 [877]; **the terrible events/horrors of**, 18:47-49 [928-929]; 20:105-109 [1002-1003]; 22:2 [1044-45]; 52:6 [1707]; 52:9-10 [1708]; 56:4-6 [1753-1754]; 69:13-16 [1870-1871]; 70:8-9 [1878]; 73:14 [1900]; 73:17-18 [1901]; 75:7-10 [1914]; 77:8-10 [1927]; 79:6-9 [1941]; 81:1-13 [1953-1954]; 82:1-4 [1957]; 84:1-5 [1966]; 89:21 [1987]; 99:1-6 [2011-2012]; 100:9-10 [2014]; 101:4-5 [2015]; **the eye shall be dazzled on**, 75:7 [1914]; mankind will be like moths

scattered on, 101:4 [2015]; the children shall turn grey-haired on, 73:17 [1901]; the earthquake of, 22:1 [1044]; 56:4 [1753]; 73:14 [1900]; 79:6 [1941]; 99:1 [2011]; the earth (q.v.) will throw out its loads on, 99:2 [2011]; the earth will speak out its stories on, 99:4-5 [2011]; the sky (q.v.) shall be rolled up on, 21:104 [1041]; the heavens (q.v.) shall be folded up on, 39:1504; the sky shall be rent asunder on, 25:25 [1145]; 55:37 [1746]; 73:18 [1901]; 77:9 [1927]; the sky shall be gateways on, 78:19 [1935]; the moon (q.v.) shall be eclipsed on, 75:8 [1914]; the sun and the moon shall be merged on, 75:9 [1914]; the stars (q.v.) will be effaced on, 77:8 [1927]; the mountains (q.v.) will pass by like the passing of clouds (q.v.) on, 27:88 [1228]; the mountains (q.v.) shall be a dune adrift on, 73:14 [1900]; the mountains (q.v.) will be scattered/set in motion on, 77:10 [1927]; 78:20 [1935-1936]; the mountains (q.v.) will be like wool ruffled on, 101:5 [2015]; the earth (q.v.) will be entirely in Allah's grasp on, 39:67 [1504]; the earth (q.v.) will be rent asunder on, 50:44 [1695]; the earth will be crushed on, 89:21 [1987]; those who turn away from the Qur'ân (q.v.) shall bear a burden on, 20:100-101 [1001]; those who turn away from the Qur'ân (q.v.) will be raised blind on, 20:124-127 [1007-1008]; blowing of the trumpet (q.v.) on, 20:102 [1001]; 23:101 [1099]; 36:51 [1421]; 50:20 [1689]; 69:13 [1870]; 74:8 [1905]; 78:18 [1935]; 79:13 [1941-1942]; 80:33 [1951]; the first and second blowing of the trumpet on, 39:68 [1505]; 79:6-7 [1941]; the scales of justice will be set up on, 21:47 [1025]; the *muttaqûn* (q.v.)/believers (q.v.) are apprehensive of, 21:49 [1026]; 42:18 [1567]; approach of, and the condition of the disbelievers (q.v.) on, 21:97 [1039]; 70:43-44 [1883]; the disbelievers (q.v.) will continue to be in doubt till, 22:55 [1065]; for the dead there is a *barzakh* (q.v.) till, 23:100 [1099]; hellfire for the disbelievers on, 25:11-14 [1140-1141]; accountability of the disbelievers (q.v.) on, 29:13 [1269]; difficult for the unbeliever will be, 25:26 [1146]; **the unbelievers' (q.v.) disbelief in**, 6:29 [402]; 11:7 [679-680]; 17:49-51 [888-889]; 23:82-83 [1095]; 25:40 [1150]; 27:67-68 [1223]; 36:48 [1420]; 45:14 [1622]; 56:47-48 [1759]; 64:7 [1832]; 79:10-12 [1941]; neither wealth nor sons, but an unblemished heart will avail on, 26:87-89 [1178]; blood relations and children will not be of avail on, 60:3 [1807]; a sign of the approach of, 27:82 [1226]; punishment for Fir'awn (q.v.) and his followers on, 28:41-42 [1246]; the polytheists (q.v.) will disown one another on, 29:25 [1273]; dumbstruck will be the sinful (q.v.) on, 30:12 [1293]; the sinful (q.v.) will swear on, that they had lived only for an hour, 30:55 [1308]; neither

- excuse nor amends will avail the transgressors (q.v.) on, 30:57 [1309]; the unbelievers ask about the time of, 75:6 [1914]; with Allah lies the knowledge of, 31:34 [1323]; 33:63 [1363]; 43:1604; their supposed deities will disclaim the polytheists (q.v.) on, 35:14 [1395]; losers will be the polytheists (q.v.) on, 39:15 [1486]; the coming of 'Isā (q.v.) will be an indication of the approach of, 53:61 [1598]; suddenness of, 16:77 [852]; 12:107 [761]; 43:66 [1599]; woe to the disbelievers (q.v.) on, 52:11-12 [1708]; all will come out of their graves like locusts on, 54:7 [1730]; for the unbelievers (q.v.) more calamitous will be, 54:46 [1738]; hard on the unbelievers (q.v.) will be, 74:9-10 [1905]; man will come out in different groups on, 99:6 [2011-2012].
- Daybreak, the, Allah's oath by, 89:1 [1984]; Allah is the Lord of, 113:1 [2030].
- Dead, the, you cannot make listen, 27:80 [1226]; 30:52 [1307]; as Allah enlivens the earth (q.v.) with vegetation so will He bring to life, 30:50 [1307]; there equalize not the living and, 35:22 [1397]; Allah is All-Capable of giving life to, 46:33 [1644].
- Deaf, the, you cannot make listen, 27:80 [1226]; 30:52 [1307]; 43:40 [1592].
- Death, every living being is to taste, 3:185 [228]; 21:35 [1021]; 29:57 [1285]; 50:19 [1689]; 56:60 [1761]; 56:83-87 [1765]; will catch you wherever you be, 4:78 [275]; there is no fleeing from, 62:8 [1822]; Allah causes, 2:28 [15]; 3:156 [217]; 7:158 [526]; 9:116 [628]; 10:56 [657]; 10:104 [674]; 15:23 [811]; 16:70 [849]; 22:66 [1069]; 23:80 [1095]; 33:16 [1340]; Allah takes lives at, 39:42 [1496]; there is no coming back to worldly life after, 23:99-100 [1099]; man uses to turn away from, 50:19 [1689]; in *jannah* (q.v.) there will be no, 44:56 [1616]; Allah created life and, to test you, 67:2 [1850]; pangs of, 75:26-29 [1916-1917].
- Debtor, to give respite to the, 2:280 [146]; *zakāh* (q.v.) may be given to a, 9:60 [602].
- Defamation, prohibition of, by one another, 49:11 [1681].
- Deity/god, good news for those who abstain from worshipping false, 39:17 [1487].
- Destitute, the, *zakāh* (q.v.) should be given to, 9:60 [602].
- Devout, the, Allah's forgiveness and reward for, 33:35 [1349-1350].
- Dhū al-Hijjah, Allah's oath by the first ten nights of, 89:2 [1984].
- Dhū al-Kifl, was persevering and righteous, 21[85-86 [1035-1036]; 38:48 [1471].
- Dhū al-Nūn, see Yūnus.
- Dhū al-Qarnayn, story of, 18:83-99 [941-946].
- Difficulty, with ease (q.v.) is, 94:5-6 [2000].
- Dīn* (worship), to fight till there becomes for Allah Alone, 2:193 [92]; 8:39 [560]; command to make exclusive for Allah the, 7:29 [474]; 40:14 [1514]; 40:65 [1532].
- Dīn* (Judgement/requital), 95:7 [2003]; 107:1 [2024]; (see also *Yawm al-Dīn*).
- Dīn* (Religion), Islam is the, to Allah, 3:19 [161]; nothing will be acceptable to Allah except Islām (q.v.) as, 3:85 [189]; Islam (q.v.) is the perfected and approved, 5:3 [328]; prohibition to create divisions in, 6:159 [461]; Allah will make prevail the, 9:33 [590]; Allah sent the Messenger Muhammad (q.v.) to make the religion of the truth (Islam) prevail over all, 48:28 [1674]; 61:9 [1817]; there is no compulsion in the matter of, 2:256 [132]; Allah has not set any difficulty in the matter of, 22:78 [1073]; Allah has communicated through all the Messengers (q.v.) the same, 42:13 [1564]; the Jews and the Christians (q.v.) are in doubt about, 42:14 [1565]; command to call to, 42:15 [1566]; invalid will be the plea of those who dispute about Allah's, 42:16 [1566-1567]; the supposed deities did not enact for the polytheists (q.v.) any, 42:21 [1568]; Allah does not need to be informed of your, 49:16 [1683]; prohibition to take as friends the enemies of Allah and His, 60:1-2 [1806-1807]; 60:9 [1810]; Allah does not prohibit to be kind to those who fought not the believers in the matter of, 60:8 [1810].
- Disbelief, Allah forgives not those who repeatedly relapse into, 4:137 [305].
- Disbelievers, the (see also *Kāfir*), Allah puts a seal/veils on the hearts and ears/sights of, 2:6 [6]; 16:108 [864]; 18:57 [933]; 30:59 [1310]; 45:23 [1625]; punishment/hellfire for, 2:39 [20]; 2:90 [43]; 3:176-178 [224-225]; 3:196-197 [233]; 4:56 [265]; 4:140 [307]; 4:169 [320]; 4:173 [322]; 5:10 [333]; 5:73 [366]; 5:86 [372]; 6:49 [409-410]; 6:70 [419]; 7:36 [477]; 7:40-41 [480]; 11:17 [684]; 13:34 [779]; 16:29 [835]; 16:106 [863-864]; 17:97 [905]; 18:100-106 [946-948]; 19:68-71 [968-969]; 22:8-10 [1047-1048]; 22:19-22 [1052]; 24:57 [1130]; 25:11-14 [1140-1141]; 27:85 [1227]; 29:23 [1272-1273]; 29:68 [1289]; 30:16 [1294]; 33:8 [1337]; 33:64-66 [1363-1364]; 35:7 [1391]; 35:36-37 [1402-1403]; 40:46 [1526]; 40:70-76 [1534-1536]; 41:19 [1546]; 41:27-28 [1549]; 41:50 [1558]; 42:16 [1567]; 43:29 [1589]; 45:33-34 [1629]; 46:20 [1639]; 48:13 [1666]; 51:13-14 [1697-1698]; 52:13-16 [1708-1709]; 56:41-44 [1758-1759]; 56:51-56 [1760-1761]; 56:92-95 [1766]; 58:4-5 [1784]; 65:10 [1842]; 67:10-11 [1853]; 70:15-18 [1679]; 77:29-33 [1930]; 83:16-17 [1962]; 92:14-16 [1996-1997]; 98:6 [2009]; respite given by Allah to, 16:47 [842-843]; 19:75 [970]; 20:129 [1009]; 20:135 [1011]; 22:44

[1061]; 22:48 [1063]; 31:24 [1319]; 41:45 [1556]; 68:44-45 [1866]; there is an appointed time for the punishment of, 18:58-59 [933-934]; in the hereafter (q.v.) no help against Allah's punishment will be available to, 41:16 [1545]; 45:34 [1629]; on the Day of Judgement (q.v.) conducted in groups towards hell (q.v.) will be, 39:71-72 [1506-1507]; woe to, on the Day of Judgement (q.v.), 77:15, 19 [1928]; 77:24, 28 [1929]; 77:34 [1930]; 77:37, 40 [1931]; 77:45, 47, 49 [1932]; 83:10 [1961]; unbelief of, in the Day of Judgment (q.v.), 83:11-12 [1961]; 84:14 [1967]; unbelief of, in resurrection, [see Resurrection]; on the Day of Judgement (q.v.) there will disavow their followers the leaders of, 2:166 [78]; 34:31-33 [1379-1380]; 37:27-32 [1434-1435]; will be partners with their leaders in the punishment, 43:38-39 [1592]; simile of, 2:171 [80]; simile of the deeds of, 24:39-40 [1122-1123]; worldly life deceived/ was embellished to, 2:212 [101]; 41:25 [1548]; 45:35 [1529]; their wealth and children/power will not avail them against Allah, 3:10 [157-158]; 3:116-17 [201-202]; 69:28-29 [1873]; on the day of Judgement (q.v.) no ransom will be accepted of, 3:91 [191-192]; 5:36 [346]; 6:70 [419]; will not be allowed to appease on the Day of Judgement (q.v.), 41:24 [1548]; will not be allowed to speak or make excuses on the Day of Judgement (q.v.), 77:35-36 [1930]; 78:37 [1938]; state of, on the Day of Judgement (q.v.), 3:106 [197-198]; 4:42 [259]; 25:27-29 [1146]; 33:67-68 [1364]; 34:51-54 [1387-1388]; 40:10-11 [1512-1513]; 54:6-8 [1730]; will confess their sins on the Day of Judgement (q.v.), 40:11 [1513]; 67:9-11 [1852-1853]; state of, on the Day of Resurrection (q.v.) 21:97 [1030]; 70:43-44 [1883]; believers (q.v.) are commanded not to obey/follow, 3:149 [213]; 29:12 [1268-1269]; 33:48 [1354]; 68:7-16 [1860-1861]; desire compromise in the *dîn*, 68:9 [1860]; will carry the loads of their sins and of the sin of misleading others, 29:13 [1269]; believers (q.v.) forbidden to take as friends, 4:144 [309]; those who believe in part and disbelieve in part are indeed, 4:150-151 [311-312]; will testify against themselves on the Day of Judgement (q.v.), 6:130 [446]; 7:37 [478]; on the Day of Judgement there will testify against them the ears, eyes and skins of, 41:20-22 [1546-1547]; are patron-friends of one another, 8:73 [574-575]; signs and warnings avail not, 10:101 [673]; 54:2 [1729]; 54:5 [1730]; their believing in the face of death will not avail, 16:28 [835-836]; their believing on the Day of Judgement (q.v.) will not avail, 32:29 [1332-1333]; 34:52-54 [1387-1388]; will think on the Day of Judgement (q.v.) that they had not lived but for an evening or a forenoon of a day, 79:46 [1946]; losers in the hereafter (q.v.) will be, 16:109 [864-865]; seek to

refute the truth (q.v.) by falsehood, 18:56 [932]; ridiculing of the believers by, 19:73 [969]; attitude of, to the Qur'ân (q.v.) and the Messenger (q.v.), 21:2-3, 5 [1012-1013]; 41:26 [1549]; 45:31 [1628]; allegations against the Messenger by, 25:5-6 [1138-1139]; 46:7-8 [1633]; 61:6 [1816]; divergent opinions expressed about the Qur'ân (q.v.) and the Messenger (q.v.) by, 51:8-9 [1697]; ridiculing of the Messenger (q.v.) by, 25:41-42 [1150-1151]; demand of miracles from the Messenger made by, 25:8 [1140]; will continue to be in doubt, 22:55 [1065]; are incapable of frustrating Allah's plans, 24:57 [1130]; 46:32 [1644]; there equalise not the believers (q.v.) and, 47:14 [1651-1652]; will be caught in their own trick, 52:42 [1714]; follow their whims (q.v.), 54:3 [1729]; wish to make you disbelieve, 60:2 [1807]; intend to extinguish the light of Allah with their mouths, 9:32 [590]; 61:8 [1816]; are in delusion, 67:20 [1855]; will be screened from Allah on the day of Judgement (q.v.) 83:15 [1962].

Disciples, the, of 'Isâ (q.v.), were Muslims (q.v.), 3:52-53, [176]; 5:111 [386]; were helpers (q.v.) of Allah, 61:14 [1819]; demand of, for a table from heaven, 5:112-113 [386-387].

Disjointed letters, the, 2:1 [4]; 3:1 [154]; 7:1 [465]; 10:1 [635]; 11:1 [677]; 12:1 [722]; 13:1 [763]; 14:1 [784]; 15:1 [806]; 19:1 [950]; 20:1 [976]; 26:1 [1162]; 27:1 [1202]; 28:1 [1231]; 29:1 [1265]; 30:1 [1290]; 31:1 [1311]; 32:1 [1324]; 36:1 [1409]; 38:1 [1459]; 40:1 [1509]; 41:1 [1540]; 42:1-2 [1560]; 43:1 [1582]; 44:1 [1606]; 45:1 [1618]; 50:1 [1685]; 68:1 [1859].

Disobedience, to Allah and His Messenger, prohibition against, 60:12 [1813].

Ditch, the battle of, See Khandaq.

Divining by arrows, prohibition of, 5:90-91 [374-375].

Divorce, rules regarding, 2:229-232 [112-116]; 2:2360237 [119-120]; 65:1-2 [1837-1838]; rules regarding the suckling of babies in case of, 2:233 [116-117]; *zihâr* (q.v.) does not constitute, 33:4 [1335].

Divorced women, prescribed period of waiting for, 2:228 [111-112]; 33:49 [1354-1355]; waiting period for those, who have not menstruated/have no hope of menstruation, 65:4 [1839]; waiting period for the pregnant, 65:4 [1839]; rules of providing residence and maintenance for, 2:241 [121]; 65:65-67 [18340-1841]; rules of suckling babies by, 65:6 [1840].

Du'â', see Prayer.

Donkey, the, is Allah's grace for man's benefit, 16:8 [829].

Dowry, see *Mahr*.

Dwellers of the Wood/ Forests, see *'Aṣ-ḥāb al-'Aykah*.

- Ears, Allah has given you, 16:78 [853]; 23:78 [1094]; 32:9 [1326]; questioned shall be about, 17:36 [884]; will testify against the disbelievers/polytheists (q.v.) their, 41:20-22 [1546-1547].
- Earth, the, punishment for making mischief in, 5:33 [344-345]; command not to cause trouble/mischief in, 7:56 [487]; 7:85 [499]; initially clogged were the heavens (q.v.) and, 21:30 [1020]; stands by Allah's command, 30:25 [1297]; Allah holds the sky (q.v.) and, 35:41 [1405]; Allah made, in two days, 41:9 [1542]; Allah has set mountains and rivers in, 13:3 [764]; 15:19 [810]; 21:31 [1020]; 27:61 [1220]; 31:10 [1313]; 41:10 [1542]; 50:7 [1686]; 77:27 [1929]; 78:7 [1934]; 79:32 [1944]; Allah assigned in four days the nutriment of, 41:10 [1542]; Allah has set mountain passes in, 21:31 [1020]; Allah has made all that is on it for the decoration of, 18:7 [912]; Allah has made serviceable all that is in, 22:65 [1068]; Allah has made, as a resting place, 40:64 [1531-1532]; Allah has made, a cradle, 43[1584]; 78:6 [1934]; Allah has made, a receptacle, 77:25-26, [1919]; Allah has spread out, 50:7 [1686]; 51:48 [1704]; Allah has made, an expanse, 71:19 [1887]; Allah has surfaced, 88:20 [1982]; Allah has shaped, like an egg, 79:30 [1944]; Allah threw, as a ball, 91:6 [1992-1993]; Allah has set routes (q.v.) in, 43:10 [1584]; 71:20 [1887]; Allah has produced the water and pastures of, 79:31 [1944]; for the creatures (q.v.) Allah has laid, 55:10 [1742]; Allah diminishes the extremities of, 13:41 [782]; 21:44 [1024]; is full of fissures, 86:12 [1975]; Allah has made of, the equivalent of seven heavens (q.v.), 65:12 [1843]; Allah knows what of the dead bodies are diminished by, 50:4 [1685-1686]; Allah knows whatever goes into and comes out of, 34:2 [1367]; 57:4 [1768]; on the Day of Judgement changed will be, into another, 14:48 [803]; on the Day of Resurrection (q.v.) exposed will be, 18:47 [928]; on the Day of Resurrection plane and desolate will be, 20:106-107 [1002]; on the Day of Resurrection (q.v.) flattened and emptied will be, 84:3-4 [1966]; on the Day of Resurrection entirely in Allah's grasp will be, 39:67 [1504]; on the Day of Resurrection (q.v.) rent asunder will be, 50:44 [1695]; on the Day of Resurrection (q.v.) carried away and crushed will be, 69:14 [1870]; on the Day of Resurrection there will quake, 73:14 [1900]; 99:1 [2011]; will throw out its loads on the day of Resurrection (q.v.), 99:2 [2011]; will speak out its stories on the Day of Resurrection (q.v.) 99:4-5 [2011]; will radiate with the Light of its Lord on the Day of Judgement (q.v.), 39:69 [1505]; the righteous (q.v.) shall inherit, 21:105 [1041]; Allah sends down water and gives life/greenness to, 22:63 [1068]; 29:63 [1287]; 30:24 [1297]; 30:50 [1307]; 35:9 [1392]; 41:39 [1553]; 43:12 [1584]; 50:11 [1687]; 57:17 [1774]; there are Allah's signs (q.v.) in, 51:20 [1699]; there are signs in Allah's giving life to, 45:5 [1619]; Allah creates trees, plants and fruits in, 22:5 [1046-1047]; 26:7 [1163]; 31:10 [1313]; 50:7 [1686]; 55:11 [1742]; 80:26-32 [1950-1951]; Allah has scattered man in, 23:79 [1094]; Allah has made man (q.v.) from, 53:32 [1723]; Allah has caused man to grow from, 71:17 [1887]; Allah reverts man into, 71:18 [1887]; Allah has made man (q.v.) successors in, 35:39 [1404]; Allah has spread every moving creature in, 31:10 [1313]; 45:4 [1619]; Allah has scattered man in, 67:24 [1856]; Allah creates pairs in what there produces, 36:36 [1417]; if Allah willed He could have made angels (q.v.) as successors in, 43:60 [1598]; disbelievers (q.v.) cannot frustrate Allah's plans/punishment in, 46:32 [1644]; there shall perish everyone of those on, 55:26 [1744]; Allah's swearing by, 86:12 [1975]; 91:6 [1992-1993].
- Earthquake, the, of the day of Resurrection (q.v.), 22:1 [1044]; 56:4 [1753]; 73:14 [1900]; 79:6 [1941]; 99:1 [2011].
- Ease, with difficulty (q.v.) is, 94:506 [2000].
- East, the, and west, the, Allah is the Lord of, 26:28 [1167].
- Elisa, was a Prophet, 6:86 [426].
- Emigrants, the, (see also *hijrah*), reward for, 3:195 [233]; Allah is pleased with the foremost and first ones of, 9:100 [620-621]; command not to swear for personal reason against giving *sadaqah* (q.v.) to, 24:22 [1113]; blood relations are closer to one another than, in respect of inheritance (q.v.), 33:6 [1336-1337]; distribution of the booty from Banū al-Nadīr (q.v.) to, 59:8 [1798]; believers (q.v.) enjoined not to send back to their unbelieving husbands believing women coming as, 60:10 [1811].
- Enormities of sin, believers (q.v.) abstain from, 42 :37 [1574].
- Envious, the, command to seek refuge with Allah from the evil of, 113:1,5 [2030].
- Equity, believers (q.v.) are enjoined to deal with justice (q.v.) and, 49:9 [1680].
- Etiquette, rules of, 24:27-29 [1115-1116]; for servants, children and minors, 24:58-59 [1130-1131]; rules of, for eating from the houses of relatives and friends, 24:61 [1132-1134]; rules of, for meetings (q.v.) and conferences (q.v.)/assemblies, 24:62 [1134-1135]; 58:11 [1788]; rules of, in calling the Messenger (q.v.), 24:63 [1135]; rules of, in the presence of the Messenger, 49:1-3 [1676-1677]; rules of, in visiting the houses of the Messenger (q.v.), 33:53 [1358-1359].
- Even and the odd, the, Allah's oath by, 89:3 [1984].
- Evidence (see also *Testimony*); concealing of, prohibited, 2:283 [150]; command to give, even against

- yourselves, parents and relatives, 4:135 [304]; 5:8 [332]; believers (q.v.)/Muslims (q.v.)/servants of Allah (q.v.) do not give false, 25:72 [1159].
- Evil/evils, command to ward off with that which is better the, 23:96 [1098]; those who do, cannot forestall Allah, 29:4 [1266]; the end of those who do, is more, 30:10 [1293]; the unbelievers' plotting of, 35:43 [1406]; there equalise not those who believe and do good deeds and those who do, 40:58 [1530]; 45:21 [1624]; command to repel with what is better the, 41:34 [1551-1552]; whoever does an, shall be accountable for it, 45:15 [1622]; requited will be those who do, 53:31 [1723].
- Evil deeds, the, recompense for doing, 10:27 [647]; very severe punishment for those who plot, 35:10 [1393].
- Extravagance, prohibition of, 7:31 [475]; 17:26-29 [881-882].
- Extravagant, the, Allah does not like, 6:141 [451]; 7:31 [475].
- Eyes, the, Allah has created for you, 23:78 [1094]; 32:9 [1326]; 90:8 [1990]; will testify against the disbelievers/polytheists (q.v.) their, 41:20-22 [1546-1547]; on the Day of Resurrection (q.v.) dazzled shall be, 75:7 [1914]; on the Day of Resurrection downcast will be, 79:9 [1941].
- Fact, believers are enjoined to ascertain the, before acting upon an information, 49:6 [1678].
- Fāhishah/Fahshā'*, adultery (q.v.) is, 17:32 [883]; Allah forbids, 6:151 [457]; 7:33 [476]; 16:90 [857]; 42:37 [1574]; 53:32 [1723]; Satan (q.v.) bids to commit, 2:169 [79]; 2:268 [140]; 24:21 [1112]; Lât's (q.v.) people committed, 7:80 [497]; 27:54 [1218]; punishment for, 33:30 [1346]; punishment for spreading, 24:19 [1111].
- Fairness (see also Justice), Allah enjoins, 7:29 [474].
- Faith, see *ʾImān*.
- False accusation, is an offence and sin, 4:112 [293-294].
- Falsehood, neither originates nor recreates, 34:49 [1386]; Allah establishes the truth (q.v.) and effaces, 42:24 [1570-1571]; on the Day of Judgement (q.v.) losers will be the followers of, 45:27 [1627]; those who disbelieve follow, 47:3 [1648].
- Fāsiq/Fāsiqūn* (the defiant/wanton/sinful), those who do not adjudicate by what Allah has sent down are, 5:47 [353]; believers do not equalize with, 32:18 [1329]; punishment of hellfire for, 32:20 [1330]; believers are enjoined to ascertain the fact (q.v.) before acting upon an information given by a, 49:6 [1678].
- Fasting, made incumbent, 2:183-185 [86-88]; going in to wives made lawful during the night of, 2:187 [89]; for inability to make sacrifice in *Hajj* (q.v.), 2:196 [95]; as atonement for killing (q.v.) a believer by mistake, 4:92 [283]; as atonement for breach of oath (q.v.), 5:89 [374]; as expiation for hunting (q.v.) in the state of *lhrām* (q.v.), 5:95 [377]; Allah's forgiveness and reward for, 33:35 [1349-1350]; expiation for the sin of *zihār* (q.v.) is two months' consecutive, 58:4 [1784].
- Fātiḥah*, al- (the Opening/Opener), *sūrat*, [1-2]; called the "seven oft-repeated", 15:87 [824].
- Fāṭir* (see also Allah, names and attributes of), *sūrat*, [1389-1408].
- Favours (see also graces, *ni'mah*), you cannot count Allah's, 14:34 [798-799]; prohibition to bestow, seeking to get more, 74:6 [1904].
- Female, the, Allah knows what there carries and gives birth to, 35:11 [1393]; 41:47 [1556-1557]; mankind are created from male and, 49:13 [1682]; Allah creates the pair (q.v.) of male (q.v.) and, 53:45 [1725]; 92:3 [1995].
- Female babes, prohibition to kill, 6:151 [457]; the polytheists' burying alive of, 6:137 [449]; 6:140 [450-451]; 16:59 [846]; 16:59 [846]; the polytheists' dislike of, 16:18 [1585-1586]; Allah bestows on whomsoever He wills, 42:49-50 [1579]; on the Day of Judgement (q.v.) questioned will be the, buried alive, 81:8-9 [1954].
- Fig, the, Allah's swearing by, 95:1 [202].
- Fight, in the Way of Allah (q.v.), command to, (see also *Jihād*), 2:190-191 [91-92]; 2:216 [104]; 4:71-76 [271-274]; 4:84 [278]; 5:35 [346]; 22:78 [1073]; those who are wronged are given permission to, 22:39-40 [1059-1060]; attitude of the *munāfiqūn* (q.v.) and some Muslims to the command to, 4:77 [274-275]; 47:20-22 [1654-1655]; prohibition to, by the Sacred Mosque (q.v.), 2:191 [92]; command to spend in, 2:194 [93]; rule regarding, in the Sacred Month (q.v.), 2:194 [93]; 2:217 [105]; encouragement to, 3:145-148 [211-212]; command to, till the worship becomes entirely for Allah, 8:39 [560]; rules of preparation for, 8:60 [569]; command to, against those who violate a treaty (q.v.), 9:5 [578]; 9:12-15 [581-582]; greater status and reward for those who, 9:20-22 [584-584]; rules regarding, 47:4 [1648]; merits and rewards for those who are killed in, 47:4-6 [1648-1649]; the saving trade is to, 61:10-11 [1817]; rewards for those who do, 61:12-13 [1818]; believers are enjoined not to feel small when confronting the enemy in, 47:37 [1659]; believers do, with their wealth and persons, 49:15 [1683]; Allah loves those who do, 61:4 [1814-1815].
- Fir'awn, persecution of Banū Isrā'īl (q.v.) by, 2:49 [23-24]; 14:6 [786-787]; 28:3-5 [1231-1232]; rearing of Mūsā (q.v.) at the household of, 20:37-40 [982-983]; Allah's rescuing of Banū Isrā'īl (q.v.) from, 2:49 [23-24]; 20:77-80 [993-994]; 37:115 [1448]; 44:23-31 [1610-1611]; punishment/drowning of, by

- Allah, 2:50 [24]; 8:54 [567]; 17:103 [907]; 44:24 [1610]; 69:9-10 [1869-1870]; 89:10-13 [1985-1986]; the people of, punished for their unbelief, 3:11 [158]; 8:52-54 [566-567]; 40:45 [1525]; Allah sent His Messenger to, 73:15 [1900]; Messengership of Mūsā (q.v.) and his showing of miracles to, 7:103-108 [505-507]; 10:75-77 [664-665]; 11:96-97 [712]; 17:101-102 [906-907]; 20:42-57 [984-988]; 23:45-46 [1086-1087]; **26:10-17 [1164-1165]**; 27:12-14 [1205-1206]; 28:32-37 [1243-1245]; 29:1278-1279]; 43:46-48 [1594-1595]; 54:41 [1737]; disbelief of, 38:12 [1462]; **40:23-27 [1517-1518]**; 44:17-22 [1609-1610]; 50:13 [1688]; 51:38 [1702]; 54:42 [1737]; 79:17-20 [1942-1943]; rejection of the miracles and gathering of the sorcerers by, 7:109-114 [507-508]; 10:78-82 [665-666]; 20:58-69 [988-991]; 23:46-48 [1087]; **26:18-45 [1165-1171]**; 28:38-39 [1245-1246]; 43:49-54, 1595-1596]; 51:39 [1702]; 79:21-24 [1943]; plan of, to ascend into the heavens, 40:36-37 [1522-1523]; defeat of and believing by the sorcerers of, 7:115-122 [508-509]; 20:70-73 [991-992]; **26:46-51 [1171-1172]**; believing by a progeny of the people of, 10:83 [666-667]; instance of the wife of, who believed, 66:11 [1849]; persecution upon his believing people by, 7:123-127 [510-511]; 40:25-26 [1518]; a believer among the people of, and his advice to his people, **40:28-33 [1519-1521]**; **40:38-45 [1523-1525]**; trials, punishment and drowning of the people of, 2:50 [24] 7:130-137 [512-515]; 8:54 [567]; 10:89-92 [669-670]; 17:103 [907]; 23:48 [1087]; 28:40 [1246]; 29:40 [1279]; 43:55-56 [1595-1596]; 51:40 [1702]; 54:42 [1737]; 73:16 [1901]; 79:25 [1943]; 85:18 [1973]; 89:10-13 [1985-1986]; punishment for, and his followers on the Day of Resurrection (q.v.) 28:41-42 [1246]; 40:46 [1526]; will conduct his people to hell on the Day Resurrection (q.v.), 11:98-99 [713].
- Firdaws (jannah)*, believers will inherit the, 23:11 [1077].
- Fire, Allah has made trees for enkindling, 56:71-72 [1763]; Allah has made, as a reminder of the fire of hell, 56:73 [1763].
- Fitnah* (see also Persecution), worse than killing, 2:191 [92]; 2:217 [105].
- Forbearance (see also Patience/Patient), believers are advised of, 64:14 [1835].
- Foremost, of the believers (q.v.), enjoyment of *jannah* (q.v.) for, 56:10-26 [1754-1757]; 56:88-89 [1765-1766]; Allah is pleased with, and they are pleased with Allah, 58:22 [1793]; 98:8 [2010].
- Forenoon, Allah's swearing by the, 93:1 [1998].
- Forgiveness, command to seek Allah's, 3:133 [207]; 11:3 [678]; 23:118 [1104]; 24:31 [1117-1118]; 40:55 [1528]; 47:19 [1654]; 73:20 [1903]; 110:3 [2027]; command to vie with one another for Allah's, 57:21 [1776]; reward for the seekers of Allah's, 3:135-136 [208]; conditions for the grant of, 4:17-18 [245-246]; for the believers and doers of good deeds (q.v.) is Allah's, 33:73 [1366]; 34:4 [1368-1369]; 35:7 [1391]; 36:11 [1411]; Allah promises for the believers a magnificent reward and His, 48:29 [1675]; angels (q.v.) seek for the believers (q.v.) Allah's, 40:7-9 [1511-1512]; angels seek for those on the earth Allah's, 42:5 [1561]; Allah is the Owner of, 41:43 [1555]; 74:56 [1912]; Allah is All-Abounding in, 53:32 [1723]; the *munāfiqūn* (q.v.) turn away when asked to seek Allah's, 63:5 [1826-1827]; for those who fear Allah in the unseen is His, 67:12 [1853].
- Fornication (see also adultery), prohibition of, 5:5 [330].
- Fornicator/fornicatress (see also adultery/adulterer), legal punishment for, 4:15 [244-245]; 4:25 [251]; 24:2-3 [1105-1106].
- Friday, see *Jumu'ah*.
- Fruits, are Allah's creation, 6:99 [433]; 23:19 [1079]; 55:11 [1742]; 80:31 [1951]; Allah has made pairs in twos of every, 13:3 [764]; Allah makes, of diverse colours, 35:27 [1399]; with Allah's knowledge come out from their covers the, 41:47 [1556]; in *jannah* (q.v.) there will be, 55:52 [1748]; 55:68 [1751]; 56:20 [1756]; 56:32-33 [1757].
- Furqān*, given to Mūsā (q.v.), *sūrat al-*, [1137-1161]; 2:53 [25]; 21:48 [1026]; the Qur'ān (q.v.) is called, 2:185 [87]; 3:3 [155]; 25:1 [1137].
- Gambling, grave sin in, 2:219 [107]; prohibition of, 5:90-91 [374-375].
- Gardens, Allah grows, 50:9 [1687].
- Gardens of Bliss, see *Jannāt al-Na'im*.
- Garments (clothes), command to purify, 74:4 [1904].
- Generous, the (see also *Muhsin*), Allah loves, 2:194 [94].
- Gayb*, belief in, a characteristic of the *muttaqūn* (q.v.), 2:3 [5]; Allah Alone knows, 27:65 [1222]; Allah knows the, of the heavens and the earth (q.v.), 49:18 [1684]; Allah is All-Knowing of, 72:26 [1896]; Allah may communicate to His chosen Messenger some of, 72:27 [1896].
- Ginger, the inmates of *jannah* will be given a drink blended with, 76:17 [1922].
- Gog and Magog, building of a barrier by Dhū al-Qarnayn (q.v.) against, 18:94-99 [944-946]; unleashing of, 21:96 [1039].
- Gold and silver, very painful punishment for those who hoard and do not pay *zakāh* (q.v.) on, 9:34-35 [591-592].
- Goliath, fight of Tālūt (q.v.) with, 2:249-250 [127-128].
- Good, the, there equalise not the bad and, 41:34 [1551].
- Good deeds, the, reward for those who believe and do, 10:26 [646-647]; 11:11 [681]; 14:23 [794-795]; 16:97

- [860-861]; 18:2 [911]; 18:46 [928]; 18:107-108 [948]; 19:76 [970]; 22:14 [1049-1050]; 22:50 [1063]; 22:56 [1065]; 28:80 [1261]; 28:84 [1262]; 29:7 [1266-1267]; 29:9 [1267]; 29:58 [1285-1286]; 30:15 [1294]; 31:8-9 [1313]; 34:4 [1368-1369]; 39:10 [1485]; 40:40 [1524]; 41:8 [1542]; 42:22-23 [1569]; 46:13-14 [1635-1636]; 48:29 [1675]; 84:25 [1969]; 85:11 [1972]; 98:7-8 [2010]; Allah enjoins, 16:90 [857]; 35:7 [1391]; there will be no covering up of, 21:94 [1038]; on the Day of Judgement (q.v.) safe and secure will be those who do, 27:89 [1229]; good word (q.v.) raises to Allah, 35:10 [1393]; there equalise not those who do evil (q.v.) and those who believe and do, 40:58 [1530]; 45:21 [1624]; Allah responds to those who believe and do, 42:26 [1571]; whoever does, shall get the merit thereof, 45:15 [1622]; 53:31-32 [1723]; Allah obliterates the sins of those who believe and do, 47:2 [1647]; good is the reward for, 55:60 [1750]; those who believe and gives in charity Allah makes easy for them the doing of, 92:6-7 [1995-1996].
- Good word, the, (*Kalimah tayyibah*), a simile for, 14:24-25 [795]; raises good deed (q.v.) to Allah, 35:10 [1393].
- Gospel, the, sending down of, by Allah, 3:2 [154].
- Graces, you cannot count Allah's, 14:34 [798-799].
- Grapes, orchards of, are Allah's creation, 6:99 [433]; 16:11 [830]; 16:67 [848]; 23:1079; 36:34 [1417]; 80:28,30 [1950].
- Grateful, the, Allah will reward, 3:144, 145 [211].
- Graves, the, you cannot make hear those who are in, 35:22 [1398]; on the Day of Resurrection upturned will be, 82:4 [1957]; 100:9 [2014]; on the Day of Resurrection (q.v.) people will issue forth from their, 36:51 [1421].
- Greetings, the, command to return, 4:86 [279].
- Guidance (*hudan*), Allah (q.v.) gives guidance to man (q.v.), 2:38 [20]; 48:20 [1670]; 53:23 [1720]; 76:3 [1919]; 90:10 [1990]; 91:91-8 [1993]; Allah's guidance is the only real, 2:120 [57]; 3:73 [183]; 6:71 [420]; is given by Allah Alone, 2:272 [142]; 16:9 [829-830]; 16:37 [839-840]; 39:36-37 [1494]; 45:23 [1625]; 81:29 [1956]; 92:12 [1996]; all the Prophets (q.v.) were given the same, 6:83-90 [425-427]; whoever receives, he receives it for himself, 27:92 [1230]; Allah increases in guidance for those who receive, 47:17 [1653]; Allah knows best those who receive, 53:30 [1722]; 68:7 [1860].
- Hâbil, (see also 'Âdam, the two sons of), killing of, by Qâbil (q.v.), 5:27-31 [341-343].
- Habitation/habitations, instance of a, that turned ungrateful, 16:112 [865-866]; punishment of the desbelieving people of the, 16:113 [866]; 18:59 [934]; 22:45 [1061-1062]; 22:48 [1063]; 46:27 [1642]; Allah's destruction of many an ungrateful, 28:58 [1252-1253]; Allah punishes a, when its affluent ones turn disobedient, 17:16 [878]; before the Resurrection Allah will punish or destroy every, 17:58 [891]; if Allah willed Allah could have sent a warner to every, 25:51 [1153]; Allah destroys not any, before sending a warner/Messenger, 26:208-209 [1198]; 28:59 [1253]; the instance of an unbelieving, to whom were sent Messengers, 36:13-29 [1411-1415]; distribution of booty (q.v.) gained without fighting from some, 59:7-8 [1797-1798].
- Hady, see Sacrifice.
- Hail, Allah strikes whom He will with, 24:43 [1124].
- Hail-storm, Allah had sent against the people of Lût (q.v.), 54:34 [1736].
- Hâjar, settling of, at Makka (q.v.), 14:37 [799-800].
- Hajj, *sûrat al-*, [1044-1074]; *ṭawâf* (q.v.) for, 2:158 [74]; new moons (q.v.) for, 2:189 [91]; command to perform/perform fully, 2:196 [94]; 22:27 [1054-1055]; rules of performing, 197-203 [95-98]; 22:30 [1055-1056]; made incumbent to the Ka'ba (q.v.), 3:97 [194]; to sacrifice livestock during, 22:33-34 [1057]; 22:36-37 [1058-1059].
- Ḥalâl food, man (q.v.) enjoined to take, 2:168 [79]; believers (q.v.) enjoined to take, 2:172 [80-81]; 5:87-88 [372-373]; 6:118-119 [440-441]; specification of, 5:1 [325]; 5:4-5 [328-329]; 6:145 [453-454]; game of the sea is, 5:96 [377].
- Ḥalâl meat, see Ḥalâl food.
- Hâmân, as collaborator with Fir'awn (q.v.), 28:6 [1232]; 28:8 [1233]; 40:24 [1517]; 40:36 [1521]; arrogance and destruction of, 29:39040 [1278-1279].
- Hâmin (a pagan practice), 5:103 [380].
- Ḥanîf (true monotheist), Ibrâhîm (q.v.) was a, 2:135 [64]; 3:95 [193]; 6:78 [423]; 6:161 [462]; command to be, 10:105 [674]; 22:31 [1056]; 30:30-30-31 [1299-1230]; command to follow the *millah* of Ibrâhîm (q.v.) as a, 16:123 [870]; *Ahl al-Kitâb* (q.b.) commanded to be, 98:5 [2009].
- Happiness and sorrow. Allah gives, 53:43 [1725]; 53:48 [1726].
- Ḥarâm food, 2:173 [81]; 5:3 [327-328]; 6:119 [441]; 16:115 [867].
- Hârûn, relic of the progeny of, 2:248 [126]; Allah's *wahy* (q.v.) to, 4:163 [318]; was a Prophet, 6:84 [425]; 19:53 [964]; 37:114-122 [1448-1449]; appointed an assistant to Mûsâ (q.v.), 20:25-36 [981-982]; 23:45 [1086]; 25:35 [1148]; 26:13 [1164]; 28:34-35 [1244]; at the court of Fir'awn (q.v.), 7:122 [509]; 10:75 [664]; 20:42-70 [984-991]; 23:47 [1087]; 26:16 [1165]; left in charge of Banû Isrâ'îl (q.v.), 7:142 [517]; anger of Mûsâ (q.v.) with, 7:150-151 [521-522]; 20:92-94 [998-999]; Maryam (q.v.) descended from the family of, 19:28 [957]; along with

- Mûsâ (q.v.) the *Furqân* (q.v.) was given to, 21:48 [1026].
- Hârût and Mârût (two angels), at Babylon (q.v.), 2:102 [48].
- Hashr*, (see also Day of Resurrection/ Judgement), inevitability of, 2:202 [98]; 3:25 [164]; 3:158 [218]; 4:87 [4:77 [279-280]; 4:172 [322]; 5:96 [378]; 6:22 [399]; 6:38 [406]; 6:51 [410]; 6:72 [420]; 6:128 [445]; 10:28 [648]; 10:45 [653]; 15:25 [811]; 18:47 [928]; 19:68 [968]; 23:79 [1094]; 25:17 [1142]; 27:87 [1228]; 34:26 [1377]; 41:19 [1546]; 42:15 [1566]; 42:29 [1572]; 45:26 [1626]; 46:6 [1632]; 50:44 [1695]; 58:9 [1787]; 67:24 [1856]; 77:38 [1931].
- Hawâriyyûn*, see Disciples.
- Hâwiyah* (abyss of hell), 101:9-11 [2016].
- Hearing, Allah gives, 32:9 [1326]; 67:23 [1856]; 76:2 [1919].
- Hearts, the, Allah is All-Knowing of the secrets of, 31:23 [1319]; 39:7 [1483]; 40:19 [1516]; 57:6 [1769]; 64:4 [1831]; 67:13 [1853]; Allah creates/gives, 16:78 [853]; 23:78 [1094]; 32:9 [1326]; 67:23 [1856]; sin is incurred not by mistake but by what there purpose, 33:5 [1336]; questioned shall be about, 17:36 [884]; those who dispute about Allah's signs (q.v.) have arrogance (q.v.) in their, 40:56 [1529]; on the Day of Resurrection (q.v.) in commotion will be the, 79:8 [1941]; on the Day of Resurrection/Judgement (q.v.) exposed will be all that is in, 100:10 [2014].
- Heavenly bodies, all the, are each floating in an orbit, 36:40 [1418].
- Heaven/heavens, Allah has raised/created without pillars, 13:2 [763]; 31:10 [1313]; on the Day of Judgement changed will be, into other, 14:48 [803]; on the day of Resurrection (q.v.) folded will be, 39:67 [1504]; are created as seven ways, 23:17 [1078]; Allah has beautified and set towers in, 15:6 [809]; Allah has created seven, 65:1843; 78:12 [1934]; Allah has created seven, one above another, 67:3 [1850-1851]; 71:15 [1887]; are filled with strict guards/ blazing missiles, 72:8-9 [1892].
- Heavens, the, and Earth, the, there are clear signs about *tawhîd* (q.v.) in the creation of, 3:190-191 [231]; 10:6 [638]; 30:22 [1296]; 42:29 [1572]; are the creations of Allah (q.v.), 6:1 [391]; 6:73 [420]; 14:19 [792]; 14:32 [797]; 17:99 [905]; 20:4 [976]; 27:60 [1220]; 29:44 [1280]; 29:61 [1286]; 31:25 [1319]; 39:5 [1482]; 39:46 [1497]; 40:57 [1529]; 42:11 [1563]; 43:9 [1584]; Allah has not created for fun/in vain, 21:16-17 [1016]; 38:27 [1466]; Allah is the Lord of, 6:3 [392]; 13:16 [770]; 18:14 [914]; 19:65 [967]; 20:6 [977]; 21:56 [1027-1028]; 23:86-87 [1096]; 26:24 [1167]; 37:5 [1430-1431]; 38:27 [1466]; 38:66 [1475]; 43:82 [1603]; 44:7 [1607]; 44:38 [1613]; 45:36 [1630]; 78:37 [1938]; to Allah belongs the dominion of, 25:2 [1137]; 39:44 [1497]; 42:49 [1579]; 43:85 [1604]; 48:14 [1666]; 57:2 [1767]; 85:9 [1971]; to Allah belongs all that is/those are in, 22:64 [1068]; 23:84-85 [1095-1096]; 24:64 [1136]; 30:26 [1298]; 31:26 [1319-1320]; 34:1 [1367]; 42:4 [1560]; 43:85 [1604]; 53:31 [1722]; to Allah belong the treasures of, 63:7 [1817]; Allah created, and all that is between them, in "six" days, 7:54 [486-487]; 10:3 [636]; 11:7 [679]; 25:59 [1155]; 32:4 [1325]; 50:38 [1693]; 57:4 [1768]; there touched not Allah any weariness because of the creation of, and all that is between them, 50:38 [1693-1694]; are created for just cause/in truth, 15:85 [823]; 16:3 [828]; 30:8 [1291-1292]; 44:39 [1613]; 45:22 [1624-1625]; 46:3 [1631]; 64:3 [1831]; Allah has reduced to service all that is in, 45:13 [1621]; are created for a term specified, 45:3 [1631]; initially clogged were, 21:30 [1020]; there prostrate themselves to Allah whoever are there in, 13:15 [770]; there glorify Allah all those in, 17:44 [886]; 16:49 [843]; there proclaim the sanctity of Allah all that is in, 57:1 [1767]; 59:1 [1794]; 59:24 [1805]; 62:1 [1820]; there implore Allah all those in, 55:29 [1745]; Allah is Best Aware of those who are in, 17:55 [890]; Allah knows all that is in, 22:70 [1070]; 34:3 [1368]; 49:16 [1683]; 64:4 [1831]; there hides not from Allah anything in, 14:38 [800]; to Allah belongs/Allah knows the unseen of, 16:77 [852]; 35:38 [1403-1404]; 49:18 [1684]; to Allah belong the keys of, 42:12 [1564]; Allah has reduced to service for man all that is in, 31:20 [1317]; there cannot baffle Allah anything in, 35:44 [1407]; Allah will bring forth all that is in, 31:16 [1316]; Allah has secured against Satan (q.v.), 15:17 [809]; the imaginary deities are incapable of giving any provision from, 16:73 [850-851]; Allah is the *Nûr* (q.v.) of, 24:35 [1120-1121]; on the Day of Resurrection (q.v.) terrified will be all those in, 27:87 [1228]; declined the trust offered by Allah, 33:72 [1365]; there are signs (q.v.) for the believers in the creation of, 45:3 [1618]; to Allah belong the hosts of, 48:4 [1662]; 48:7 [1663]; without Allah's sanction man (q.v.) and jinn (q.v.) cannot pass through the zones of, 55:33 [1745-1746].
- Hell, many of men and jinn are created for, 7:179 [535]; Allah will fill with men and jinn, 11:119 [720]; 72:15 [1893]; has seven gates, 15:44 [815]; the abode of the disbelievers (q.v.) will be, 17:97 [905]; the abode of the arrogant will be, 39:60 [1502]; is the abode of those who turn away arrogantly from worshipping Allah, 40:60 [1530]; evil as an abode is, 25:66 [1158]; on the Day of Judgement exposed to the view of the misguided ones will be, 26:91 [1178]; 79:36 [1945]; the punishment of the sinful (q.v.) will be, 36:63-64 [1424]; 43:74-77 [1601-1602]; punishment of Satans

- (q.v.) will be, 67:5 [1851]; punishment of the disbelievers/unbelievers will be, 77:29-33 [1930]; 83:16-17 [1962]; the abode of the transgressors (q.v.) will be, 78:21-26 [1936]; those who disobey the Messenger (q.v.) shall have, 72:23-24 [1895-1896]; dreadfulness of, 67:7-8 [1852] mutual recrimination of the inmates of, 38:60-64 [1474]; 40:47-48 [1526]; there equalize not the inmates of *jannah* (q.v.) and the inmates of, 39:24 [1490]; 59:20 [1803]; on the Day of Judgement (q.v.) the disbelievers (q.v.) will be conducted in groups towards, 39:71-72 [1506-1507]; the inmates of, will pray for lightening of the punishment for a day, 40:49-50 [1527]; those who take the Qur'ân (q.v.) in jest shall have the punishment of, 45:9-10 [1620]; for the *munâfiqûn* (q.v.) will be the punishment of, 48:6 [1662-1663]; will be the destination of the Jewish conspirators against the Messenger (q.v.), 58:8 [1786-1787]; on the Day of Judgement more inmates will be wanted by, 50:30 [1691-1692]; is bad as the destination, 64:10 [1834]; angels in charge of, 66:6 [1846]; angels as sentinels over, 74:30-31 [1907-1908]; man and stones will be fuel of, 2:24 [12-13]; 66:6 [1846]; some description of, 74:27-29 [1907]; 74:35 [1909]; 88:5-7 [1980-1981]; shall be the abode of those that transgress and prefer the worldly life (q.v.), 79:36-39 [1945]; on the Day of Resurrection set ablaze will be, 81:12 [1954]; those who avoid the Qur'ân (q.v.) shall enter, 87:11-13 [1978-1979]; will be the abode for those whose scales (q.v.) become light on the Day of Judgement (q.v.), 101:8-11; man will certainly see, 102:6 [2017].
- Hellfire, men and stones as fuel for, 2:24 [12-13]; 66:6 [1846]; punishment of the sinful in, 44:43-50 [1614-1615]; the calumniator (q.v.) and the slanderer (q.v.) shall be hurled into, 104:2-9 [2020-2021].
- Helpers, Allah is pleased with the foremost and first ones of, 9:100 [620-621]; love and selflessness of, in respect of the emigrants (q.v.), 59:9 [1798-1799]; believers enjoined to be, of Allah, 61:14 [1818-1819].
- Hereafter, the, a characteristic of the *muttaqûn* (q.v.)/believers/righteous (q.v.) is belief in, 2:4 [5]; 27:3 [1203]; 31:4 [1311]; reflection about, advised, 2:219-220 [107]; is better for the *muttaqûn* (q.v.), 4:77 [275]; 7:169-170 [531-532]; 43:35 [1591]; best will be the abode for the *muttaqûn* (q.v.) in, 16:30-32 [836-837]; those who believe not in, set partners with Allah, 6:150 [455]; the polytheists/unbelievers' (q.v.) disbelief in, 36:45-46 [1419-1420]; 41:7 [1542]; 45:24-25 [1625-1626]; 74:53 [1911]; those who believe not in, refuse to acknowledge *tawhîd* (q.v.), 16:22 [833]; those who believe not in, stray away from the way, 23:74 [1093]; the transgressors (q.v.) are unbelievers in, 7:45 [482]; their deeds will be in vain who do not believe in, 7:147 [520]; Allah increases the tilth for him who is wont to desire the tilth of, 42:20 [1568]; those who desire only the worldly life (q.v.) shall have nothing for them in, 11:15-16 [682-683]; 42:20 [1568]; there is a sign in the destruction of the previous unbelieving nations for those who fear the retribution in, 11:103 [714]; for the believers the best is the reward of, 12:57 [743]; severer/more disgraceful for the disbelievers (q.v.) will be the punishment of, 13:34 [779]; 20:127 [1008]; 39:26 [1491]; 41:16 [1545]; 68:33 [1864]; the unbelievers (q.v.) prefer worldly life (q.v.) to, 14:3 [785]; 16:107 [864]; the unbelievers' neglect of, 75:21 [1916]; evil will be for those who do not believe in, 16:60 [846]; painful punishment for those who do not believe in, 17:10 [875-876]; 27:4-5 [1203]; losers will be the disbelievers (q.v.) in, 16:109 [864-865]; their striving will be appreciated who desire, 17:19 [879]; greater in ranks is, 17:21 [879]; is the life, 29:64 [1288]; whoever is blind (to Allah's guidance) in this world will be blind in, 17:72 [896-897]; man's knowledge fails to comprehend, 27:66 [1223]; man (q.v.) is heedless about, 30:7 [1291]; is the abode of stability, 40:39 [1523]; angels (q.v.) are friends of the believers (q.v.) in, 41:31 [1550-1551]; is better than the enjoyment and ornament of the worldly life (q.v.), 43:35 [1591]; is the best and most enduring, 87:17 [1979]; there is punishment and Allah's forgiveness in, 57:20 [1776]; to Allah belong the worldly life and, 92:13 [1996].
- Hijr, al- (see also Şâlih and Thamûd), *sûrat*, [806-826]; disbelief in the Messengers by the people of, 15:80-82 [822-823]; destruction of the people of, 15:83-84 [823].
- Hijâb, waiver of the restriction of, in respect of the blind (q.v.), 24:61 [1132]; injunction about, 33:53 [1359]; 33:59 [1361-1362]; rules of, 33:55 [1359-1360].
- Hijrah, hope for Allah's mercy for those who make, 2:218 [106]; reward for those who make, 3:195 [233]; 4:100 [287-288]; 16:41 [841]; rewards for those who make, and die or are killed in the way, 22:58-59 [1066]; punishment for wilful defaulters in making, 4:97 [286-287]; exception for those who are unable to make, 4:98-99 [287]; those who make, are patron-friends of one another, 8:72 [573-574]; greater status of those who make, in the way of Allah (q.v.), 9:20 [584-585]; command given to the Messenger of Allah (q.v.) for, 17:80 [899]; reference to the Messenger's (q.v.) stay in the cave of Thawr mountain during the, 9:40 [594-595]; Allah's forgiveness for those who made, 16:110 [865]; to make, if prevented from worshipping Allah, 29:56 [1285]; encouragement for, 29:60 [1286].

- Hikmah*, the Messenger (q.v.) taught, 62:2 [1820];
- Homes, prohibition of the pre-Islamic practice of entering by the back-doors of, 2:189 [91].
- Homosexuality, indulgence of the people of Lût (q.v.) in, 26:165-167; 27:54-55; 1218; 29:28-29 [1274-1275].
- Honey, is Allah's provision of cure for man from bees (q.v.), 16:68-69 [848-849]; in the *jannah* (q.v.) there will be rivers of, 47:15 [1652].
- Horse, the, is Allah's grace for man's benefit, 16:8 [829];
- Hosts, the, account of, 85:17-18 [1973].
- Hour, the, see Resurrection.
- House, prohibition to enter without permission other's, 24:27-28 [1115].
- Hûd, *sûrat*, [677-721]; messengership of, to the 'Âd (q.v.) people, 7:65-72 [491-493]; preaching of *tawhid* by, 11:50-52 [695-696]; 26:124-135 [1184-1185]; 46:21 [1639-1640]; rescuing of, and his followers, 7:72 [493-494]; 11:58 [698]; punishment and destruction of the people of, 7:71-72 [493-494]; 9:70 [607]; 11:58-60 [698-699]; 26:136-139 [1186]; the Madyan (q.v.) people reminded of the fate of the people of, 11:89 [710].
- Hudaybiyah, allusion to the Covenant (q.v.) made at, 5:7 [331-332]; reference to the treaty of, 48:1 [1661]; 48:4 [1662]; 48:25-26 [1671-1673]; reference to the *bay'at al-Ridwân* (q.v.) at, 48:10 [1664]; the bedouin (q.v.) Arabs' plea for not joining the campaign to, 48:11 [1665].
- Hudûd, of Allah, not to transgress, 2:187 [90]; 2:229-230 [113-114]; a characteristic of the believers is to uphold, 9:112 [526-627]; he wrongs himself who transgresses, 65:1 [1837].
- Hudûd (legal punishment); for adultery (q.v.), 4:15 [244-245]; 4:25 [251]; 24:2-4 [1105-1106]; for making false accusation (q.v.) against chaste women (q.v.), 24:4 [1106-1107]; for *zihâr* (q.v.), 58:3-4 [1783-1784].
- Humble, the, Allah's forgiveness and reward for, 33:35 [1349-1350].
- Hunayn, Allah's help at the battle of, 9:25-26 [586-587];
- Hunting, forbidden in the state of *Thrâm* (q.v.), 5:1 [325-326]; 5:96 [378]; expiation for, in the state of *Thrâm*, 5:95 [376-377]; of sea animals permitted, 5:96 [377].
- Hâr, in *jannah* (q.v.) the *muttaqûn* (q.v.) will be paired/married with, 44:55 [1616]; 52:20 [1710]; 55:72, 74 [1751-1752]; 56:22-23 [1756].
- Hurûf, *al*-, *al-muqatta'ah*, see Disjoined letters.
- Husband, shares of, in the inheritance (q.v.), 4:12 [242]; reconciliation between wife (q.v.) and, 4:35 [256]; 4:128 [300-301]; prohibited to keep a wife (q.v.) suspended, 4:129 [301].
- Ĥutamah (a special hell), the calumniator (q.v.) and the slanderer (q.v.) shall be hurled into the, 104:2-9 [2020-2021].
- Hypocrites, the, see *Munâfiqûn*.
- Iblis, declines to prostrate himself to Adam (q.v.)/man (q.v.), 2:34 [18]; 7:1-12 [468]; 15:31-33 [813]; 17:61 [893]; 18:50 [930]; 20:116 [1005]; 38:74 [1476]; banishment from heaven of, 7:13 [468-469]; 7:18 [470]; 15:34-35 [813-814]; 38:75-78 [1477]; promises to lead astray man, 7:14-17 [469-470]; 15:36-40 [814]; 17:62 [893]; 38:79-83 [1477-1478]; is an enemy of man, 18:50 [930]; 20:117 [1005]; hell will be the appointed place for those who follow, 15:42-43 [815]; 17:63 [893]; 26:95 [1179]; 38:84-85 [1478]; the people of Saba' (q.v.) were deluded by, 34:20 [1375].
- Ibrâhîm, *sûrat*, [784-805]; fulfilment of Allah's words by, 2:124 [58-59]; given commission to purify the Ka'ba (q.v.), 2:125 [59]; 22:26 [1054]; raising of the foundations of the Ka'ba (q.v.) by, 2:127 [60]; prayer of, to be a Muslim (q.v.), 2:128 [61]; prayer of, to raise a Messenger from among his progeny at Makka (q.v.), 2:128 [61]; Prophets from the progeny of, 19:58 [965]; 57:26 [1779]; Allah's raising of Prophets from among the family of, 3:33 [168]; 4:54 [264]; 6:84-90 [425-427]; 19:49-50 [963]; 29:27 [1274]; *millah* (religion) of, 2:130 [62]; 2:135 [64]; 6:161 [462]; Islam is the *millah/dîn* (q.v.) of, 22:78 [1073]; 42:13 [1564]; command to follow the *millah* of, 2:130 [62]; 3:95 [193]; 4:125 [299]; 16:123 [870]; is a friend of Allah, 4:125 [299]; was a Muslim (q.v.), 2:131 [62]; 2:133 [63]; 2:136 [64]; 3:67 [181]; was a *hanîf* (q.v.), 2:135 [64]; 3:95 [193]; 6:78 [423]; 6:161 [462]; 16:120 [869]; was a model leader, 16:120 [869]; is an excellent model for the believers, 60:4 [1808]; 60:6 [1809]; was a Messenger, 16:121-122 [869]; 21:51 [1026]; 37:83 [1443]; 38:45-47 [1471]; 57:26 [1779]; enjoining of Islâm (q.v.) to his sons by, 2:132 [62-63]; was neither a Jew nor a Christian, 2:140 [66]; 3:67 [182]; was most forbearing, most submissive, 11:75 [704]; argument of the king [Namrûdh] about Allah with, 2:258 [133-134]; shown how Allah gives life to the dead, 2:260 [135-136]; untenability of the claim by *Ahl al-Kitâb* (q.v.) of affinity with, 3:65-67 [181]; those who are closest to, 3:68 [182]; Muslims must believe in what was sent down to, 3:84 [188-189]; Allah's *wahy* (q.v.) to, 2:163 [317]; preaching of *tawhid* (q.v.) to his father 'Âzar (q.v.)/people by, 6:74 [421]; 19:41-45 [960-962]; 29:16-17 [1270-1271]; 37:85-87 [1443-1444]; 43:26-27 [1588-1589]; prayers of, 26:83-87 [1177-1178]; 21:52-56 [1027-1028]; 26:77-82 [1176-1177]; 60:4 [1808]; severance of relationship with his people by, for their polytheism, 60:4 [1808];

- exposure of the fallacy of idol worship by, 21:57-64 [1028-1029]; 26:69-77 [1175-1176]; 29:25 [1273-1274]; 37:91-96 [1444-1445]; rejection of the message by the father/people of, 19:46 [962]; exposure of the fallacy of Astral religion (q.v.) by, 6:76-78 [422-423]; 37:88-89 [1444]; disputation of his people about Allah with, 6:79-83 [423-425]; attempt of his people to burn, 21:65-68 [1029-1030]; 29:24 [1273]; 37:97-98 [1445]; Allah's saving of, from fire, 21:69-71 [1030-1031]; 29:24 [1273]; disbelieved the people of, 22:43 [1061]; punishment of the people of, 9:70 [607]; asking of forgiveness for his father by, 9:114 [627]; 19:47 [962]; 26:86 [1178]; 60:4 [1808]; good tidings of Ishâq (q.v.) and Ya'qûb (q.v.) to be born given to, 11:69-73 [702-704]; 37:112 [1447]; Allah's gift of Ishâq and Ya'qûb to, 21:72 [1031]; 29:27 [1274]; Allah's gift of Ismâ'il (q.v.) and Ishâq (q.v.) to, 14:39 [800-801]; good tidings of a son to be born given to, 15:51-56 [816-818]; 37:100-101 [1445-1446]; 51:28-30 [1700-1701]; sacrificing of his son by, 37:102-109 [1446-1447]; story/argument of, with the angel messengers sent to the people of Lût (q.v.), 11:11-74-76 [704-705]; 29:31-32 [1275-1276]; 51:24-36 [1699-1702]; a forefather of Yûsuf (q.v.); 12:6 [724]; Yûsuf (q.v.) followed the *millah* of, 12:38 [736]; prayer for Makka made by, 14:35 [799]; 14:37 [799-800]; settlement of his progeny at Makka (q.v.) by, 14:37 [799-800]; attention drawn to the scriptures given to Mûsâ (q.v.) and, 53:36 [1724]; the message of Islam (q.v.) is in the scripture of, 87:18-19 [1979];
- '*Iddah* (see also Divorced women), prescribed period of, for divorced women (q.v.), 2:228 [111-112]; for widow, 2:234 [117-118]; for those who have not menstruated/have no hope of menstruation, 65:4 [1839]; for pregnant women, 65:4 [1839].
- Idols, prohibition of the worship of, 5:90 [374]; Ibrâhîm's prayer to Allah to keep him and his sons away from, 14:35 [799]; have been the cause of misleading many, 14:36 [799]; command to avoid the filth of the, 22:30 [1056].
- Idris, was a Prophet, 19:56-57 [965]; was persevering and righteous, 21:85-86 [1035-1036];
- '*Ihrâm*, hunting (q.v.) forebidden in the state of, 5:1 [325]; 5:96 [378]; expiation for hunting in the state of, 5:95 [376-377];
- '*Ifk*, see Calumny/'*Â'ishah*.
- '*Ikhlâs*, *al-* (Sincerity), *sûrat*, 112 [2029];
- '*Ilâ'*, see Oath.
- Illiterate, the, see 'ummîy.
- '*Illiyân*, 83:18-19 [1962-1963].
- Ilyâs, was a Prophet/Messenger, 6:85 [425]; 37:123 [1449]; preaching of *tawhîd* (q.v.) by, 37:124-132 [1449-1451].
- Images, see Idols.
- '*Imân*, Allah endeared and adorned, to the believers (q.v.), 49:7-8 [1678-1679]; bad is *fisq* after, 49:11 [1681]; lack of, among the bedouins (q.v.), 49:14 [1682]; is Allah's favour and *ni'mah* (q.v.), 49:8 [1679]; 49:17 [1684]; emphasis on, 90:17 [1991].
- Impartiality, command to adjudicate with, 4:58 [266].
- Impurity, injunction to take full bath [q.v.] on being in a state of, 4:43 [259].
- '*Imrân*, Allah's selection of Prophets from among the family of, 3:33 [168]; prayer of the wife of, 3:35-36 [168-169].
- Individual, creation and resurrection (q.v.) is as one, 31:28 [1320].
- Individual accountability, see Accountability.
- Inheritance, rules of, 4:7-12 [239-244]; 4:176 [323-324]; blood relations are closer to one another in respect of, 33:6 [1336-1337]; not to arrogate to oneself the rights of others in, 89:19 [1987].
- Injil*, sending down of, by Allah, 3:2 [154]; knowledge given to 'Isâ (q.v.) of, 3:48 [174]; given to 'Isâ (q.v.), 57:27 [1779]; confirmed what was before it of the *Tawrah* (q.v.), 5:46 [352]; Christians (q.v.) asked to adjudicate by what is in, 5:47 [353]; *Ahl al-Kitâb* (q.v.) called upon to act according to, 5:66 [362]; Prophethood of Muhammad (q.v.) foretold in, 7:157 [525]; reward for *jihâd* (q.v.) in, 9:111 [625-626]; model of the believers in, 48:29 [1775].
- Injunctions of Allah, the, see *Hudûd*.
- Insult, prohibition to, by calling nicknames (q.v.), 49:11 [1681].
- Intelligence, there but take heed the possessors of, 39:9 [1485]; those who follow the Qur'ân (q.v.) and *sunnah* have, 39:18 [1487]; there is in the withering of the corn-fields a reminder for those who have, 39:21 [1489].
- Intercession, on the Day of Judgement (q.v.) there shall not avail anyone's, 2:123 [58]; 74:48 [1911]; on the Day of Judgement there shall not avail anyone's, except with Allah's leave, 20:109 [1003]; 53:26 [1721]; to Allah belongs altogether, 39:44 [1497]; 53:25 [1721]; the imaginary deities have no power of, 43:86 [1604]; 53:24 [1721].
- Intercessor, there can be no, except with Allah's permission, 10:3 [636]; 19:87 [973]; 21:28 [1019]; 26:100 [1180]; 34:23 [1376]; the polytheists' (q.v.) supposed deities shall not/cannot be, 30:13 [1293-1294]; 36:23 [1414]; 39:43 [1496]; there is no, besides Allah, 32:4 [1325].
- Intoxication, prohibition to approach *salâh* (q.v.) in a state of, 4:43 [259];
- Iron, Allah has sent down, for the uses of mankind, 57:25 [1778];
- '*Isâ* (ibn Maryam); giving of clear signs to, 2:87 [41]; 2:253 [129]; was a Muslim, 2:136 [64]; 3:52 [176];

- Islam is the *dīn* (q.v.) of, 42:13 [1564]; aided with *Rūh al-Quds* (q.v.), 2:87 [41]; 2:253 [129]; 5:110 [384-385]; good tidings given to Mryam (q.v.) of, 3:45-46 [173-174]; 19:16-21 [954-955]; birth of, 19:22-28 [956-957]; speaking while in the cradle by, 19:29-33, [957-958]; knowledge of the *Tawrah* (q.v.) and *Injil* given to, 3:48 [174]; 5:46 [352]; 5:110 [385]; was given the Book, 19:30 [958] was but a Messenger/Prophet, 5:75 [367]; 6:85 [425]; 19:30 [958]; 43:63 [1598-1599]; 57:27 [1779]; 61:6 [1815]; covenant taken by Allah from, 33:7 [1337]; was a servant of Allah, 19:30 [958]; 43:57 [1597]; was a sign for all beings, 21:91 [1037]; 23:50 [1087-1088]; *salāh* and *zakāh* enjoined on, 19:31 [958]; was sent as Messenger to Banū Isrā'īl (q.v.), 3:49 [174]; 4:171-172 [321-322]; 43:59 [1597]; miracles caused to happen at the hands of, 3:49 [174-175]; 5:110 [385]; confirmation of the previous Books by, 3:50 [175]; 61:6 [1815]; preaching of *tawhīd* (q.v.) and worship of Allah Alone by, 3:51 [176]; 5:72 [366]; 9:31 [589-590]; 43:64 [1599]; conspiracy against, 3:54 [177]; falsity of the claim of *Ahl al-Kitāb* (q.v.) to have killed, 4:155 [315]; raising of, to the heaven, 3:55 [177]; 4:156 [315]; 5:117 [389]; the creation of, is like the creation of 'Ādam (q.v.): 3:59 [178-179]; Muslims must believe in what was sent down to, 3:84 [188-189]; Allah's *wahy* (q.v.) to, 4:163 [318]; they are *kāfirs* (q.v.) who deify, 5:17 [337]; 5:72 [365]; cursed were those who disbelieved of Banū Isrā'īl (q.v.) by the tongue of, 5:78 [368]; prayer of, for a table from heaven (q.v.), 5:114 [387]; denial of, to have asked anyone to take him and his mother as two gods, 5:116-117 [388-389]; the Christian's (q.v.) calling him son of Allah, 9:30 [589]; the Makkan unbelievers' disputation with the Messenger of Allah (q.v.) about, 43:57-58 [1597]; is an indication of the Hour of Resurrection (q.v.), 43:63 [1598]; monasticism (q.v.) was an innovation made by the followers of, 57:27 [1779]; prophecy of, about the coming of the Messenger Ahmad (q.v.), 61:6 [1815-1816].
- Ishāq, was a Muslim, 2:133 [63]; 2:136 [64]; was neither a Jew nor a Christian, 2:140 [66]; Muslims must believe in what was sent down to, 3:84 [188-189]; Allah's *wahy* (q.v.) to, 4:163 [318]; was a Prophet, 6:84 [425]; 19:49 [963]; 21:73 [1031]; 37:113 [1448]; 38:45-47 [1471]; good tidings given to Ibrāhīm (q.v.) of, 11:69-73 [702-704]; was a forefather of Yūsuf (q.v.) 12:6 [724]; Yūsuf (q.v.) followed the *millah* of, 12:38 [736]; Allah's gift of, to Ibrāhīm (q.v.) in spite of his old age, 14:39 [800-801]; 29:27 [1274]; 21:1031].
- Islām, of Ibrāhīm (q.v.), 2:131 [62]; is the *dīn* (q.v.) of Nūh (q.v.), Ibrāhīm (q.v.), Mūsā (q.v.) and 'Isā (q.v.), 42:13 [1564]; 87:19-19 [1979]; enjoining of, by Ibrāhīm and Ya'ūb (q.v.) to their sons, 2:132 [62-63]; the religion of all the Prophets was, 2:136 [64]; 4:26 [252]; is the continuation and completion of the messages delivered to all previous Prophets, 4:26 [252]; paternal religion as plea for not accepting, 2:170 [80]; 5:104 [381]; 7:70 [492-493]; 31:21 [1318]; 43:20-24 [15877-1588]; fear of the unbelievers of Makka (q.v.) for not accepting, 28:57 [1252]; command to enter in toto into, 2:208 [1000]; is the *dīn* (q.v.) to Allah, 3:19 [161]; 3:83 [188]; is the best *dīn* (religion), 4:125 [299]; is the perfected and approved *dīn*, 5:3 [328]; is the *dīn* (q.v.) of the truth, 61:9 [1817]; he who accepts, gets hold of the most reliable support, 31:22 [1318]; *Ahl al-Kitāb* (q.v.) and 'ummīyyūn (q.v.) invited to, 3:20 [162]; 4:47 [262]; no religion will be accepted by Allah other than, 3:85 [189]; Allah opens the heart of whomsoever He wills for, 6:125 [444]; he whose heart is opened to, is on a light from his Lord, 39:22 [1489]; command to adopt and follow, 6:153 [458]; 39:54 [1500]; 40:66 [1533]; is the *millah* of Ibrāhīm (q.v.), 6:161 [462]; worst transgressor (q.v.) is he who forges a lie against Allah when called to, 61:7 [1816]; the unbelievers' plot against, 86:15 [1976].
- Ismā'īl, commission to purify the Ka'ba (q.v.) given to, 2:125 [59]; raising of the foundations of the Ka'ba (q.v.) by, 2:127 [60]; prayer of, to raise a Messenger from among his progeny at Makka (q.v.), 2:128 [61]; was a Muslim (q.v.), 2:133 [63]; 2:136 [64]; was neither a Jew nor a Christian, 2:140 [66]; Muslims must believe in what was sent down to, 3:84 [188-189]; Allah's *wahy* (q.v.) to, 4:163 [317]; was a Messenger /Prophet, 6:86 [426]; 19:54-55 [964]; 38:48 [1471]; settling of, at Makka, 14:37 [799-800]; Allah's gift of, to Ibrāhīm (q.v.) in spite of his old age, 14:39 [800-801]; was persevering and righteous, 21:85-86 [1035-1036]; Ibrāhīm's (q.v.) sacrificing of, 37:100-110 [1446-1447].
- Isrā', *al-, sūrat*, [872-909]; of the Messenger (q.v.), 17:1 [872].
- Isrā'īl, Children of, See Banū Isrā'īl.
- I'itāf, going in to wives not lawful while in the state of, 2:187 [90].
- Jāhiliyyah, the custom of setting apart crops for Allah and the imaginary deities during, 6:135 [448-449]; killing of female children during, 6:137 [449]; 6:140 [450-451]; tabooing of certain livestock (q.v.) during, 5:103 [380]; 6:138-139 [449-450]; 6:143-144 [452-453]; allusion to the heat of, in connection with the treaty of Hudaibiyah (q.v.), 48:26 [1672].
- Jālūt, see Goliath.
- Jannah (see also, believers, rewards for), good news of, for the believers (q.v.), 2:25 [13]; 41:30-32

- [1550-1551]; 42:23 [1570]; ousting of Adam (q.v.) from, 2:35-36 [18-19]; struggles and sacrifices required to attain, 2:214 [103]; inmates of hell will be asked about their position by the inmates of, 7:44 [482]; 74:40-42 [1910]; the men of *al-'a'râf* (q.v.) will greet the inmates of, 7:46 [482-483]; prayer for food and drink made by the inmates of hell to the inmates of, 7:50-51 [484-485]; description of, 19:62 [966-967]; 29:58 [1285-1286]; 35:35 [1402]; 47:15 [1652]; 55:46, 48, 50, 52, 54, 56, 58, [1748-1749]; 55:62, 64, 66, 68, 70, 72, 74, 76 [1750-1752]; 88:11-16 [1981-1982]; best in abode will be the inmates of, 25:24 [1145]; on the Day of Judgement brought near for the *muttaqûn* (q.v.) will be, 26:90 [1178]; 81:13 [1954]; rewards and enjoyment for the *muttaqûn* (q.v.)/those who fear their Lord in, 44:51-57 [1615-1616]; 50:31-35 [1692-1693]; 51:15-16 [1698]; 52:17-20 [1709-1710]; 54:54-55 [1739-1740]; 55:46, 48, 50, 52, 54, 56, 58 [1748-1749]; 55:62, 64, 66, 68, 70, 72, 74, 76 [1750-1752]; 77:41-44 [1931-1932]; 78:31-36 [1937-1938]; rewards and enjoyment for the foremost (q.v.) of the believers (q.v.) in, 56:10-26 [1754-1757]; 56:88-89 [1765-1766]; rewards and enjoyment for the Companions of the Right (q.v.) in, 56:27-40 [1757-1758]; 56:90-91 [1766]; 69:19-24 [1871-1872]; rewards and enjoyment of the righteous (q.v.) in, 76:5-6 [1920]; 76:11-18 [1921-1922]; 89:27-30 [1988]; rewards of, for those who participate in *jihâd* (q.v.), 61:12-13 [1818]; those who are killed in *jihâd* (q.v.) in the way of Allah shall have, 47:4-6 [1649]; those who believe and do the good deeds (q.v.) shall have, 29:58 [1285-1286]; 40:40 [1524]; 42:22 [1569]; 43:69-70 [1600]; 46:13-14 [1635-1636]; 47:12 [1650-1651]; 48:5 [1662]; 98:7-8 [2010]; enjoyment of the believers/ inmates of, 36:55-58 [1422-1423]; 37:40-50 [1437-1438]; 38:49-54 [1472-1473]; 43:71-73 [1600-1601]; 52:21-28 [1710-1712]; 57:12 [1771-1772]; 64:9 [1833]; 65:11 [1843]; those who are constant in their *salâh* (q.v.) shall have, 70:20-23, 34, 35 [1880, 1882]; those who recognize in their wealth the right of the baggar (q.v.) and the deprived shall have, 70:24-25, 35 [1880, 1882]; those who believe in the Day of Judgement (q.v.) and fear Allah's punishment shall have, 70:26-27, 35 [1880, 1882]; those who guard their private parts shall have, 70:29-30, 35 [1881, 1882]; those who fulfil their trusts (q.v.) and covenant (q.v.) shall have, 70:32, 35 [1881, 1882]; those who are upright in their testimony (q.v.) shall have, 70:33, 35 [1881-1882]; there equalize not the inmates of hell (q.v.) and the inmates of, 39:24 [1490]; 59:20 [1803]; on the Day of Judgement (q.v.) the *muttaqûn* (q.v.) will be conducted in groups into, 39:73 [1507]; on the Day of Judgement (q.v.) a group will be in the blazing fire and a group will be in, 42:7 [1562]; command to vie with one another for, 57:21 [1776]; shall be the abode of those who fear the day of Judgement and prevent their selves from whims, 79:40-41 [1945-1946].
- Jannât 'Adn* (Gardens of Eternity), for those who are fearful of Allah and are repentant (q.v.), 19:6-63 [966-967]; for those who participate in *jihâd* (q.v.), 61:12 [1818]; for those who believe and do the good deeds (q.v.), 98:7-8 [2010].
- Jannât al-Na'im* (the Gardens of Bliss), the foremost (q.v.) of the believers (q.v.) will be in, 56:10-26 [1754-1757]; 56:88-89 [1765-1766]; for the *Muttaqûn* (q.v.) will be, 68:34 [1864].
- Jews, the (see also *'Ahl al-Kitâb*, Banû Isrâ'îl), 2:62 [30]; supposition of, that Paradise will be exclusively for, 2:97 [45]; 2:111 [53]; saying of, that they are sons of Allah, 5:18 [338]; wrong assumption of, that they are the friends of Allah, 62:6-7 [1822]; disrespectful address to the Messenger of Allah by, 2:104 [49]; 4:46 [261]; denunciation of the Christians (q.v.) by, 2:113 [53-54]; will never be happy unless their religion is followed, 2:120 [56-57]; a trial for, 2:243 [122]; tampering with the Book of Allah by some of, 3:78 [186]; 4:46 [261]; 5:41, 43 [348, 350]; improper remarks about Allah made by, 3:181 [227]; 5:64 [361]; killing of the Prophets (q.v.) by, 2:61 [29]; 2:87 [41]; 2:91 [43-44]; 3:21 [163]; 3:112 [199-200]; 3:181, 183 [227, 228]; the curse of Allah is on some of, 4:46 [261]; 4:52 [264]; self-vindication by, 4:49-50 [263]; belief in the false god by some, 4:51 [263]; preventing others from the way of Allah by, 4:160 [316]; taking of usury (q.v.) by, 4:161 [316]; rules of *qisâs* (q.v.) in the *Tawrah* (q.v.) for, 5:45 [351-352]; and Christians (q.v.) are friends of one another, 5:51 [355]; making mischief in the land by, 5:64 [362]; no fear for those who believe of, 5:69 [364]; fiercest in hostility to the believers are, 5:82 [370]; foods unlawful for, 6:146 [454]; 16:118 [868]; 'Uzayr (q.v.) called son of Allah by, 9:30 [589]; rabbis and monks taken as lords by, 9:31 [589]; disagreement about the Sabbath (q.v.) among, 16:124 [870]; on the day of Judgement Allah will judge between the believers, (q.v.), the Sâbiens (q.v.), the Majûs (q.v.), the polytheists (q.v.) and, 22:17 [1050-1051]; are in doubt about the *dîn*, 42:14 [1565]; relationship of the *Munâfiqûn* (q.v.) with, 47:26 [1656]; secret conferring and enmity against the Messenger (q.v.) by the Madinan, 58:8 [1786-1787]; breach of covenant and treachery by the Madinan, 8:57-58 [568].
- Jibrîl, antipathy of Banû Isrâ'îl (q.v.) towards, 2:97-98 [46]; comes down by Allah's command, 19:64 [967]; *wahy* (q.v.) to the Messenger (q.v.) was brought by,

- 53:3-5,10 [1717-1718]; the Qur'ân was taught/brought by, 53:5-6 [1718]; 69:40 [1874]; 81:19-21 [1955]; was seen in his actual form by the Messenger (q.v.), 53:6-13 [1718-1719]; 81:23 [1956]; was seen in his actual form for a second time near *sidrat al-muntahâ* (q.v.), 53:13-18 [1719]; is the helper of the Messenger (q.v.), 66:4 [1845]; ascends to Allah in a day (q.v.) equivalent to fifty thousand years, 70:4 [1877]; on the Day of Judgement (q.v.) there will stand up in rows the angels (q.v.) and, 78:38 [1938]; descent of, by Allah's command in the Night of Decree (q.v.), 97:4 [2007].
- Jihâd*, command for, against aggressors/in the way of Allah (q.v.) 2:190-191 [91-92]; 2:247 [122]; 4:71-76 [271-274]; 4:84 [278]; 5:35 [346]; 9:73 [609]; 9:123 [632]; 22:78 [1073]; permission given for those who are wronged to wage, 22:39-40 [1059-1060]; hope for Allah's mercy for the participants in, 2:218 [106]; 16:110 [865]; spending in the cause of, 2:245 [123]; believers (q.v.) are called upon to spend in, 47:38 [1660]; different ranks for participants and non-participants in, 4:95-96 [285-286]; those who make, are patron-friends of one another, 8:72 [573-574]; encouragement to go forth in, 9:38-39 [593-594]; 47:7 [1649]; 61:14 [1818-1819]; the saving trade is, 61:10-11 [1817]; *jannah* (q.v.) for those who are killed in, 47:4-6 [1649]; the evaders of, 9:90 [616]; those exempt from participating in, 9:91-92 [616-617]; 48:17 [1668]; rewards for participating in, 9:88-89 [615]; 9:111 [625-626]; 61:12-13 [1818]; not necessary for all believers (q.v.) to go for, 9:122 [631-632]; rules for confronting the enemy in, 47:4 [1648]; attitude of the *Munâfiqûn* (q.v.) to the command for, 47:20-22 [1654-1655]; Allah loves those who take part in, as a structure solidified, 61:4 [1814-1815]; command to wage, against unbelievers and *munâfiqûn* (q.v.) 66:9 [1848].
- Jinn*, *sûrat al-* [1890-1897]; are Allah's creation, 6:100 [433]; Satans (q.v.) of, 6:112 [438]; hellfire will be the punishment for the polytheists of men and, 7:38-39 [478-479]; 32:13 [1328]; many of, are created for hell, 7:179 [535]; the deviants of, will be fuel for hell, 72:15 [1893]; there are the righteous and the unrighteous among, 72:11 [1892]; there are Muslims (q.v.) and deviants among, 72:14 [1893]; are created of fire of hot wind, 15:27 [812]; are created from smokeless flame of fire, 55:15 [1743]; the polytheists' worship of, 34:40-41 [1383]; the polytheists' (q.v.) setting of, as partners of Allah, 37:158 [1454]; many of men seek refuge with, 72:6 [1891]; punishment became due on may who passed before of, 41:25 [1548]; 46:18 [1638]; there led astray many of, 41:29 [1550]; 72:6 [1891]; listening to the Qur'ân (q.v.), believing and preaching to their people by a group of, 46:29-32 [1643-44]; 72:1-11 [1890-1893]; 72:13-14 [1893]; Allah created not, but to worship Him, 51:56-7 [1705-1706]; are accountable to Allah, 55:31 [1745]; without Allah's sanction cannot pass through the zones of the heavens and the earth (q.v.), 55:33 [1745-1746]; on the Day of Judgement (q.v.) a flame of fire and molten brass will be discharged on, 5:35 [1746]; on the Day of Judgement interrogated will not be any man or, 55:39 [1747]; can neither baffle nor run away from Allah, 72:12 [1893]; command to seek refuge with Allah from the evil of, 114:1,6 [2031].
- Jizyah*, command to fight the unbelievers till they pay, 9:29 [588].
- Judges, prohibition to offer illegal gratification to, 2:188 [90].
- Judgement, (see also Day of Judgement), inevitability of, 39:46 [1497]; 39:69 [1505]; 39:75 [1508]; 51:6 [1697]; 51:23 [1699].
- Judiyy, the, settling of Nûh's Ark (q.v.) on, 11:44 [693];
- Jumu'ah*, al- (Friday), *sûrat*, [1820-1824]; believers are commanded to hurry to the congregational prayer of, 62:9 [1823]; trade and business transactions prohibited after the call to the prayer of, and until its conclusion, 62:9-10 [1823]; allusion to someone's leaving the prayer of, 62:11 [1824].
- Just, Allah loves the, 60:8 [1810].
- Justice, command to adjudicate with, 4:58 [266]; 5:42 [349-350]; 7:181 [536]; 38:26 [1466]; 42:15 [1566]; 49:9 [1680]; command to do, even against yourselves, parents and relatives, 4:135 [304]; 5:8 [332]; command to speak with, 6:152 [458]; 33:70 [1365]; a similitude for the one who enjoins, 16:76 [851-852]; Allah enjoins, 16:90 [857]; 57:25 [1778]; Allah decrees with, 40:20 [1516]; Allah will judge with, 39:69 [1505]; 39:75 [1508]; 40:78 [1537].
- Ka'ba, the, injustice of preventing people from worshipping Allah at, 2:114 [54]; painful punishment for preventing from, 22:25 [1053-1054]; Ibrâhîm (q.v.) and Ismâ'il (q.v.) given commission to purify, 2:125, 59; 22:26 [1054]; Ibrâhîm's (q.v.) and Ismâ'il's (q.v.) raising of the foundations of, 2:27 [60]; refixing of the *qiblah* (q.v.) towards, 2:142-145, 148-150 [67-71]; fighting (q.v.) prohibited by, 2:191 [92]; different rule of sacrifice for the dwellers near, 2:196 [95]; the first house (of worship) for mankind, 3:96 [193]; *Maqâm Ibrâhîm* (q.v.) at, 2:125 [59]; 3:97 [193]; pilgrimage (*hajj*) made incumbent to, 3:97 [194]; to sacrifice livestock during *hajj* (q.v.) near, 22:33-34 [1057]; command to circumambulate, during *hajj* (q.v.), 22:28 [1055]; is made inviolate/secure and a prop for mankind, 5:97 [378]; 106:4 [2023]; nature of the prayers of the unbelievers near, 8:35 [558-559]; polytheists (q.v.) are prohibited from attending to, 9:17 [583]; polytheists are not

- entitled to maintain, 9:19 [584]; Allah's foiling of the invasion of, by *'As-hāb al-Fil* (q.v.), 105:1-5 [2022]; command to worship the Lord of, 106:3-4 [2023].
- Kāfir** (see also Disbelievers/Unbelievers), the, Allah puts a seal/coverings on the hearts and ears of, 2:6 [6]; 17:46 [887]; 18:57 [933]; punishment of hellfire for, 2:39 [20]; 2:162 [76]; 3:10 [158]; 3:196-197 [233]; 4:169 [320]; 5:10 [333]; 5:37 [346]; 5:86 [372]; 7:36 [477]; 8:14 [551]; 13:5 [766]; 13:35 [780]; 14:17 [791-792]; 16:29 [836]; 17:8 [875]; 17:97 [905]; 18:29 [922]; 18:100-106 [946-948]; 22:51 [1063]; 22:72 [1071]; 24:57 [1130]; 29:54 [1284]; 29:68 [1289]; 30:16 [1294]; 35:36 [1402-1403]; 38:27 [1466]; 38:27 [1466]; 39:32 [1493]; 40:6 [1511]; 41:28 [1549]; 45:33-34 [1629]; 46:20 [1639]; 46:34 [1645]; 47:12 [1651]; 48:13 [1666]; 51:13-14 [1697-1698]; 57:19 [1775]; 64:10 [1833-1834]; 66:9 [1848]; 67:6-9 [1851-1852]; 76:4 [1919-1920]; 98:6 [2009]; agonizing/ severe/ debasing punishment for, 2:104 [49]; 3:4 [155]; 3:21 [163]; 3:56 [178]; 3:91 [191-192]; 4:37 [257]; 4:102 [290]; 4:151 [312]; 4:161 [316]; 4:173 [322]; 5:36 [346]; 5:73 [366]; 6:70 [419]; 9:3 [577]; 10:4 [637]; 13:34 [779]; 14:2 [785]; 16:85 [855]; 16:88 [856-857]; 19:79 [971]; 22:57 [1066]; 29:23 [1272-1273]; 33:8 [1337]; 33:64-66 [1363-1364]; 35:7 [1391]; 37:67-68 [1441]; 41:27 [1549]; 41:50 [1558]; 42:26 [1571]; 56:41-44 [1758-1759]; 56:51-56 [1760-1761]; 58:4 [1784]; 58:5 [1784]; 67:28 [1857]; on the Day of Judgement (q.v.) conducted in groups towards hell (q.v.) will be, 39:71-72 [1506-1507]; Allah's curse is on those who die as, 2:161 [75-76]; simile of, 2:171 [80]; 14:18 [792]; simile of the deeds of, 24:39-40 [1122-1123]; 25:23 [1145]; worldly life deceived/was embellished to, 2:212 [101]; 45:35 [1629]; embellished is their willingness to, 13:33 [779]; state of, on the Day of Resurrection (q.v.), 70:43-44 [1883]; the Day of Resurrection (q.v.) will be hard on, 74:9-10 [1905]; state of, on the Day of Judgement (q.v.), 3:106 [197-198]; 4:42 [259]; 29:55 [1285]; 33:67-68 [1364]; 34:31-33 [1379-1380]; 83:29-36 [1964-1965]; their wealth and children/friends will not avail them against Allah, 3:10 [157-158]; 3:116-117 [201-202]; 7:48 [483-484]; 69:28-29 [1873]; 69:35 [1874]; on the Day of Judgement (q.v.) no ransom will be accepted of, 3:91 [191-192]; 5:36 [346]; 13:18 [772]; on the Day of Judgement (q.v.) their excuses will not be of avail to, 66:7 [1847]; will not be allowed to make any amends, 45:35 [1629]; will not get any help against Allah's punishment in the hereafter (q.v.), 41:16 [1545]; 45:34 [1629]; 67:20 [1855]; 67:28 [1857]; 70:2-3 [1877]; will wish to be dust on the day of Judgement (q.v.), 78:40 [1939]; he who believes in part and disbelieves in part is indeed a, 4:150-151 [311-312]; those who deify *'Isā* (q.v.) are, 5:17 [337]; 5:72 [365]; those who do not judge according to what Allah has sent down are, 5:44 [351]; those who believe in the Trinity (q.v.) are, 5:73 [366]; will testify against themselves on the Day of Judgement (q.v.), 6:130 [446]; 7:37 [478]; ridiculing of the Messenger (q.v.) by, 21:36 [1022]; allegations against the Messenger (q.v.) made by, 25:4-5 [1138-1139]; 34:43 [1384]; 46:7-8 [1633]; conduct of, towards the Messenger (q.v.), 70:36-38 [1882]; demand for a miracle/ miracles (q.v.) from the Messenger made by, 25:8 [1140]; 13:27 [775-776]; no miracle will convince, 15:14-15 [809]; 30:58 [1309-1310]; 54:2 [1729]; conspiracy of, to kill or expel the Messenger (q.v.), 8:30 [557]; demand of, for immediate/ hastening punishment, 8:32 [557-558]; 22:47 [1062]; 29:53-54 [1284]; 46:22 [1640]; 51:14 [1698]; 51:59 [1706]; nature of the prayers of, near the Ka'ba (q.v.), 8:35 [558-559]; spending of wealth by, for preventing others from the Way of Allah (q.v.) 8:36 [559]; prevents others from the way of Allah, 14:3 [785]; command to fight the treaty violating leaders of, 9:12-15 [581-582]; command to fight, 66:9 [1848]; respite given by Allah to, 16:47 [842-843]; 19:75 [970]; 20:129 [1009]; 20:135 [1011]; 22:44 [1061]; 22:48 [1063]; 31:24 [1319]; 41:45 [1556]; 43:29 [1589]; 70:42 [1883]; 86:17 [1976]; there is an appointed time for the punishment of, 18:58-59 [933-934]; 20:129 [1009]; disbelief in the Resurrection (q.v.) by, 17:49-51 [888-889]; 18:36 [924]; 23:33-38 [1083-1085]; 34:3 [1368]; 34:7 [1369-1370]; 34:29 [1378]; 37:16-17 [1433]; 45:24-25 [1625-1626]; 45:31-32 [1628]; 64:7 [1832]; 67:25 [1856-1857]; arrogance of, 19:77-78 [971]; 34:35 [1381]; 35:43 [1406]; 38:2 [1459]; 39:59 [1502]; 46:10 [1634]; 46:20 [1639]; 56:47-48 [1759]; attitude of, to the recitation of the Qur'ān (q.v.), 22:72 [1071]; 41:26 [1549]; 45:31 [1628]; disbelief of, in the Qur'ān (q.v.) and other scriptures, 34:31 [1379]; 38:2 [1459]; allegations of, against the Qur'ān (q.v.), 46:11 [1635]; 69:41-47 [1874-1875]; disbelief in the Qur'ān (q.v.) will be a distress for, 69:50 [1876]; successful shall not be, 23:117 [1103]; losers will be, 29:52 [1284]; cannot frustrate/oustrip Allah's plans/ punishment (q.v.), 24:57 [1130]; 42:31 [1573]; 42:35 [1574]; 46:32 [1644]; 70:41 [1883]; command not to obey, 25:52 [1153]; those who reject the Book/Qur'ān (q.v.) are, 29:47 [1282]; there will not avail, their believing on the Day of Judgement (q.v.), 32:29 [1332-1333]; 34:52-54 [1387-1388]; on the day of Judgement (q.v.) overtaken with gloom will be the faces of, 80:40-42 [1952]; their unbelief increases them in naught but loss, 35:39 [1404]; Allah makes go in vain the deeds of, 47:8-9 [1649-1650]; disputing

- about Allah's signs (q.v.) by, 40:4 [1510]; 40:35 [1522]; will desire on the Day of Judgement to punish those who led them astray, 41:29 [1550]; turn away from what they are warned of, 45:3 [1631]; when they see the punishment it will seem to them that they had not lived except an hour of a day/for an evening or forenoon of a day, 46:35 [1645]; 79:46 [1946]; their believing on the day of resurrection will not avail, 47:18 [1654]; will be caught in their own trick, 52:42 [1714]; prophecy about the defeat and routing of the Makkans, 54:43-45 [1738]; intend to extinguish the light of Allah with their mouths, 32 [590]; 61:8 [1816]; are in delusion, 67:20 [1855]; persist in insolence, 67:21 [1856]; ridiculing of the believers (q.v.) by, 83:20-32 [1964]; are in the habit of disbelieving, 85:19 [1973];
- Kahf, al-, sūrat*, [910-949].
- Khandaq, the battle of, reference to, 33:9-20 [1338-1342]; Allah' sending of wind and troops during, 33:9 [1338]; the role of the *munāfiqūn* during, 33:12-20 [1339-1342]; attitude and role of the believers during, 33:22-23 [1343-1344]; repulsion of the confederates at, 33:25 [1344]
- Khawlah bint Tha'labah, allusion to the case of, see Arguing Lady.
- Khaybar, foretelling of the conquest of, 33:27 [1345]; role of the *munāfiqūn* (q.v.) to the expedition to and regarding the booties of, 48:15 [1667]; 48:20 [1669]; conquest and capture of the booty (q.v.) of, 48:18-20 [1669-1670].
- Khiḍr, story of the journey of Mūsā (q.v.) with, 18:60-82 [934-941].
- Killing, (see also murder), atonement for, a believer by mistake, 4:92 [282-283]; punishment for deliberate, of a believer, 4:93 [284]; the sin of killing a man without just cause, 5:32 [343-344].
- Kindness, mutual counselling of, enjoined, 90:17 [1991].
- Kinship, command not to sever the ties of, 2:27 [14-15]; 4:1 [236]; men of understanding keep the ties of, 13:21 [773]; evil of abode will be for those who sever the ties of, 13:25 [774-775]; on the Day of Resurrection (q.v.) there shall avail not the ties of, 23:101 [1099].
- Kinsmen, Allah enjoins giving in charity to, 16:90 [857]; command to give their due to, 17:26 [881].
- Kitāb* (Book of Deed), every deeds and events in the heavens and the earth is recorded in a, 10:61 [659]; 11:6 [679]; 27:75 [1225]; 34:3 [1368]; 36:12 [1411]; 50:4 [1686]; 78:29 [1937].
- Kitāb, al-*, (See also Qur'ān), no doubt is there in, 2:2 [3]; 32:2 [1324]; is guidance for the *muttaqūn* (q.v.)/believers, 2:2 [3]; 3:138 [209]; 7:52 [485]; 16:64 [847]; is most distinguished, 41:41 [1554]; is guidance and mercy for the righteous (q.v.) 31:3 [1311]; is good news for the righteous (q.v.) 46:12 [1635]; sending down of, by Allah, 5:15-16 [336-337]; 6:91-92[427-428]; 6:114 [439]; 6:156 [459]; 7:1 [465]; 7:52 [485]; 7:196 [542]; 10:94 [671]; 13:1 [763]; 14:1 [784]; 16:64 [847]; 18:1 [910]; 29:47 [1282]; 29:51 [1873]; 32:2 [1324]; 38:29 [1467]; 39:1-2 [1480]; 39:41 [1495]; 40:2 [1509]; 40:70 [1534]; 41:2 [1540]; 41:42 [1554]; 42:15 [1566]; 42:17 [1567]; 45:2 [1618]; 46:2 [1631]; 56:80 [1764]; 57:25 [1778]; sending down of, by Allah in a blessed night, 44:43 [1606]; 97:1 [2007]; was communicated by *wahy* (q.v.), 35:31 [1400]; falsehood cannot approach, 41:42 [1554]; has been sent down with the truth, 42:17 [1567]; challenge to produce a *sūrah* like that of, 2:23 [12]; confirms what is before it, 2:89 [42]; 3:3 [154]; 5:48 [353]; 6:92 [428]; 35:31 [1401]; 46:12 [1635]; Allah's curse is on those who conceal, 2:159 [75]; punishment for those who conceal part of, 2:174-175 [81-82]; the Messenger of Allah (q.v.) taught, 3:164 [220]; 62:2 [1820]; command to believe in, 4:136 [305]; command to shun the company of those who scoff at, 4:140 [306]; the hereafter (q.v.) is better for those who hold fast by, 7:170 [532]; is full of wisdom, 10:1 [635]; 31:2 [1311]; perfect and set in detail are the '*āyahs* of, 11:1 [677]; open and clear is, 15:1 [806]; 26:3 [1162]; 28:8 [1231]; 43:2 [1582]; 44:2 [1606]; elucidated are the '*āyahs* of, 41:3 [1540]; there is no crookedness in, 18:1 [910]; is in Arabic, 46:12 [1635]; Allah has sent down, as the best of speech, 39:23 [1489]; the Messenger of Allah (q.v.) did not expect to receive, 28:86 [1263]; the Messenger of Allah (q.v.) commanded to read out, 29:45 [1281]; 96:1 [2004]; the unbelievers' (q.v.) allegation of the Messenger's (q.v.) having fabricated, 32:3 [1324]; reward for those who recite, 35:29 [1400]; is a great grace of Allah to the Muslims (q.v.), 35:32 [1401]; Allah swears by, 43:2 [1582]; 44:2 [1606].
- Lame, waiver of the requirement of *hijāb* (q.v.) in respect of, 24:61 [1132]; there is no sin for, in not joining *jihād* (q.v.), 48:17 [1668].
- Land and sea, mischief appears in the, because of man's deeds, 30:42 [1303-1304].
- Landmarks, Allah has set, for man's guidance, 16:16 [832].
- Last Day (see also Day of Resurrection) the, belief incumbent in, 2:126 [60]; 2:177 [83]; 2:228 [112]; 2:232 [115]; 2:264 [138]; 3:114 [200]; 4:38-39 [257-258]; 4:59 [267]; 4:136 [305]; 9:18 [583]; 9:19 [584]; 9:44 [596]; 9:45 [597]; 24:2 [1106]; 29:36 [1277]; 33:21 [1343]; 58:22 [1792]; 60:6 [1809]; 65:2 [1838]; command to fight those who do not believe in Allah and, 9:29 [588]; the *munāfiqūn*' (q.v.)

- assertion of belief in, 2:8 [6]; reward for the believers in, 2:62 [30]; 4:162 [317]; 5:69 [364]; 9:99 [620].
- Lât, al-**, 53:19 [1720].
- Lawh al-Mahfûz, al-**, everything is recorded in, 22:70 [1070]; no prolongation or reduction is made in the age (q.v.) of anyone except it is recorded in, 35:11 [1393-1394]; the Qur'ân (q.v.) is/is preserved in, 43:4 [1583]; 56:78 [1764]; 85:21-22 [1973]; every calamity (q.v.) is written in, 57:22 [1777].
- Lawful food, see *Halâl* food.
- Laylat al-Qadr** (see also Night of Decree), Allah's sending down of the Book/Qur'ân (q.v.) in, 44:3 [1606]; every matter of wisdom is decreed in, 44:4-5 [1606-1607].
- Leaders of unbelief, will disavow their followers on the Day of Judgement (q.v.), 2:166 [78].
- Learned, the, fear Allah, 35:28 [1399].
- Lies, prohibition to tell, 22:30 [1056].
- Life, Allah gives, 2:28 [15]; 3:156 [217]; 7:158 [526]; 9:116 [628]; 10:56 [657]; 10:104 [674]; 15:23 [811]; 16:70 [849]; 22:66 [1069]; 23:80 [1095].
- Light, Allah created darkness and, 6:1 [391]; there equalize not the darkness and, 13:16 [770]; 35:20 [1397]; Allah is the, of the heavens and the earth (q.v.), 24:35 [1120-1121]; Allah brings out the believers from darkness to, 2:257 [132]; 5:16 [336]; 33:43 [1353]; 57:9 [1770]; anyone for whom Allah sets not, cannot have any, 24:40 [1123]; the Qur'ân is the, 5:15 [336]; 7:57 [525]; 42:52 [1580]; 64:8 [1833]; the Messenger (q.v.) was sent to bring mankind out of darkness to, 14:1 [782]; 65:11 [1842].
- Lightning, Allah shows you the, 13:12 [768]; 30:24 [1297]; Allah causes, 24:43 [1124].
- Lips, Allah has created, 90:9 [1990].
- Livestock, Allah's creation of, 6:142 [452]; 16:5 [828]; 23:21 [1079-1080]; 36:71 [1426]; 39:6 [1482]; 40:79 [1537]; 43:12 [1584]; Allah makes, of diverse colours, 35:28 [1399]; benefits of, 16:5-8 [828-829]; 16:66 [847-848]; 16:80 [853-854]; 23:21-22 [1079-1080]; 36:72-73 [1426]; 40:79-80 [1537]; 43:12-13 [1584-1585]; the polytheists' (q.v.) tabooing of certain, 6:138-139 [449-450]; 6:143-144 [452-453]; Allah has made lawful the, 22:30 [1056]; to sacrifice during *hajj* (q.v.) the, 22:33-34 [1057]; Allah has created pairs (q.v.) of, 42:11 [1563]; Allah produces water and pastures for the, 79:31-33 [1944]; 80:27-32 [1950-1951].
- Loan, contract of, to be written down and witnessed, 2:282 [147-150].
- Lot Tree, the, at the utmost limit, 53:13 [1719]; 53:16 [1719].
- Lot trees, thorn-less, in *jannah* (q.v.), 56:28 [1757].
- Luqmân, *sûrat* [1311-1323]; given wisdom and asked to be grateful to Allah, 31:12 [1314]; exhortations to his son about *tawhîd* (q.v.) and obedience to parents (q.v.) by, 31:13-19 [1314-1317].
- Lât**, was a Prophet, 6:86 [426]; believing in Ibrâhîm (q.v.) by, 29:26 [1274]; preaching to his people by, 7:80-81 [497]; 26:161-166 [1190-1191]; 27:54-55 [1218]; 29:28-29 [1274-1275]; rejection of his message by the people of, 7:82 [497]; 26:167 [1191]; 27:27-56 [1219]; 29:29 [1275]; disbelieved the people of, 22:43 [1061]; 38:13 [1462]; 50:13 [1688]; 54:33 [1735]; 69:9 [1869]; instance of the disbelief of the wife of, 66:10 [1848]; indulgence in homosexuality by the people of, 26:165-167; 27:54-55; [1218]; 29:28-29 [1274-1275]; rescuing of, 7:83 [498]; 21:71 [1031]; 21:74-75 [1032]; 26:169-170 [1191]; 29:32-33 [1276-1277]; angel-messengers of destruction sent to the people of, 11:69-70, [702-703]; 15:57-66 [818-820]; 29:31 [1275-1276]; 51:24-34 [1699-1701]; 54:37 [1736]; argument of Ibrâhîm (q.v.) with the angel-messengers sent to, 11:74-76 [704-705]; 29:32 [1276]; insistence on the evil deed by the people of, 15:67-72 [820-821]; destruction of the people of, 7:84 [498]; 9:70 [607]; 11:74-83 [704-707]; 15:73-77 [821-822]; 26:171-173 [1191-1192]; 27:57 [1219]; 29:33-34 [1276-1277]; 51:35-37 [1701-1702]; 53:53-54 [1727]; 54:34-39 [1736-1737]; 69:10 [1870]; the Madyan (q.v.) people reminded of the fate of the peoples of, 11:89 [710].
- Madina, allusion to the *mundîqân* (q.v.) of, 9:101-102 [621-622].
- Madyan, Shu'ayb's (q.v.) messengership and preaching of *tawhîd* (q.v.) and other reforms to the people of, 7:85-87 [498-500]; 11:84-90 [707-710]; 29:36 [1277]; Allah's signs recited on the people of, 28:45 [1247]; rejection of the message by the leaders of, 7:88-90 [500-501]; 11:91-95 [710-712]; disbelieved the people of, 22:44 [1061]; destruction of the unbelieving people of, 7:91-93 [501-502]; 9:70 [607]; 29:37 [1278]; stay of Mûsâ (q.v.) in, 20:40 [984]; 28:20-28 [1238-1241].
- Majûs, the, on the day of Judgement Allah will judge between the believers (q.v.), the Jews (q.v.), the Sâbiyans (q.v.), the polytheists (q.v.) and, 22:17 [1050-1051].
- Mahr**, command to give, 4:4 [238]; 4:24 [250]; 4:25 [251]; 5:5 [330]; 33:50 [1355]; 60:10 [1811]; prohibition to take back anything of, in case of divorce (q.v.), 2:229 [112-113]; 4:20-21 [247-248]; rules regarding, in case of divorce [q.v.] before consummation; 2:236-237 [119-120]; rule regarding retrieval of, in respect of wives going over to the unbelievers, 60:11 [1812].
- Makka, Ibrâhîm's (q.v.) prayer for, 2:126, 128 [60-61]; 14:35 [799]; 14:37 [800]; Ibrâhîm's settlement of his progeny (Ismâ'il and Hâjar) at, 14:37 [799-800]; the

- first house (of worship) set up for mankind at, 3:96 [193]; Allah has made inviolate/secure, 27:91 [1229]; 29:67 [1288-1289]; 95:3 [2002]; fear of the unbelievers of, in not accepting Islam (q.v.), 28:57 [1252]; reference to the conquest of, 48:24-25 [1671-1672]; dream of the Messenger of Allah (q.v.) about the conquest of, 48:27 [1673-1674]; gretae staos of those who fought and spent in the way of Allah (q.v.) before the conquest of, 57:10 [1770-1771]; Allah's swearing by, 90:1-2 [1989]; 95:3 [2002].
- Male/male babes**, Allah bestows on whomsoever He wills, 42:49-50 [1579]; mankind (q.v.) are created from female and, 49:13 [1682]; Allah has created the female and the, 92:3 [1995].
- Malik**, the angel in chare of hell, 43:77 [1602].
- Man**, there passed ages before the creation of, 76:1 [1919]; covenant of, with Allah (q.v.), 2:27 [14]; inevitable return to Allah (q.v.) of, 2:28 [15]; 2:46 [22]; 2:148 [70]; 2:156 [73-74]; 2:223 [110]; 2:245 [123]; 2:281 [146]; 2:285 [152]; 3:9 [157]; 3:83 [188]; 5:48 [354]; 5:105 [381]; 6:12 [395]; 6:60 [415]; 6:62 [415-16]; 6:108 [436]; 6:164 [463]; 7:29 [474-475]; 10:4 [636]; 10:23 [645]; 10:46 [654]; 10:56 [657]; 10:70 [662]; 11:4 [678]; 19:68 [968]; 21:35 [1021]; 21:93 [1038]; 23:79 [1094]; 23:115 [1103]; 24:64 [1136]; 28:88 [1264]; 30:11 [1293]; 31:23 [1319]; 32:11 [1327]; 35:18 [1397]; 36:32 [1416]; 36:83 [1429]; 39:7 [1483]; 39:44 [1497]; 40:3 [1510]; 40:43 [1525]; 40:77 [1536]; 41:21 [1547]; 42:15 [1566]; 43:14 [1585]; 50:43 [1695]; 53:42 [1725]; 60:4 [1808]; 62:8 [1822-1823]; 64:3 [1831]; 67:24 [1856]; 75:12 [1914]; 75:30 [1917]; 84:6 [1966-1967]; 86:8 [1975]; 88:25 [1983]; 96:8 [2005]; has to return to Allah singly, 6:94 [430]; 19:80 [970]; 19:95 [974]; is not immortal, 21:35 [1021]; death shall come to, 50:19 [1689]; shall perish 55:26 [1744]; Allah has created, 50:16 [1688]; 55:3 [1741]; 56:57 [1761]; 64:2 [1830]; 67:23 [1856]; 76:2 [1919]; 76:28 [1924]; 82:7 [1958]; Allah has given shape to, 64:3 [1831]; 82:7-8 [1958]; Allah has perfected the make of, 40:64 [1532]; 95:4 [2002]; Allah has taught him speech, 55:4 [1741]; is created of clay/dust/earth, 6:2 [391]; 15:26,28 [812]; 22:5 [1045]; 23:12 [1077]; 32:7 [1326]; 35:11 [1393]; 37:11 [1432]; 38:71 [1476]; 40:67 [1533]; 53:32 [1723]; 55:14 [1743]; 71:17 [1887]; is created of a drop, 16:4 [828]; 18:37 [925]; 22:5 [1046]; 23:13 [1077]; 30:20 [1295]; 35:11 [1393]; 36:77 [1427]; 40:67 [1533]; 53:46 [1726]; 56:58-59 [1761]; 75:37 [1918]; 76:2 [1919]; 80:19 [1949]; is created of a despicable water, 77:20 [1928]; Allah creates the progeny of, out of a despicable fluid, 32:8 [1326]; 56:58-59 [1761]; is created of water gushing forth, 86:5-7 [1974-1975]; is created from a sticking clot, 22:5 [1046]; 23:14 [1077]; 40:67 [1533]; 75:38 [1918]; 96:2 [2004]; is created from water (q.v.), 25:54 [1154]; stages in the creation of, 22:5 [1046]; 23:12-14 [1077-1078]; 32:9 [1326]; 39:6 [1482-1483]; 40:67 [1533]; 53:32 [1723]; 71:14 [1887]; 75:37-39 [1918]; 77:20-23 [1928-1929]; 80:19-20 [1949]; is created weak, 4:28 [253]; is created impatient, 70:19-20, [1879-1880]; is created of haste, 21:37 [1022]; is created in hardship, 90:4 [1989]; is niggardly, 70:21 [1880]; is created from a single individual, 39:6 [1482]; Allah reverts, to the lowest of the low, 95:5 [2002]; guidance given by Allah (q.v.) to, 2:38, [20]; 2:185 [87]; 3:4 [154]; 80:20 [1949]; piety (q.v.) is the best attire of, 7:26 [473]; is tested by Allah with fear, hunger and loss of lives and properties, 2:155 [73]; is tested by weal and woe, 21:35 [1021]; 89:15-16 [1986]; if adversity afflicts him despondent becomes, 41:49 [1557]; 89:16 [1986]; enjoined to take *halâl* food (q.v.), 2:168 [79]; the story of a, who was made to die for one hundred years, 2:259 [134-135]; is not created in vain, 23:115 [1103]; accountability (q.v.) of, 21:23 [1018]; 41:50 [1558]; 55:31 [1745]; 58:6 [1785]; 58:7 [1786]; 59:18 [1802]; 62:8 [1823]; 75:13-15 [1915]; 75:36 [1918]; 88:26 [1983]; 90:5 [1989]; 90:7 [1990]; 99:6 [2012]; 102:3-5 [2017]; 102:8 [2018]; is accountable for both open and secret deeds, 2:284 [151]; will be an evidence against himself, 75:14 [1915]; not a word is uttered by, but there is an overseer by, 50:18 [1689]; 82:10 [1958]; angels (q.v.) keep a record of the deeds of, 82:11-12 [1958]; angels (q.v.) as custodians over, 6:61 [415]; 13:11 [768]; 43:80 [1602]; 50:17-18 [1689]; there is a guard over every, 86:4 [1974]; Allah knows what there prompts the self of, 50:16 [1688]; is not burdened except to his capacity, 2:286 [152]; 23:62 [1090]; love of passions, women, offspring and wealth embellished for, 3:14 [159-160]; shall have reward for his deed, 4:32 [254]; is custodian over woman, 4:34 [255]; commanded to beware of Allah, 4:131 [302]; 22:1 [1044]; from the wombs of mothers Allah brings out, 16:78 [853]; Allah has created spouses/pairs for, 16:72 [850]; 30:21 [1296]; 35:11 [1393]; 36:36 [1417]; 39:6 [1482]; 42:11 [1563]; 75:39 [1918]; 78:8 [1934]; Allah has made sleep (q.v.) as rest for, 78:9 [1934]; Allah makes, of diverse colours, 35:28 [1399]; Allah has made, successors in the eath (q.v.), 35:39 [1404]; a term is set for, 6:2 [392]; 7:34 [476-477]; 6:60 [414-415]; 7:34 [476]; 10:19 [643]; 17:99 [905]; 18:37 [925]; 35:45 [1407]; 39:42 [1496]; 40:67 [1533]; is to die, 23:15 [1078]; 39:30 [1492]; 56:60 [1761]; 56:83-87 [1765]; Satans (q.v.) of, 6:112 [438]; Satan (q.v.) is an arch betrayer for, 25:29 [1146]; forbidden to worship Satan (q.v.), 36:1423; Allah has raised some of, above the others,

6:165 [464]; 16:71 [849-850]; 17:21 [879]; 43:32 [1590]; Allah gives warning against Satan (q.v.) to, 7:27 [473-474]; Allah hastens not evil as He hastens the good for, 10:11 [639]; ingratitude of, 10:12 [640]; 10:21-23 [844-845]; 10:59-60 [658]; 11:10 [680-681]; 14:34 [799]; 16:54-55 [844-845]; 17:67 [895]; 17:83 [900]; 22:66 [1069]; 23:78 [1094]; 23:78 [1094]; 27:73 [1224]; 30:33-34,36 [1300-1301]; 31:20 [1317-1318]; 39:8 [1484]; 39:49 [1498-1499]; 40:61 [1531]; 41:50 [1558]; 41:51 [1558]; 42:48 [1578-1579]; 43:15 [1585]; 56:81-82 [1764-1765]; 67:23 [1856]; 80:17 [1949]; 80:23 [1950]; 89:16 [1986]; 100:6-7 [2013-2014]; is engrossed in the love of wealth (q.v.), 89:20 [1987]; 100:8 [2014]; deluded about Allah is, 82:6 [1958]; is beguiled by the vying for more (q.v.), 102:1-2 [2017]; disbelieves in Judgement, 82:9 [1858]; persistence of, in transgression/insolence, 23:75-77 [1093-1094]; 67:21 [1856]; miserliness of, 17:100 [906]; is most contentious, 18:54 [931]; many of, seek refuge with *jinn* (q.v.), 72:6 [1891]; Allah's ordering the angels (q.v.) to prostrate themselves to, 15:28-30 [812]; Allah's graces on, 31:20 [1317]; 40:61 [1531]; is rash, 17:11 [876]; shall be resurrected, 23:16 [1078]; will encounter his book of deeds on the Day of Resurrection (q.v.), 17:13-14 [877]; 18:49 [929]; killing of, prohibited except by way of justice, 17:33 [883]; given precedence over many living beings, 17:70 [896]; is disbeliever in the Resurrection (q.v.), 19:66 [968]; 41:50 [1558]; is heedless about the hereafter (q.v.), 30:7 [1291]; is in doubt about meeting his Lord, 41:54 [1559]; loser is the, who worships Allah being on the fence, 22:11 [1048-1049]; punishment becomes due on many of, 22:18 [1051]; punishment became due on many who passed before of, 41:25 [1548]; Allah selects Messengers from among, 22:75 [1072]; Allah has scattered, in the earth (q.v.), 23:79 [1094]; good woman for good, and bad woman for bad, 24:26 [1114]; knows not what he will earn tomorrow or where he will die, 31:34 [1323]; Allah has not set two hearts for any, 33:4 [1335]; is utterly ignorant and unjust to himself, 33:72 [1365]; Allah retracts in the constitution of whoever He prolongs the life of, 36:68 [1425]; Allah has given every kind of instance in the Qur'an (q.v.) for, 39:27 [1491]; will quarrel before their Lord on the Day of Judgement (q.v.), 39:31 [1492]; Allah is sufficient for, 39:36 [1493-1494]; the creation of the heavens and the earth is greater than the creation of, 40:57 [1529]; Allah responds to the prayer of, 40:60 [1530]; Allah created not, but to worship Him, 51:56-57 [1705-1706]; without Allah's sanction cannot pass through the zones of the heavens and the earth (q.v.), 55:33 [1745-1746]; on the Day of

Judgement a flame of fire and molten brass will be discharged on, 55:35 [1746]; on the Day of Judgement (q.v.) interrogated will not be any *jinn* or, 55:39 [1747]; desires to commit sin, 75:5 [1914]; shall recall on the Day of Resurrection all that he strove for, 79:35 [1945]; will come out in different groups on the Day of Resurrection (q.v.), 99:6 [2011-2012]; diverse are the efforts of, 92:4 [1995]; is prone to transgress, 96:6-7 [2005]; is in loss, except those who believe and do the good deeds (q.v.), 103:2-3 [2019]; command to seek refuge with Allah from evil ones of, 114:1-6 [2031].

Manât, 53:20 [1720].

Mankind, Allah is the Lord of, 114:1 [2031]; created from one individual, 4:1 [236]; 6:98 [432]; 7:189 [539]; Allah may eliminate, and produce others, 4:133 [303]; whoever killed a man without just cause is as if he killed the whole, 5:32 [343-344]; Muhammad (q.v.) was Messenger to all, 7:158 [526]; 34:28 [1378]; many of, are created for hell, 7:179 [535]; was originally a single community, 10:10 [643]; the Qur'an (q.v.) is for all, 10:57 [657]; 14:1 [784]; the Qur'an (q.v.) is a communiqué to, 14:52 [804-805]; the Qur'an is enlightenment for, 45:20 [1624]; Allah has given every kind of example in the Qur'an (q.v.) for, 30:58 [1309]; on the Day of Judgement (q.v.) mustered will be all, 11:103 [714-715]; 18:47-48 [928]; command to, to fear Allah and the Day of Judgement (q.v.), 31:33 [31:33 [1322-1323]; if Allah willed He would have made one '*ummah* (q.v.) of , 11:118 [719]; 16:93 [859]; 42:8 [1562]; warning of the Day of Judgement (q.v.) given to, 14:44 [802]; Muslims (q.v.) will be witnesses against, 22:78 [1074]; warned against the deception of the worldly life (q.v.) 35:5 [1390-1391]; are poor unto Allah, 35:15 [1396]; 47:38 [1660]; if Allah wils He may destroy, and bring a new creation, 35:16 [1396]; 47:38 [1660]; are created from male and female, 49:13 [1682]; are made into peoples (q.v.) and tribes (q.v.) for knowing one another, 49:13 [1682]; Allah has sent down iron (q.v.) for the uses of, 57:25 [1778]; inevitable return to Allah of, 84:6 [1966-1967]; will be like moths scattered on the day of Resurrection (q.v.), 101:4 [2015].

Mann, the, and *Salwâ*, the, bestowed on Banû Isrâ'îl (q.v.), 2:57 [26]; 7:160 [527]; 20:80-81 [994-995].

Manumission of slaves, is an element of piety (q.v.), 2:177 [83].

Maqâm Ibrâhîm, to take up as a prayer place, 2:125 [59]; at the Ka'ba (q.v.), 3:97 [193].

Maqâm mahmûd, given to the Messenger of Allah (q.v.), 17:79 [899].

Male, Allah creates the pair (q.v.) of female (q.v.) and, 53:45 [1725].

- Marriage, with polytheist (q.v.) men and women prohibited, 2:221 [108]; rules regarding courtship (q.v.) before, 2:235 [118-119]; prohibited persons for, 4:22-24 [248-250]; lawful women (q.v.) for, 4:25 [250-252]; 5:5 [329-330]; 24:32 [1118].
- Martyrs, not to be considered dead, 2:154 [73]; 3:169-171 [222-223]; rewards for, 3:195 [233]; 47:4-6 [1649]; 57:19 [1775].
- Ma'rûf, al-* (the approved), command to enjoin, 3:104 [196-197]; 3:110 [199]; 4:114 [295]; 7:199 [542]; 31:17 [1316]; some of the *Ahl al-Kitâb* (q.v.) enjoined, 3:114 [200]; a characteristic of the believers (q.v.) is to enjoin, 9:71 [608]; 9:112 [626-627]; 22:41 [1061].
- Marwah, *tawâf* between Safâ (q.v.) and, 2:158 [74].
- Mary, see Maryam.
- Maryam (mother of 'Isâ), 2:87 [41]; 5:17 [337]; birth of, 3:36 [168]; under the care of Zakariyyâ (q.v.), 3:37 [169-170]; Allah's special favour and purification of, 3:42-43 [172]; 21:91 [1037]; 66:12 [1849]; the casting of lots for taking charge of, 3:44 [172-173]; good tidings of 'Isâ (q.v.) given to, 3:45-46 [173-174]; 19:16-21 [954-955]; birth of 'Isâ to, 4:171 [321]; 19:22-28 [956-957]; was righteous, 5:75 [367]; was made a sign, 23:50 [1087-1088].
- Mash'ar al-Haram, al-*, to remember Allah at, 2:198 [96].
- Masîh, al-*, see 'Isâ.
- Masjid al-Aqṣâ, al-*, the Messenger's (q.v.) Night Journey (q.v.) to, 17:1 [872].
- Masjid al-Harâm, al-* (see also Ka'ba, Sacred Mosque, the), refixing of the *qiblah* (q.v.) towards, 2:142-145, 148-150 [67-71]; different rule regarding sacrifice by the dwellers near, 2:196 [95]; sin of preventing people from, 2:217 [105]; painful punishment for preventing from, 22:25 [1053-1054]; prohibition to violate, 5:2 [326]; nature of the unbelievers' (q.v.) prayers at, 8:35 [558-559]; polytheists (q.v.) are not entitled to maintain, 9:19 [584]; polytheists prohibited from approaching, 9:28 [588]; the Messenger's (q.v.) Night Journey (q.v.) from, 17:1 [872]; the Makkan unbelievers' preventing the Muslims from, in the year Hудaybiyah (q.v.), 48:25 [1671]; dream of the Messenger of Allah (q.v.) about entering safely, 48:27 [1673-1574];
- Masjid Dirar*, see Mosque in detriment.
- Means of living, Allah has set in the earth (q.v.), 15:20 [810].
- Measure, see Weight and measure.
- Meetings (see also conference), rules of etiquette (q.v.) for, 24:62 [1134-1135];
- Men of the elevations, (the *See* *Al-'A'râf*).
- Menstruation, rule regarding women in, 2:222 [109];
- Mercy, those who disbelieve do despair of Allah's, 29:23 [1272-1273]; there is none to withhold or release Allah's, 35:2 [1389-1390]; 39:38 [1494-1495]; command not to be despaired of Allah's, 39:53 [1500]; Allah admits whom He wills to His, 42:8 [1562]; Allah's, is better than the worldly wealth, 43:32 [1590]; the sending of Messengers and scriptures is Allah's, 44:6 [1607];
- Messenger of Allah**, see Muhammad, the Messenger of Allah.
- Messengers of Allah**, the, some above others in ranks, 2:253 [129]; some are mentioned and some are not, 4:164 [318]; 40:78 [1536]; not to differentiate between, 2:285 [151-152]; command to believe in, 4:136 [305]; never claimed to be worshipped, 3:79 [186-187]; there passed away many, before the coming of the last Messenger, 3:144 [210-211]; disbelieved before were, 3:184 [228]; 6:34 [404]; 26:105 [1181]; 26:123 [1184]; 26:141 [1186]; 26:160 [1190]; 26:176 [1192]; 34:34 [1381]; 34:45 [1385]; 35:25 [1398]; 40:5 [1510]; ridiculed before were, 21:41 [1023]; 35:4 [1390]; 36:14-19 [1411-1412]; 36:30 [1416]; 38:14 [1462]; 40:22 [1517]; 50:14 [1688]; 51:52 [1705]; 69:10 [1870]; mocked were the previous, 6:10 [395]; 13:32 [778]; 15:11 [808]; 64:5-6 [1831-1832]; 65:8 [1841]; abused were the previous, 41:43 [1554]; there were wives and offspring for the previous, 13:38 [781]; **sending of, by Allah**, 2:87 [41]; 4:163-165 [317-319]; 5:46 [352]; 6:42 [407]; 6:48 [409]; 6:130 [446-447]; 7:35 [477]; 7:43 [481]; 7:53 [485-486]; 7:59 [489]; 7:65-67 [491]; 7:73, 75 [494, 495]; 7:101 [505]; 9:33 [590]; 9:70 [607]; 9:128 [634]; 10:13 [640]; 10:74 [664]; 11:25 [686]; 11:50 [695-696]; 14:9-12 [787-790]; 15:10 [808]; 16:36 [839]; 16:63 [847]; 16:113 [866]; 17:77 [898]; 20:134 [1010-1011]; 23:23 [1080]; 23:32 [1083]; 23:44 [1086]; 28:59 [1253]; 30:9 [1292]; 30:47 [1305]; 35:24, 25 [1398]; 36:13-16 [1411-1412]; 37:72 [1441]; 40:22 [1517]; 40:50 [1527]; 40:70 [1534]; 40:78 [1536]; 41:14 [1544]; 41:42 [1554]; 43:45 [1594]; 44:5 [1607]; 46:21 [1639]; 57:8 [1770]; 57:25 [1778]; 57:26-27 [1779]; 64:6 [1831-1832]; 65:8 [1841]; 67:9-10 [1852]; 69:10 [1870]; 73:15 [1900]; 91:13 [1994]; sent to Banû Isrâ'îl (q.v.), 5:70 [365]; covenant taken from Banû Isrâ'îl (q.v.) to believe in, 5:12 [333-334]; on the Day of Judgement (q.v.) questioned about their missions will be, 5:109 [384]; 7:6-7 [466-467]; on the Day of Judgement scheduled will be, 77:11 [1927]; on the Day of Judgement (q.v.) the unbelievers (q.v.)/polytheists (q.v.) will be asked about their replies to, 28:65-66 [1255]; for every 'ummah (q.v.) there was a, 10:47 [654]; were sent with clear evidences and scriptures, 16:44 [842]; were sent as conveyers of good tidings and as warners,

- 18:56 [932]; the message of *tawhīd* (q.v.)/*Islām* (q.v.) was preached by all, 16:36 [839]; 21:25 [1018]; 23:32 [1083]; 87:18-19 [1979]; all, belong to the same community, 21:92 [1038]; 23:51-52 [1088]; Allah's promise to deliver/help the believers and, 10:103 [673-674]; 37:171-173 [1456]; 40:51 [1527]; 58:21 [1791-1792]; Allah rescued all, 21:9 [1014]; men were all, 12:109 [761]; 13:38 [781]; 14:11 [789]; 16:43 [841]; 21:7-8 [1014]; 25:20 [1143-1144]; 41:18 [1546]; there is a lesson for intelligent persons in the narratives of, 12:111 [762]; no Messenger was sent except with the tongue of his own people, 14:4 [785]; Allah breaks not His promise to, 14:47 [803]; Allah does not punish until He has sent a, 17:15 [877]; Satan (q.v.) attempted to interfere with and divert the propagation of all, 22:52-53 [1063-1064]; peace be on, 37:181 [1457]; Allah has communicated the same *dīn* (q.v.) through all the, 42:13 [1564]; patient and persevering were all, 46:35 [1645].
- Migration, see *Hijrah*.
- Mikāl, 2:98 [46].
- Milk, is Allah's special creation, 16:66 [848]; in the *jannah* (q.v.) there will be rivers of, 47:15 [1652].
- Millah (*Dīn*/Religion), command to follow Ibrāhīm's (q.v.), 3:95 [193].
- Minors, the, command to take care of the properties of, 4:5 [238].
- Miracle/miracles, demand of the unbelievers (q.v.) for, 2:118 [56]; 6:35,37 [404, 405]; 6:109 [437]; 7:106 [506]; 7:203 [543]; 10:20 [643]; 13:7 [706]; 13:27 [775]; 20:133 [1010]; 21:5 [1013]; 25:8 [1140]; 26:4 [1162-1163]; 26:154 [1188]; 29:50 [1283]; no Messenger can cause, except by Allah's leave, 13:38 [781]; 40:78 [1536-1537]; Allah is All-Capable of sending a, 6:37 [405]; unbelievers will not believe even if they see all, 6:25 [400]; 6:124 [443]; Allah sends not any but by way of frightening, 17:59 [891-892]; of the splitting of the moon (q.v.), 54:1 [1729].
- Mi'rāj* (see also '*Isrā'*', *al-*), 17:60 [892]; reference to, 53:13-18 [1719].
- Miserliness, effect of, 47:38 [1660]; deprecation of, 57:24 [1778].
- Mischief, because of man's deeds there appear in the land and sea (q.v.), 30:42 [1303-1304].
- Mischief-makers, the, Allah does not like, 28:77 [1259]; Misfortune, is due to what your hands acquire, 42:30 [1572-1573].
- Mocking, prohibition of, by one people at another, 49:11 [1680].
- Modesty, a characteristic of Muslims (q.v.)/believers (q.v.)/servants of Allah (q.v.) is, 25:63 [1157].
- Monasticism, was an innovation made by the followers of 'Isā (q.v.), 57:27 [1779].
- Moon, the, Allah has made the sun (q.v.) and, 21:33 [1021]; is set for reckoning, 6:96 [431]; 10:5 [637]; is made subservient by Allah, 7:54 [487]; 13:2 [764]; 14:33 [798]; 16:12 [830]; 29:61 [1286]; 31:29 [1320-1321]; 35:13 [1395]; 39:5 [1482]; is made a light, 10:5 [637]; 25:61 [1156]; 71:16 [1887]; runs for a term specified, 13:2 [764]; 31:29 [1320-1321]; 35:13 [1395]; 39:5 [1482]; is floating in the celestial sphere (q.v.), 21:33 [1021]; Allah has ordained stages for, 36:39 [1418]; is floating in an orbit, 36:40 [1418]; is on computation, 55:5 [1741]; prostrates itself to Allah, 22:18 [1051]; prohibition to make prostration to, 41:37 [1552]; miracle (q.v.) of the splitting of, 54:1 [1729]; Alla's swearing by, 74:32 [1909]; 84:18 [1968]; 91:2 [1992]; on the day of Resurrection (q.v.) eclipsed shall be, 75:8 [1914]; on the Day of Resurrection (q.v.) merged shall be the sun (q.v.) and, 75:9 [1914].
- Mosque in detriment, the case of those who took a, 9:107-108 [623-624]; 9:110 [625].
- Mosques (see also *Ka'ba*), injustice of preventing people from worshipping Allah at, 2:114 [54]; *i'tikāf* (q.v.) in, 2:187 [90]; command to take adornment to, 7:31 [475]; polytheists (q.v.) are prohibited from attending to and practising polytheism in, 9:17 [583]; if Allah holds not some by others demolished would be, 22:40 [1060]; Allah's *nūr* (q.v.) prevails in, 24:36-37 [1121]; are for the worship of Allah Alone, 72:18 [1894].
- Mother of Book, see *Lawh al-Mahfūz, al-*.
- Mount Sinai, raised high over Banū Isrā'īl/Ahl al-Kiṭāb (q.v.), 2:63 [30]; 2:93 [44]; 4:154 [313]; 7:171 [532]; covenant taken from Banū Isrā'īl (q.v.) at the right side of, 20:80 [994]; Allah's creation of olive tree out of, 23:20 [1079]; Allah's calling out to Mūsā (q.v.) at, 28:46 [1248]; 7:143 [517-518]; 19:52 [964]; 20:9-18 [977-980]; 27:7-12 [1203-5]; 28:28-30 [1241-1242]; Allah's swearing by, 52:1 [1707]; 95:2 [2002].
- Mountain passes, Allah has set in the earth, 21:31 [1020].
- Mountains, the, Allah has set in the earth firm/high, 13:3 [764]; 15:19 [810]; 16:15 [832]; 21:31 [1020]; 27:61 [1220]; 31:1313; 41:10 [1542]; 50:7 [1686]; 77:27 [1929]; 88:19 [1982]; Allah makes, of diverse colours, 35:27 [1399]; Allah provides shelters out of, 16:81 [854]; on the Day of Resurrection (q.v.) set in motion/scattered will be the, 18:47 [928]; 20:105 [1002]; 56:5-6 [1754]; 77:10 [1927]; 81:3 [1953]; on the Day of Resurrection (q.v.) carried away and crushed will be, 69:14 [1870]; on the day of Resurrection a dune adrift will be, 73:14 [1900]; will be like wool ruffled on the Day of Resurrection (q.v.), 101:5 [2015]; prostrate themselves to Allah, 22:18 [1051]; will pass by like the clouds (q.v.) on the Day

of Resurrection (q.v.), 27:88 [1228]; declined the trust offered by Allah, 33:72 [1365]; would have been cleft asunder out of the dread of Allah if the Qur'ân (q.v.) was sent down on, 59:21 [1803]; Allah drives in the sea (q.v.) ships (q.v.) like, 42:32 [1573].

Muhâjirs, see Emigrants.

Muhammad, is the Messenger of Allah (peace and blessings of Allah be on him), 3:114 [210]; 33:40 [1532]; 48:29 [1674]; *sûrat* [1647-1660]; disbelief of a group of *Ahal al-Kitâb* (q.v.) in, 2:101 [47]; **Messengership of**, 2:119 [56]; 2:151 [72]; 2:252 [128]; 3:101 [195]; 3:144 [210-211]; 3:193 [231-232]; 4:79 [276]; 5:19 [338-339]; 7:158 [526]; 13:30 [776]; 16:123 [870]; 17:93 [903]; 23:72-73 [1093]; 36:3 [1409]; 43:29 [1589]; 44:13 [1608]; 48:8 [1663]; 48:28-29 [1674]; 57:8 [1770]; 61:9 [1817]; 62:2 [1820]; 63:1 [1825]; 65:11 [1842-1843]; 73:15 [1900]; 98:2-3 [2008]; was addressed as "the Enwrapped" {*al-Muzzammil*}, 73:1 [1898]; was addressed as "the One Shrouded" {*al-Muddaththir*}, 74:1 [1904]; was no novelty of the Messengers, 46:9 [1634]; Allah and the angels bear witness about the Messengership of, 4:166 [319]; commanded to convey the message, 5:67 [363]; 5:92 [375]; 5:99 [379]; 13:40 [782]; 16:35 [839]; 42:48 [1578]; 72:23 [1895]; commanded to warn, 6:51 [410]; 74:2 [1904]; commanded to stand up in nightly prayer, 73:2-4 [1898]; Allah knows of the nightly prayer of, and a group of those with him, 73:20 [1901-1902]; commanded to warn against the Day of Judgement (q.v.) 19:39 [960]; 40:18 [1515]; 42:7 [1562]; commanded to warn his near relatives, 26:214 [1199]; commanded to remind, 51:55 [1705]; 52:29 [1712]; 88:88-21 [1982]; **Allah's communication of the Qur'ân (q.v.) to**, 42:7 [1561-1562]; 73:5 [1988]; 96:1-6 [2004]; the Qur'ân (q.v.) was communicated by *wahy* (q.v.) to, 35:31 [1400]; 42:52 [1580]; 53:4-5,10 [1717-1718]; the Qur'ân/*Kitâb* (q.v.) was sent down on, 39:41 [1495]; 57:9 [1770]; 76:23 [1923]; was enabled to receive the Qur'ân (q.v.), 27:6 [1203]; was taught the Qur'ân (q.v.) by Jibrîl (q.v.), 53:5 [1718]; Allah's *wahy* (q.v.) to, 4:163 [317]; 28:45-46 [1247-1248]; 34:50 [1387]; 41:6 [1541]; 42:3 [1560]; 53:3-5 [1717-1718]; 72:1 [1890]; saw Jibrîl (q.v.) in his actual form, 53:6-12 [1718-1719]; 81:23 [1956]; commanded not to hasten with the Qur'ân (q.v.) before the conclusion of its communication, 20:114 [1004]; commanded not to move his tongue to hasten with the communication of the Qur'ân to, 75:16-19 [1915]; Allah made, remember the Qur'ân (q.v.), 87:6 [1978]; Allah made the Qur'ân (q.v.) easy for, 87:8 [1978]; commanded to follow what was communicated to him, 6:106 [435]; 33:2 [1334]; command to hold fast to what was

communicated to, 43:43 [1593]; followed what was communicated to him, 6:50 [410]; 7:203 [543-544]; 10:15 [641]; 46:9 [1634]; commanded to preach/convey openly, 15:94 [825]; 10:109 [676]; 16:82 [854-855]; 24:54 [1128]; 29:18 [1271]; 64:12 [1834]; commanded to read out what was communicated to, 18:27 [920]; 27:92 [1230]; 29:45 [1281]; commanded to remind, 87:9 [1978]; is sent as a witness, 33:45 [1353]; 48:8 [1663]; will be an witness against his *ummah*, 2:143 [67]; 16:89 [857]; 4:41 [159]; 22:78 [1074]; 73:15 [1900]; will be a witness against all nations, 16:89 [857]; 2:143 [67]; 4:41 [258-259]; 22:78 [1074]; command given for *hijrah* (q.v.) to, 17:80 [899]; *Ahl al-Kitâb* (q.v.) know, as they know their sons, 2:146 [70]; 6:20 [398]; command to believe in, 4:136 [304-305]; 4:170 [320]; 57:7 [1769]; 57:28 [1780]; 64:8 [1832-1833]; command to love and obey, 3:31-32 [167-168]; 3:132 [207]; 4:59 [266]; 4:64 [269]; 4:80 [276]; 5:92 [375]; 7:1 [547]; 8:20-24 [553-555]; 8:46 [564]; 24:54 [1128]; 24:56 [1130]; 43:61 [1598]; 47:33 [2658-1659]; 64:12 [1834]; the believers (q.v.) have no option when a matter is decreed by Allah and, 33:36 [1350]; command to take whatever there gives, and to give up whatever there prohibits, 59:7 [1797]; believers are forbidden to take as friends the opponents of Allah and, 58:22 [1792]; reward for those who obey Allah and, 4:69 [271]; 48:17 [1668]; successful will be those who obey Allah and His, 24:52 [1127-1128]; Allah will not discount from your deeds if you obey Allah and, 49:14 [1682-1683]; punishment/disgrace for those who oppose/disobey, 4:115 [295]; 9:63 [604]; 48:17 [1668]; 58:5 [1784]; 58:8 [1786-1787]; 58:20 [1791]; 72:23-24 [1895-1896]; punishment for those who hurt, 33:57 [1360-1361]; reward for obedience and punishment for disobedience to Allah and, 4:13-14 [244]; Allah makes go in vain the deeds of those who oppose, 47:32 [1658]; knowledge of some of the unseen communicated to, 3:44 [172-173]; 3:179 [225-226]; covenant taken by Allah from, 33:7 [1337]; covenant taken by Allah from the Prophets (q.v.) to believe in, 3:81-82 [187-188]; Allah guides not those who disbelieve after having known the truth of the Messengership of, 3:86 [189-190]; at the battle of 'Uhud (q.v.), 3:154 [214-215]; moderation of, towards the archers at 'Uhud (q.v.), 3:159 [218]; is a grace/mercy of Allah to the believers (q.v.), 3:164 [220]; 9:61 [603]; is a mercy for all beings, 21:108 [1042]; guided to the straight way, 42:52-53 [1580-1581]; is on the most conspicuous truth, 27:79 [1225]; Allah gave guidance to, 93:7 [1999]; was a lamp spreading light, 33:46 [1354]; was on a guidance straight and proper, 22:67 [1069]; was on a way

straight and right, 36:4 [1409]; 43:43 [1593]; 48:2 [1661]; was sent with guidance and the religion of the truth, 48:28 [1674]; 61:9 [1817]; Allah made him rich, 93:8 [1999]; Allah opened his heart to the truth, 94:1 [2000]; Allah made him free from faults and sins, 94:2-3 [2000]; Allah raised high the reputation of, 94:4 [2000]; neither staryed nor erred nor spoke out of fancy, 52:2-3 [1717]; was on the most lofty character, 68:4 [1859]; assured of a reward without cessation, 68:3 [1859]; commanded not to obey any sinful or infidel, 76:24 [1924]; 73:10 [1899]; 74:7 [1905]; 76:24 [1924]; **consolation to**, 3:184 [228]; 20:2 [976]; 25:10 [1140]; 25: 43-44 [1151]; 27:70 [1223-1224]; 27:80-81 [1226]; 28:44-46 [1247-1248]; 35:8 [1392]; 35:25 [1398]; 36:76 [1427]; 38:17 [1463]; 40:4-5 [1510]; 41:13 [1544]; 41:43 [1554]; 43:6-8 [1583]; 43:41-42 [1593]; 43:88-89 [1605]; 44:59 [1617]; 50:39 [1694]; 50:45 [1695]; 51:52-54 [1705]; 52:29-31 [1712]; 68:5-7 [1860]; 68:48 [1867]; 73:10-13 [1899-1900]; 86:15-17 [1976]; **Allah's consolation and promise of help to**, 6:33-35 [403-404]; 20:2 [976]; 35:4 [1390]; 37:171-173 [1456]; 40:55 [1528]; 40:77 [1536]; 47:13 [1651]; 48:2-3 [1661]; 58:5 [1784]; 58:21 [1791-1792]; 61:8-9 [1816-1817]; 67:29 [1858]; 68:44-45 [1866]; 74:11-17 [1905-1906]; 93:3-5 [1998]; was under Allah's constant observation and care, 52:48 [1716]; commanded to have patience (q.v.), 3:186 [229]; 10:109 [676]; 11:49 [695]; 16:127 [871]; 18:28 [921]; 20:130 [1009]; 30:60 [1310]; 38:17 [1463]; 40:55 [1528]; 40:77 [1536]; 46:35 [1645]; 50:39 [1694]; 52:48 [1716]; 68:48 [1867]; 70:5 [1878]; 73:18 [1899]; 76:24 [1924]; Allah did not forsake, 93:3 [1998]; **Allah's assurance of return to Makka given to**, 28:85 [1263]; 48:27 [1673]; success for whoever obeys Allah and His, 33:71 [1365]; **shari'ah** (q.v.) given to, 45:18 [1623]; command to refer cases for judgement to, 4:65 [269-270]; **sunnah** (q.v.) of, communicated by Allah, 2:269 [144]; 3:164 [220]; 4:113 [294]; punishment for those who war against, 5:33 [344-345]; mocked/disbelieved were the Messengers (q.v.) before, 6:10 [395]; 13:32 [778]; 15:11 [808]; 35:25 [1398]; Allah is the greatest witness for, 6:19 [398]; 46:9 [1633]; Allah is a sufficient witness between the unbelievers and, 13:43 [783]; 29:53 [1283]; 46:8 [1633]; Allah suffices him against the ridiculers (q.v.) 15:95 [825]; **illiteracy of**, 6:3 [392]; 7:157 [525]; 7:158 [526]; 13:16 [770]; 18:14 [914]; 19:65 [967]; 20:6 [977]; 21:56 [1027-1028]; 23:86-87 [1096]; 26:24 [1167]; 29:48 [1282]; 37:5 [1430-1431]; 38:27 [1466]; 38:66 [1475]; 42:52 [1580]; 43:82 [1603]; 44:7 [1607]; 44:38 [1613]; mistaken is he who thinks that Allah will not help, 22:15 [1050]; asked not to banish poor

believers from his company, 6:52-54 [411-412]; 18:28 [921]; commanded to be kind and caring to his believing followers, 26:215 [1199]; was to warn 'Umm al-Qurā (q.v.) and those around it, 6:92 [428]; was not a guard over his people, 6:104 [435]; 6:107 [436]; 42:48 [1578]; was not a guardian-trustee over his people, 10:108 [676]; 17:54 [890]; 39:41 [1496]; 42:6 [1561]; was not a compeller, 50:45 [1695]; 88:22 [1983]; the unbelievers' allegations against, 6:105 [435]; 7:184 [537]; 10:2 [636]; 11:35 [690]; 15:6 [807]; 16:101 [862]; 16:103 [862-863]; 21:3-5 [1013]; 23:70 [1092]; 25:4-5 [1138-1139]; 32:3 [1324]; 34:8 [1370]; 34:43 [1384]; 34:46 [1386]; 37:36 [1436]; 38:4 [1460]; 42:24 [1570]; 43:30-31 [1589-1590]; 44:14 [1608]; 46:7-8 [1633]; 51:52-53 [1705]; 52:29-31 [1712]; 61:6 [1816]; 68:2 [1859]; 68:51 [1867]; 69:41-48 [1874-1875]; the unbelievers' denial of the Messengership of, 13:43 [783]; 25:7 [1139]; the Makkan unbelievers' attitude to, 50:2 [1685]; 68:51 [1867]; 75:31-33 [1917]; a Makkan unbeliever's opposition and enmity to, 68:9-16 [1860-1861]; 74:11-25 [1905-1907]; 96:1-13 [2005]; the Makkan unbelievers' crowding on, when he stood up to pray, 72:19 [1894]; the Makkan unbelievers conspired to confine or to kill or to drive out, 8:30 [557]; 17:76 [898]; **the Makkan unbelievers drove out**, 2:191 [92]; 3:195 [233]; 22:40 [1060]; **47:13 [1651]**; 59:8 [1798]; **60:1 [1806]**; the attitude of the *munāfiqūn* (q.v.) to, 63:5-8 [1826-1828]; divergent opinions of the unbelievers/disbelievers (q.v.) about, 51:8-9 [1697]; did not expect to receive the Book (q.v.), 28:86 [1263]; the unbelievers' demand of miracles from, [see Miracles]; 29:50 [1283]; the unbelievers' (q.v.) ridiculing of, 21:36 [1022]; 25:41-42 [1150]; mentioned in the *Tawrah* (q.v.) and the *Injil* (q.v.), 7:157 [525]; prophecy of 'Isā (q.v.) about the coming of, 61:6 [1815-1816]; mentioned in the previous scriptures, 26:196 [1196]; was no more than a human being, 7:188 [538-539]; 10:2 [635]; 17:93 [903]; 18:110 [949]; 41:6 [1541]; was not taught poetry nor was it meet for, 36:69 [1425]; was neither a soothsayer, nor one possessed, nor a poet, 52:29-31 [1712]; 68:2 [1859]; 81:22 [1956]; believers (q.v.) commanded not to betray, 8:27 [555-556]; conspiracy of the unbelievers (q.v.) to kill or expel, 8:30 [557]; reference to the *hijrah* (q.v.) of, 9:40 [594-595]; unseemly behaviour and remarks of the *munāfiqūn* (q.v.) in respect of, 9:61-66 [603-605]; is most affectionate and kind to the believers (q.v.), 9:128 [634]; is an excellent model for believers, 33:21 [1343]; conduct of the unbelievers (q.v.) towards, 10:42-43 [653]; 23:69-70 [1092]; 28:47-48 [1248-1249]; worshipped not what the polytheists worship, 10:104 [674]; 109:1-4 [2026]; refusal of, to

- make compromise with the polytheists, 109:5-6 [2026]; was a warner and harbinger of good tidings, 11:2 [677]; 13:7 [766]; 15:89 [824]; 17:105 [908]; 21:42 [1025]; 22:49 [1063]; 25:1 [1137]; 25:56 [1155]; 26:194 [1195]; 27:92 [1230]; 28:46 [1248]; 29:50 [1283]; 33:45 [1354]; 34:28 [1378]; 34:46 [1386]; 35:23-24 [1398]; 36:6 [1410]; 36:70 [1425-1426]; 38:4 [1560]; 38:65 [1475]; 38:70 [1475-1476]; 46:9 [1634]; 46:12 [1635]; 48:8 [1663-1664]; 50:2 [1685]; 51:51-52 [1704-1705]; 53:56 [1727]; 67:26 [1857]; 79:45 [1946]; did not know the hour of the Resurrection (q.v.), 79:43 [1946]; power and prestige belong to Allah and, 63:8 [1828]; did not ask any remuneration, 25:57 [1155]; 34:47 [1386]; 38:86 [1478-1479]; 42:23 [1570]; 52:40 [1714]; 68:46 [1866]; *al-Isrâ'* (Night Journey) of, 17:1 [872]; *Mi'râj* (q.v.) of, 17:60 [892]; made firm against the unbelievers' (q.v.) efforts to tempt, 17:74 [897]; *maqâm mahmûd* (q.v.) given to, 17:79 [899]; Allah's grace is immense on, 17:87 [901]; grief of, for the Makkans' unbelief, 18:6 [912]; 35:8 [1392]; asked not to be sad over people's disbelief, 31:23 [1319]; the Qur'ân (q.v.) was not sent down as a cause of distress to, 20:2-3 [976]; was not aware of the unseen, 38:69 [1475]; had no power to do any harm, 72:21 [1895]; rule of etiquette (q.v.) for calling, 24:63 [1135]; wives of, are mothers of the believers (q.v.), 33:6 [1336]; allusion to the relationship of, with his wives, 33:30-33 [1345-147]; temporary suspension of his relationship with his wives by, 66:1-5 [1844-1846]; reproof of, for his having frowned at a blind man who approached him for guidance, 80:1-10 [1947-1948]; marriage of, with the ex-wife of Zayd (q.v.) was by Allah's command, 33:37-38 [1350-1352]; Allah's instructions to, about his wives, 33:49-50 [1355-1358]; is the Seal of the Prophets, 33:40 [1352]; was Messenger to all mankind (q.v.), 7:158 [526]; 34:28 [1378]; was Messenger to Arabs and non-Arabs, 62:3 [1821]; is to be called Messenger of Allah and not Father of so-and-so, 33:40 [1352]; rules of etiquette (q.v.) for visiting the houses of, 33:53 [1358-1359]; rules of etiquette (q.v.) in the presence of, 49:1-5 [1676-1678]; Allah and the angels offer blessings on, 33:56 [1360]; delivered the same *dîn* (q.v.) as was delivered by the previous Messengers (q.v.), 42:13 [1564]; Allah made the Qur'ân (q.v.) easy in the tongue of, 44:58 [1616]; Allah's signs were recited to, 45:6 [1619]; Allah completed His favour on, 48:2 [1661]; dream of, about the conquest of Makka (q.v.), 48:27 [1673-1674]; secret conferring and enmity of the Madinan Jews (q.v.) against, 58:8 [1786-1787]; prohibition of secret conferring (q.v.) for sinning and enmity to, 58:9 [1787]; making a charitable gift enjoined before private consultation with, 58:12-13 [1788-1789]; Allah is the Guardian-Protector of, 66:4 [1845]; Jibbril (q.v.), the angels (q.v.) and the believers are the helpers of, 66:4 [1845-1846]; reference to the orphanhood of, 93:6 [1999]; reference to 'Abû Jahl's (q.v.) opposition to, 96:9-13 [2005]; commanded not to obey 'Abû Jahl (q.v.), 96:19 [2006]; Allah gave *al-Kawthar* (q.v.) to, 108:1 [2025]; Allah's help and victory to, 110:1-2 [2027].
- Muhsin* (See also Generous); Allah loves the, 2:195 [94]; good tidings for, 22:37 [1059].
- Mule, the, is Allah's grace for man's benefit, 16:8 [829].
- Mu'minân*, *al-* (see also Believers), *sûrat*, [[1075-1104].
- Munâfiqân*, *al-* (the hypocrites), *sûrat* [1825-1829]; characteristics of, 2:8-16 [6-9]; 2:204-206 [99]; 4:60-64 [267-269]; 4:81 [276-277]; 4:139-140 [306]; 4:141-143 [307-309]; 5:41-42 [348-349]; 5:52-53 [356-357]; 9:75-77 [610-611]; 24:47-50 [1125-1126]; 29:10 [1268]; 47:16 [1653]; 59:13 [1800-1801]; 63:1-5 [1825-1827]; take their oaths as a shield, 58:16 [1790]; 63:2 [1825]; are liars, 58:18 [1791]; 59:11 [1800]; Allah testifies that they are liars, 63:1 [1825]; a seal has been set on the hearts of, 63:3 [1826]; impressive appearances and talks of, 63:4 [1826]; they think that every shout is against them, 63:4 [1826]; turn away when asked to seek Allah's forgiveness, 63:5 [1826-1827]; Allah will not forgive, 63:6 [1827]; they are the enemy, 63:4 [1826]; ask not to give financial support to the Messenger (q.v.) and the believers, 63:7 [1827]; are the party of Satan (q.v.), 58:19 [1791]; Allah knows, 29:11 [1268]; similes about, 2:17-20 [9-11]; attitude of, towards the believers (q.v.), 3:119-120 [203-204]; role of, relating to the battle of 'Uhud (q.v.), 3:122 [204]; 3:154-156 [215-217]; 3:156 [217]; 3:167-168 [221-222]; the Muslims' attitude towards, on the eve of the Battle of 'Uhud (q.v.), 4:88 [280]; command not to obey, 33:1 [1334]; 33:48 [1354]; command to fight, 4:89 [280-281]; 4:91 [282]; 66:9 [1848]; attitude of, to the command to *jihâd* (q.v.) fighting in the Way of Allah (q.v.), 477 [274-175]; 47:20-22 [1654-1655]; punishment for, 4:138, 140 [306, 307]; 4:145 [309]; 33:73 [1366]; 58:15 [1790]; Allah's promise of hellfire for, 9:68-69 [606-607]; punishment of hellfire for, 48:6 [1662-1663]; 57:15 [1773]; 58:17 [1790]; their wealth and children shall not avail them against Allah, 58:17 [1790]; attitude of, regarding the Battle of Badr (q.v.), 8:49 [565]; role of, regarding the expedition to Tabuk (q.v.), 9:42-54 [595-600]; 9:81-87 [612-615]; 9:93-96 [617-619]; attitude of, regarding the distribution of booty (q.v.) and *zakâh* (q.v.), 5:58-59 [601-602]; role of, regarding the expedition to and booties (q.v.) of Khaybar (q.v.), 48:15 [1667]; 48:20 [1669]; unseemly behaviour and

- remarks of, in respect of the Messenger (q.v.), 9:61-66 [603-605]; 9:74 [609-610]; turning away of, from spending in the way of Allah (q.v.), 9:75-76 [610]; 9:79 [611]; prohibition to pray over the dead of, 9:84 [613-614]; among the bedouins (q.v.) are, 9:101 [621]; confessing of their sins by some of, 9:102 [621-622]; attitude of, to the Qur'ân (q.v.), 9:125-127 [633-634]; the machination of Satan (q.v.) is a test for, 22:53 [1064]; role of, during the battle of Khandaq (q.v.), 33:12-20 [1339-1342]; 33:24 [1344]; warnings against, 33:60-62 [1362-1363]; relationship of, with the Jews (q.v.), 47:26 [1656]; friendship of, with the Jews, 58:14 [1789-1790]; Allah nullifies the deeds of, 47:28 [1657]; conceal their rancour, 47:29 [1757]; are known by the tone of their talks, 47:30 [1657]; on the Day of Judgement some light from the believers will be sought by, 57:13 [1772]; on the Day of Judgement a wall will be struck between the believers and, 57:13-14 [1772-1773]; are deluded by *Satan* (q.v.), 57:14 [1773]; on the Day of Judgement no redemption will be taken from, 57:15 [1773]; false promises to Banû al-Nadîr (q.v.) by, 59:11-12 [1799-1800]; the false promises of Satan (q.v.) compared with the false promises of, 59:16 [1802].
- Munkar*, al- (the disapproved), command to prohibit, 3:104 [196-197]; 3:110 [199]; 31:17 [1316]; some of the *Ahl al-Kitâb* prohibited, 3:114 [200]; a characteristic of the believers (q.v.) is to forbid, 9:71 [608]; 9:112 [626-627]; 22:41 [1061]; Allah forbids, 16:90 [857]; *salâh* (q.v.) holds back from, 29:45 [1281].
- Murder, the sin of, 5:32 [343-344]; prohibition to commit, 6:151 [457]; 17:33 [883]; a believer (q.v.)/Muslim (q.v.) servant of Allah (q.v.) does not commit, 25:68 [1158].
- Mûsâ, the account of, 20:9-99 [977-100]; 28:20-40 [1231-1246]; thrown into the river and reared in the house of Fir'awn (q.v.), 20:37-40 [982-983]; 28:7-13 [1233-1235]; slaying of a person by, 20:40 [984]; 26:14 [1164-1165]; 28:15 [1235-1236]; Allah forgave, 28:16-19 [1236-1238]; staying for years in Madyan (q.v.) by, 20:40 [984]; 28:20-28 [1238-1241]; Allah's appointment of forty nights for, 2:51 [24]; 7:142 [517]; was a Messenger/a Prophet, 19:51 [963]; 27:114-122 [1448-1449]; 61:5 [1815]; covenant taken by Allah from, 33:7 [1337]; giving of the Book (q.v.) and *Furqân* (q.v.) to, 2:53 [25]; 2:87 [41]; 6:91 [428]; 6:154 [459]; 7:144-146 [518-520]; 11:17 [683]; 11:110 [717]; 17:2 [873]; 23:49 [1087]; 25:35 [1148]; 28:43 [1247]; 32:23 [1331]; 37:117 [1448]; 40:53-54 [1528]; 46:12 [1635]; attention drawn to the scriptures given to Ibrâhîm (q.v.) and, 53:36 [1724]; disagreement arose about the Book given to, 41:45 [1555-1556]; the tablets given to, 7:145 [518-519]; 7:154 [523]; miracles caused to happen at the hands of, 20:18-23 [979-980]; 27:10-12 [1204-1205]; 28:31-32 [1242-1243]; 44:33 [1612]; nine signs given to, 17:101 [906]; taking of the calf for worship by the people of, 7:148-149 [520-521]; anger of, with his brother and people, 7:150 [521-522]; censure of Banû Isrâ'îl (q.v.) by, for their worshipping the calf, 2:54 [25]; 7:150 [521]; 20:86-97 [996-1000]; demand to see Allah made by Banû Isrâ'îl/People of the Book to, 2:55 [25-26]; 2:108 [51]; 4:153 [312-313]; striking of the rock by, and the bursting out of Twelve Springs (q.v.) for the people of, 2:60 [27-28]; 7:160 [527]; demand of Banû Isrâ'îl (q.v.) for various kinds of food made to, 2:61 [28-29]; specification of the cow (q.v.) to be slaughtered demanded of, 2:68-71 [32-324]; was a Muslim (q.v.), 2:136 [64]; was a Prophet, 6:84 [425]; conduct of Banû Isrâ'îl (q.v.) after, 2:246 [123]; relic of the progeny of, 2:248 [126]; conversation of Allah with, 4:164 [318]; 7:143 [517-518]; 19:52 [964]; 20:9-18 [977-980]; 27:7-12 [1203-5]; 28:28-30 [1241-1242]; 28:44 [1247]; 28:46 [1248]; 79:16 [1942]; entry into Bayt al-Maqdis (q.v.) with Banû Isrâ'îl (q.v.) by, 5:20-25 [339-341]; sent as Messenger and showing of miracles to Fir'awn (q.v.), 7:103-108 [505-507]; 10:75-77 [664-665]; 11:96-97 [712]; 17:101-102 [906-7]; 20:24-36 [981-982]; 20:42-57 [984-988]; 23:45-46 [1086-1087]; 25:36 [1148]; 26:10-35 [1164-1169]; 27:12 [1205]; 28:32-37 [1242-1245]; 40:23-27 [1517-1518]; 43:46-48 [1594-1595]; 51:38-40 [1702]; 79:17-20 [1942-1943]; encounter of, with the sorcerers of Fir'awn, 7:109-122 [507-508]; 10:82 [665-667]; 20:58-73 [988-992]; 26:36-51 [1169-1172]; 79:21-24 [1943]; Allah's rescuing of the people of, 2:49 [23-24]; 20:77-80 [993-994]; 37:115 [1448]; 37:115 [1448]; advice of, to his people, 7:128-129 [511-512]; 10:84 [667]; 14:5-8 [786-787]; Allah's *wahy* to his brother and to, 10:87 [668]; prayer of, against Fir'awn (q.v.), 10:88 [668]; disbelieved the people of, 22:44 [1061]; prayer for forgiveness for his people made by, 7:151-156 [522-524]; just community among the people of, 7:159 [526]; twelve tribes of the people of, 7:160 [527]; story of the journey with a knowledgeable servant of Allah (Khidr) by, 18:60-82 [934-941]; Qârûn (q.v.) was of the people of, 28:76 [1259]; was sent with evidences to Qârûn (q.v.), Fir'awn (q.v.) and Hâmân (q.v.), 29:39 [1278]; believers (q.v.) are asked not to be like those who gave trouble to, 33:69 [1364]; Islam is the *dîn* (q.v.) of, 42:13 [1564]; the same message of Islam (q.v.) is in the scripture of, 87:18-19 [1979].
- Mushrik*, see Polytheist.

Muslim/Muslims, (see also Believers), Allah designated you, 22:78 [1073-1074]; Ibrâhîm (q.v.) and Ya'qûb (q.v.) designated themselves as, 2:132-133 [62-63]; all the Prophets were, 2:136 [64]; are an equitable *ummah* (q.v.), 2:143 [67]; are the best *ummah*, 3:110 [198-199]; 2:28 [166]; 3:118 [202]; rewards for, 3:57 [178]; 33:35 [1349-1350]; *qiblah* (q.v.) of, 2:143-144 [67-68]; 43:68-73 [1600-1601]; worshippers of Allah Alone are, 3:64 [180]; belief in all the Prophets and Books sent by Allah incumbent on, 3:84 [188-189]; believers to die as, 3:102 [195-196]; believers are, 29:46 [1282]; are forbidden to take non-Muslims and hypocrites as friends, 2:28 [166]; 3:118 [202]; command to be, 6:71 [420]; 27:91 [1229-1230]; 39:12 [1486]; Nûh (q.v.) was a, 10:72 [663]; on the Day of Judgement the unbelievers will wish they were, 15:2 [806]; the Qur'ân (q.v.) is a guidance and mercy/good tidings for, 16:89 [857]; 16:102 [862]; 22:34 [1057]; characteristics of, 22:35 [1058]; 25:63-74 [1157-1160]; will be witnesses against mankind, 22:78 [1074]; Allah is the Friend-Protector of, 22:78 [1074]; are amenable to listening to Allah's words, 27:81 [1226]; 30:53 [1307-1308]; some of the 'Ahl al-Kitâb (q.v.) became, 28:53 [1250-1251]; the Qur'ân/Kitâb (q.v.) is a great grace of Allah to, 35:32 [1401]; the best in speech (q.v.) is the one who calls to Allah and says he is a, 41:33 [1551]; *jannah* (q.v.) for the one who turns in repentance and is a, 46:15-16 [1637]; among the people of Lût (q.v.) there was a household of, 51:36 [1702]; do not equate with the sinful (q.v.), 68:35-36 [1864]; among *jinn* (q.v.) there are deviants and, 72:14 [1893].

Mu'tafikah, al-, (the upturned lands), see Lût.

Mutawakkilân, see Relying ones, the.

Muttaqîn, [3]; description of, 2:3-5 [5]; characteristics of, 2:177 [83-84]; 3:16-17 [160-161]; 3:134 [134 [207-208]; 21:49 [1026]; 23:57-61 [1089-1090]; 39:33 [1493]; 51:16-19 [1698-1699]; Allah is with the, 2:194 [93]; 9:36 [592]; 9:123 [632]; 16:128 [871]; position of, on the day of Resurrection (q.v.), 2:212 [102]; 19:85 [972]; rewards for, 3:15 [160]; 3:198 [234]; 13:34 [779-780]; 15:45-48 [815-816]; 25:15-16 [1141-1142]; 39:20 [1488]; 39:34-35 [1493]; 43:67 [1600]; 44:51-57 [1615-1616]; 47:36 [1659]; 50:31-35 [1692-1693]; 51:15-16 [1698]; 68:34 [1864]; Allah loves the, 3:76 [185]; 9:4 [578]; 9:7 [579]; 38:49-54 [1472-1473]; 52:17-20 [1709-1710]; 54:54-55 [1739-1740]; 77:41-44 [1931-1932]; 78:31-36 [1937-1938]; Allah is the Guardian-Protector of, 45:19 [1624]; Allah is All-Aware/Best Aware of, 3:115 [201]; 9:44 [596]; 53:32 [1723]; the width of the paradise prepared for, 3:133 [207]; description of the *jannah* (q.v.) promised for, 47:15 [1652]; the Hereafter (q.v.) will be

better/best for, 4:77 [275]; 7:169-170 [531-532]; 16:30-32 [836-837]; 43:35 [1591]; are not accountable for the unbelievers, 6:67 [418]; the end/ultimate outcome will be in favour of, 11:49 [695]; 28:83 [1262]; the abode of the Hereafter (q.v.) is the best for, 12:109 [761-762]; Allah will save the, 19:72 [969]; 39:61 [1502-1503]; 44:56 [1616]; 52:18 [1709]; 92:17 [1997]; the Qur'ân (q.v.) is good news for, 19:97 [975]; the Qur'ân is an admonition for, 24:34 [1119-1120]; the Qur'ân (q.v.) is a reminder for, 69:48 [1875]; on the Day of Judgement the *jannah* (q.v.) will be brought near for, 26:90 [1178]; 50:31 [1692]; on the Day of Judgement (q.v.) conducted in groups into *jannah* (q.v.) will be, 39:73 [1507]; will praise Allah for the truth of His promise, 39:74 [1507]; are not like the immoral ones, 38:28 [1467].

Nakhlah, allusion to the expedition to, 2:217 [105].

Namrûdh, King, argument of, with Ibrâhîm (q.v.) about Allah, 2:258 [133-134].

Nasr (name of an imaginary god of Nûh's people), 71:23 [1888].

Near relation (see also Kinsmen), command to give his due to, 17:26 [881].

Neighbours, duty to be good to, 4:36 [256-257].

Neutral, prohibition to fight against a people remaining, 4:90 [281].

New Moons, the, for time-tables and for *Hajj* (q.v.), 2:189 [91].

Nicknames, prohibition to insult by calling, 49:11 [1681].

Niggardliness, disapproval of, 70:21 [1880]; 92:8 [1996].

Night, the, Allah has made the day and, 21:33 [1021]; is set/ made for repose/ rest therein, 6:96 [431]; 27:1228; 28:73 [1257-1258]; 28:73 [1257-1258]; 40:61 [1531]; Allah causes the alternation of the day and, 23:80 [1095]; is a sign (q.v.) of Allah, 41:37 [1552]; there are sure signs in the alternation of the day (q.v.) and, 3:190 [230-231]; 10:6 [638]; 10:67 [661]; 17:12 [876]; 24:44 [1125]; 27:86 [1228]; Allah makes the day (q.v.) enter into/roll over, 3:27 [165]; 22:61 [1067]; 24:44 [1125]; 31:29 [1320-1321]; 35:13 [1394-1395]; 39:5 [1482]; 57:6 [1769]; Allah has set in succession the day and, 25:62 [1157]; Allah strips the day (q.v.) off, 36:37 [1417]; Allah determines the day (q.v.) and, 73:20 [1902]; Allah has made serviceable, 14:33 [798]; 16:12 [830]; it is Allah's mercy that He has set the day and, 28:71-73 [1257-1258]; Allah has made, as a covering, 25:1152; 78:10 [1934]; Allah has made dark, 79:29 [1944]; and day are meant for seeking Allah's grace and for reckoning years, 17:12 [876]; is not to outstrip the day (q.v.) 36:40 [1418]; Allah's swearing by,

- 74:33 [1909]; 81:17 [1955]; 84:17 [1968]; 89:4 [1984]; 91:4 [1992]; 92:1 [1995]; 93:2 [1998]; command to seek refuge with Allah from the evil of, 113:3 [2030].
- Night Journey, the (see *Isrâ'*, al-).
- Night of Decree, the, sending down of the Qur'ân (q.v.) in, 97:1 [2007]; position of, 2-3 [2007]; descending of the angels (q.v.) and Jibrîl (q.v.) by Allah's command in, 97:4-5 [2007].
- Nightly prayers, the (see also *Tahajjud*), a characteristic of the believers (q.v.)/Muslims (q.v.)/servants of Allah (q.v.) is, 25:64-66 [1157-1158].
- Ni'mah*, you cannot count Allah's, 14:34 [798-799]; 16:18 [832]; Allah makes full on you His, 16:80-81 [853-854]; the unbelievers (q.v.) knowingly disavow Allah's, 16:83 [855]; *'imân* (q.v.) is Allah's, 49:8 [1679]; 49:17 [1684].
- Nûh, *sûrat*, 71 [1884-1889]; Allah's selection of, as a Prophet/Messenger, 3:33 [168]; 6:84 [425]; 57:26 [1779]; 71:1 [1884]; Allah's *wahy* (q.v.) to, 4:163 [317]; covenant taken by Allah from, 33:7 [1337]; preaching of *tawhîd* (q.v.) to his people by, 7:59-63 [489-490]; 10:71-72, [662-663]; 11:26-34 [686-690]; 23:23 [1080]; 26:106-110 [1181]; 71:2-20 [1884-1887]; stayed among his people for nine hundred and fifty years, 29:14 [1269]; rejection of the message by the chiefs of the people of, 23:24-25 [1080-1081]; 71:21-24 [1888]; 26:111-116 [1181-1182]; there disbelieved the people of, 22:42 [1061]; 26:105 [1180-1181]; 38:12 [1462]; 40:5 [1510]; 50:12 [1687]; 54:9 [1730-1731]; instance of the disbelief of the wife of, 66:10 [1848]; punishment and drowning of the disbelieving people of, 7:64 [490]; 9:70 [607]; 10:73 [663-664]; 11:36 [690]; 11:42-43 [692-693]; 14:9-15 [787-791]; 21:77 [1032-1033]; 23:27 [1082]; 25:37 [1149]; 26:117-120 [1182-1183]; 29:14 [1269]; 37:82 [1443]; 51:46 [1704]; 53:52 [1726]; 54:10-12 [1731]; 71:25 [1889]; prayers of, 71:26-28 [1889]; saving in the Ark (q.v.) of, and his followers, 11:37-41 [691-692]; 11:44-48 [693-695]; 17:3 [873]; 21:76 [1032]; 23:26-29 [1081-1083]; 26:119 [1183]; 29:15 [1269-1270]; 37:75-81 [1442-1443]; 40:31 [1520]; 54:13-14 [1731]; 69:11-12 [1870]; the *'Âd* (q.v.) were successors to the people of, 7:69 [492]; the people of Madyan (q.v.) reminded of the fate of the people of, 11:89 [710]; many unbelieving generations destroyed by Allah after, 17:17 [878]; Prophets from the progeny of, 19:58 [965]; 57:27 [1779]; Islam is the *dîn* (q.v.) of, 42:13 [1564].
- Nûr*, al- (Light); *sûrat*, [1105-1136]; Allah is the, of the heavens and the earth (q.v.), 24:35 [1120-1121]; none can have, unless Allah sets for him, 24:40 [1123].
- Oath, prohibition of making of, by Allah for not doing a good deed, 2:224-225 [110-111]; rule regarding, to abstain from wife (q.v.), 2:226 [111]; punishment for the violators of, 3:77 [185-186]; expiation for the breach of, 5:89 [373-374]; counter-oaths in reply to an, 5:108 [384]; Allah prohibits the break of an, 16:91-92 [858]; Allah prohibits making deception of an, 16:94 [859]; Allah makes, by Himself, 51:23 [1699]; 70:40 [1882-1883]; 91:5-7 [1992-1993]; 92:3 [1995]; Allah makes, by the living self, 91:7 [1993]; Allah ordains for the absolution of, 66:2 [1844].
- Obedience, to parents (q.v.) enjoined, 2:81 [38]; 17:23-24 [880-881]; 29:8 [1267]; to those in authority, 4:59 [266]; reward for, to Allah and His Messenger (q.v.), 4:69 [271].
- Obscenities, believers (q.v.) abstain from the, 42:37 [1574].
- Olives, are Allah's creation, 6:99 [433]; 6:141 [451]; 16:11 [830]; 23:20 [1079]; 80:29 [1950]; Allah's swearing by, 95:1 [2002].
- Oppression, Allah forbids, 16[857].
- Orphans, duty to be good to, 2:83 [39]; 2:177 [83]; 4:36 [256]; charity to be bestowed on, 2:215 [104]; enjoined to improve and take care of the property of, 2:220 [107-108]; 4:6 [238-239]; 17:34 [883]; prohibition to eat up the properties of, 4:2 [237]; 4:10 [240]; 4:127 [300]; 6:152 [457]; 17:34 [833]; distribution of the booty from Banû al-Nadîr (q.v.) to, 59:7 [1797]; the righteous (q.v.) feed the, 76:8-9 [1920-1921]; emphasis on generosity to, 89:17 [1986]; emphasis on feeding, 90:14-15 [1990-1991]; command not to treat harshly, 93:9 [1999]; those who disbelieve in the Resurrection and Judgement drive away, 107:1-2 [2024].
- Outraged/wronged, Allah helps the, 22:60 [1066-1067].
- Pact, see Treaty.
- Pagan Arabs (see also Polytheists); dislike of female child by, 16:58 [845-846]; burying alive of female child by, 16:59 [846].
- Pairs, the, Allah creates, 36:36 [1417]; 42:11 [1563]; 43:12 [1584]; 63:45 [1725]; Allah has created of everything, 51:49 [1704].
- Palms, are Allah's creation, 16:11 [830].
- Paradise, see *jannah*.
- Paramours, prohibition to take, 4:25 [252]; 5:5 [330].
- Parents, command to be obedient and good to, 2:81 [38]; 4:36 [256]; 6:151 [457]; 17:23-24 [880-881]; 29:8 [1267]; 31:14 [1315]; 46:46:15 [1636-1637]; punishment and loss for those who disbelieve in the resurrection (q.v.) and hurt their, 46:17-18 [1637-1638]; not to obey, in committing *shirk*, 29:8 [1267]; 31:15 [1315]; charity to, 2:215 [104]; share of, in the inheritance (q.v.), 4:7 [239]; 4:11 [241-242]; Yahyâ (q.v.) was dutiful to, 19:14 [953].

Parties, the, see *Ahzāb*, *al*-

Party of Allah, successful will be the, 58:22 [1793];

Pasture, is Allah's creation, 80:31 [1951]; 87:4-5 [1977];

Paternal religion, the unbelievers' plea of, for not accepting Islam (q.v.), 2:170 [80]; 31:21 [1318]; 34:43 [1384].

Patience (see also Patient), command to seek Allah's help with, 2:45 [22]; 2:152 [72]; is an element of piety (q.v.), 2:177 [84]; 3:17 [160]; command to have, 3:200 [235]; 3:186 [229]; 7:87 [500]; 7:128 [511]; 8:46 [564]; 10:109 [676]; 11:49 [695]; 11:115 [718]; 16:126-127 [871]; 20:130 [1009]; 38:7 [1463]; 40:55 [1528]; 40:77 [1536]; 50:39 [1694]; 68:48 [1867]; 76:24 [1924]; reward for those who have/bear with, 3:17 [160-161]; 8:66 [571]; 11:11 [681]; 12:90 [755]; 13:24 [774]; 16:42 [841]; 16:96 [860]; 16:110 [865]; 23:111 [1102]; 25:75 [1160]; 28:54 [1251]; 28:80 [1261]; 29:58-59 [1285-1286]; 32:24 [1331]; 33:35 [1349]; 39:10 [1485]; 41:35 [1552]; 76:12 [1921]; the previous messengers bore with, 6:34 [404]; 46:35 [1645]; mutual counselling of, enjoined, 90:17 [1991]; 103:3 [2019].

Patient/ Persevering, the, Allah is with, 2:153 [73]; 2:249 [127]; 8:46 [564]; 8:66 [571]; good tidings for, 2:155-157 [73-74]; 22:35 [1058]; Allah loves the, 3:146 [212]; command to be, 3:200 [235]; 4:25 [252]; 30:60 [1310]; 31:17 [1316]; 46:35 [1645]; 52:48 [1716]; 70:5 [1878]; 73:10 [1899]; 74:7 [1905]; the Messengers (q.v.) were, 21:85 [1935]; 46:35 [1645]; men of understanding be, 13:22 [773]; reward for, 28:80 [1261]; 33:35 [1349-1350]; 39:10 [1485]; 41:35 [1552].

Peace, instructions regarding the making of, 8:61-62 [569-570]; 47:35 [1659]; believers are enjoined to make, between themselves, 49:9-10 [1679-1680].

Pearls, there come out of the two seas (q.v.) corals and, 55:22 [1744].

Pen, the, Allah's oath by, 68:1 [1859]; Allah taught man by, 96:4 [2004].

Penitence, Allah accepts, 40:3 [1509].

Penitents, the, Allah is Most Forgiving to, 17:25 [881]; Allah guides towards Him, 42:13 [1565].

People/peoples (see also *qawm*, 'ummah), duty to speak what is good to, 2:83 [39]; Allah does not change His grace upon a, unless they change what is with themselves, 8:53 [567]; no Messenger was sent except with the tongue of his own, 14:4 [785]; Allah guides not the disbelieving, 16:107 [864]; Allah guides not the transgressing, 28:50 [1249-1250]; Allah punishes not any, before sending a Messenger, 20:134 [1010-1011]; Allah has set a ceremony/ritual for every, 22:34 [1057]; 22:67 [1069]; there cannot advance or delay its appointed term (q.v.) any, 23:43 [1086]; prohibition of mocking (q.v.) by one people at

another, 49:11 [1680]; mankind are made into tribes (q.v.) and, for identification, 49:13 [1682].

People of the Book, see *Ahl al-Kitāb*.

People of the Cave, the, story of, 18:9-26 [912-920]; the number of, 18:22 [918-919]; period in the cave spent by, 18:25 [920].

Persecution (see also *Fitnah*), worse than killing, 2:191 [92]; 2:217 [105].

Petty things (of necessity), woe to those who refuse, 107:4,7 [2024].

Pharaoh, the, see *Fir'awn*.

Piety, constituent elements of, 2:177 [83-84]; cannot be attained by one unless one spends in the way of Allah (q.v.) what one loves, 3:92 [192]; command to cooperate in, 5:2 [326]; the best attire of man (q.v.) is, 7:26 [473].

Planets, the, Allah's oath by, 81:15 [1955].

Plants and tress, see vegetation.

Poet/poets, the, say what they do not do, 26:223-226 [1200]; the unbelievers' (q.v.) allegation of the Messenger of Allah (q.v.) being a, 37:36 [1436].

Polytheism, unreasonableness of, 7:190-195 [540-541]; 7:197-198 [542]; 16:72-73 [850-851]; 21:24 [1018]; 34:27 [1377-1378]; command to abandon the filth of, 74:5 [1904]; successful shall be he who purifies himself from unbelief and, 87:14 [1979]; 91:9 [1993]; failure will be he who corrupts himself with, 91:10 [1993].

Polytheist, the instance of a poor believer and an affluent, 18:32-43 [923-928].

Polytheists, the, prohibition of marriage with, 2:221 [108]; fiercest in hostility to the believers are, 5:82 [370]; command not to be, 6:14 [396]; 30:31 [1300]; position of, on the Day of Judgement (q.v.), 6:22-23 [399]; 28:65-66 [1255]; 68:42-43 [1865-1866]; on the Day of Judgement frustrated will be, 20:111 [1003]; command not to rely on, 11:113 [718]; 7:38-39 [478-479]; 11:109 [716]; attitude of, to the truth and the Qur'ān, 6:25-26 [400-401]; on the Day of Judgement (q.v.) their supposed deities will not be of any avail/will turn hostile to/ will disavow, 6:94 [430]; 7:37 [478]; 7:53 [486]; 10:28-29 [648]; 16:86-87 [856]; 18:52 [930-931]; 19:81-82 [971-972]; 25:17-18 [1142-1143]; 26:92-93 [1178-1179]; 28:62-64 [1254-1255]; 28:74-75 [1258]; 45:10 [1620]; 46:6 [1532-1633]; 68:41 [1865]; on the day of Resurrection/ Judgement there will disown, one another, 29:25 [1273]; on the Day of Judgement (q.v.) their ears, eyes and skins will testify against, 41:20-22 [1546-1547]; on the Day of Judgement there shall not avail their plotting, 52:46]; names of some supposed goddesses of, 53:19-20 [1720]; **impotence of the deities worshipped by**, 10:34-35 [650]; 13:16 [770-771]; 16:17 [832]; 16:20-21 [833]; 16:72-73

[850-851]; 17:56-57 [890-891]; 21:21 [1017]; 21:21-43 [1024]; 21:66-67 [1030]; 22:12-13 [1049]; 22:73 [1071-1072]; 25:3 [1138]; 25:55 [1154]; 29:17 [1270]; 29:41 [1279-1280]; 30:40 [1303]; 31:11 [1314]; 34:22 [376]; 34:49 [1386]; 35:13 [1395]; 35:40 [1404-1405]; 36:23 [1414]; 36:74-75 [1426-1427]; 39:38 [1494-1495]; 39:43 [1496]; 40:20 [1516]; 46:4 [1632]; 46:28 [1642]; 68:41 [1865]; false are the deities worshipped by, 22:62 [1067]; 31:30 [1321]; 46:28 [1642]; there respond not the deities invoked by, 13:14 [769]; 17:67 [894-895]; 35:14 [1395]; 46:5 [1632]; on the Day of Resurrection (q.v.) their supposed deities will disclaim, 35:14 [1395]; have no authority to worship the imaginary deities, 22:71 [1070]; 23:117 [1103]; 30:35 [1301]; 35:40 [1405]; 37:156-157 [1454]; 43:21 [1587]; 46:4 [1532]; 52:38 [1713-1714]; 53:23 [1720]; 68:37-40 [1864-1865]; **unreasonableness of**, 7:190-195 [540-541]; 7:197-198 [542]; 16:72-73 [850-851]; 21:24 [1018]; 52:32-41 [1712-1714]; 68:37-40 [1864-1865]; 68:47 [1866]; paternal religion as plea advanced by, 2:170 [80]; 5:104 [381]; 7:70 [492-493]; 31:21 [1318]; 43:20-24 [1587-1588]; plea in support of polytheism advanced by, 6:148 [455]; 7:70 [492-493]; 10:18 [642]; 16:35 [838-839]; 31:21 [1318]; 39:39 [1481]; 46:28 [1642]; their deeds embellished to them by the associates of, 41:25 [1548]; no power of intercession (q.v.) have the imaginary deities worshipped by, 43:86 [1604]; on the Day of Judgement questioned about their replies to the Messengers (q.v.) will be, 28:65-66 [1255]; on the Day of Judgement (q.v.) neither any friend/helper nor any intercessor will there be for, 40:18 [1515]; 42:46 [1577]; 52:46 [1715]; on the Day of Judgement (q.v.) no excuse will be of avail to, 40:52 [1528]; on the Day of Resurrection thunderstruck will be, 52:45 [1715]; will disbelieve in/disavow their deities on the Day of Judgement, 30:13 [1293-1294]; 41:47 [1557]; setting of jinns (q.v.) as partners of Allah by, 6:100 [433]; 34:40-41 [1383]; 37:158 [1454]; setting of angels (q.v.) as Allah's daughters by, 17:40 [885]; 37:149-150 [1454]; attribution of sons and daughters to Allah by, 6:100 [433]; 16:57 [845]; 18:4-5 [911]; 19:88-91 [973-974]; 21:26 [1019]; 37:149-158 [1453-1454]; 43:15 [1585]; 52:39 [1714]; 53:21 [1720]; recognition of the Allah's *rubābiyyah* by, 10:31 [649]; 29:61 [1286-1287]; 29:63 [1287]; 31:25 [1319]; 39:38 [1494]; 43:9 [1584]; 43:81 [1603]; 43:87 [1604]; setting apart of crops for Allah and the imaginary deities by, 6:135 [448-449]; setting apart a portion of their wealth for their deities by, 16:56 [845]; follow naught but conjecture, 6:148 [455]; 10:36 [650-651]; 10:66 [661]; 53:23 [1720]; 53:28 [1721-22]; dislike of female child/daughters by, 16:58

[845-846]; 52:39 [1714]; 53:21-22 [1720]; killing/burying alive of female babes (q.v.) by, 6:137 [449]; 6:140 [450-451]; 16:59 [846]; 16:59 [846]; tabooing of certain livestock (q.v.) by, 6:138-139 [449-450]; 6:143-144 [452-453]; 6:148 [455]; 10:59 [658]; 16:35 [838-839]; duty to observe the treaty (q.v.) with, 9:4 [577-578]; 9:7 [579]; command to give shelter to anyone seeking shelter from among, 9:6 [578-579]; command to fight those who violate a treaty from among, 9:5 [576]; 9:12-15 [581-582]; are prohibited from attending to and practising polytheism in mosques (q.v.), 9:17 [583]; not entitled to maintain *al-Masjid al-Haram* (q.v.), 9:19 [584]; are prohibited from approaching *al-Masjid al-Haram*, 9:28 [588]; Allah will make prevail the Din (q.v.)/His light even though there detest, 9:33 [590]; 61:8-9 [1816-1817]; the Messenger is not to seek forgiveness for, 9:113 [627]; the Messenger (q.v.) worships not what is worshipped by, 10:104 [674]; hellfire is the destination of, 14:30 [797]; 16:62 [846-847]; 17:39 [885]; 21:29 [1019-1020]; 29:25 [1274]; 41:24 [1548]; 42:45 [1577]; 48:6 [1662-1663]; 50:24-26 [1690-1691]; intense disbelief and disobedience of, 52:44 [1715]; hellfire for, and for the deities worshipped by, 21:98-100 [1039-1040]; 26:92-99 [1178-1180]; 36:75 [1427]; 37:22-26 [1434]; 39:8 [1484]; 39:16 [1486-1487]; 39:24 [1490]; 40:43 [1525]; 98:6 [2009]; punishment for, 33:73 [1366]; 34:42 [1383-1384]; 37:38-39 [1436-1437]; 37:67-68 [1441]; 41:6 [1541]; 42:21 [1569]; 51:59-60 [1706]; 52:47 [1715]; 76:31 [1925]; on the Day of Resurrection losers will be, 39:15 [1486]; on the Day of Judgement (q.v.) will wish to ransom themselves with all that is in the heavens and the earth together with its equivalent, 39:47-48 [1498]; on the Day of Judgement will wish for a return to worldly life, 42:44 [1576-1577]; on the Day of Judgement their supposed deities will be lost to, 40:74 [1535]; 41:48 [1557]; on the Day of Judgement their Satan will quarrel with and disclaim responsibility for, 50:27 [1691]; their believing on seeng the punishment will be of no benefit to, 40:84-85 [1539]; will not be allowed to appease on the Day of Judgement (q.v.), 41:24 [1548]; the Messenger (q.v.) commanded to turn away from, 15:94 [825]; 17:40 [885]; respite given by Allah to, 16:61 [846]; 42:14 [1565]; 42:21 [1569]; 43:83 [1603]; 68:44-45 [1866]; turn away/turn arrogant when called to worship Allah Alone, 17:46 [887]; 37:35-36 [1436]; 39:45 [1497]; on the Day of Judgement (q.v.) Allah will judge between the believers (q.v.), the Jews (q.v.), the Majūs (q.v.), the Sābiāns (q.v.) and, 22:17 [1050-1051]; shall have no protector/helper, 22:71 [1070]; 26:100-101; 1180; 42:8 [1562]; do not appraise Allah His due

- appraisal, 22:74 [1072]; 39:67 [1504]; ungratefulness of, 29:65-68 [1288-1289]; worst transgressors (q.v.) are, 29:68 [1289]; 39:32 [1492]; are in obvious error, 31:11 [1314]; an instance for, 30:28-29 [1298-1299]; 39:29 [1491-1492]; most of the previously destroyed nations were, 30:42 [1304]; inconsistent conduct of the Makkan, 35:42 [1405-1406]; 37:168-170 [1455-1456]; cannot frustrate/escape Allah's punishment, 39:51 [1499]; 41:48 [1557]; believe in Allah while setting partners with Him, 40:12 [1513]; Allah is guard over, 42:6 [1561]; *tawhid* (q.v.) is heavy on, 42:13 [1565]; were divided after knowledge/evidence had come to them, 42:14 [1565]; 98:1 [2008]; 98:4 [2008-2009]; were commanded to worship Allah Alone and pay *zakāh* (q.v.), 98:5 [2009]; their supposed deities did not enact any *dīn* for, 42:21 [1568]; are friends one to another, 45:19 [1624]; refusal of the Messenger (q.v.) to make any compromise with, 109:1-6 [2026].
- Pomegranates, are Allah's creation, 6:99 [433]; 6:141 [451]; there will be in *jannah* (q.v.), 55:68 [1751];
- Poor, the, duty to do good to, 2:83 [39]; 2:177 [83]; 4:36 [256]; 17:26 [881]; charity to be bestowed on, 2:215 [104]; the righteous (q.v.) feed, 76:8-9 [1920-1921]; emphasis on feeding, 89:18 [1986]; 90:16 [1991]; feeding of, as expiation for breach of an oath (q.v.), 5:89 [373]; feeding of, as expiation for hunting (q.v.) in the state of *ḥirām* (q.v.), 5:95 [377]; *zakāh* (q.v.) to be given to, 9:60 [602]; command not to swear for personal reason against giving *sadaqah* (q.v.) to, 24:22 [1113]; command to give their due to, 30:38 [1302]; expiation for the sin of *zihār* (q.v.) is to feed sixty of, 58:4 [1784]; distribution of the booty of Banū al-Nadīr (q.v.) to, 59:7 [1797]; punishment for not feeding, 74:44 [1910]; those who disbelieve in the Resurrection and Judgement do not encourage the feeding of, 107:1,3 [2024].
- Poverty, prohibition to kill children (q.v.) for fear of, 17:31 [882-883].
- Prayer, (see also *Ṣalāh*), Allah (q.v.) responds to His servants', 2:186 [88].
- Privacy, hours of, 24:58 [1130-1131];
- Private consultation, believers enjoined to make a charitable gift before having a, with the Messenger (q.v.), 58:12-13 [1788-1789].
- Private parts, command to guard one's, 24:30-31 [1116]; 70:31 [1881]; the believers (q.v.) guard thier, 23:5-7 [1076]; *jannah* (q.v.) for those who guard their, 70:29-30,35 [1881,1882].
- Prohibited food, see *Ḥarām* food.
- Prohibited meat, 5:3 [327-328].
- Promise, fulfilment of, enjoined, 61:2 [1814]; gravely odious to Allah is the breach of, 61:3 [1814].
- Prophet, the, See Muḥammad, the Messenger of Allah.
- Prophets, the, Muslims (q.v.) must not differentiate between, 2:136 [64]; 3:84 [188-189]. belief in, a condition of piety (q.v.), 2:177 [83]; sending of, by Allah, 2:213 [102]; covenant taken by Allah from, to believe in the Last Messenger, 3:81-82 [187-188]; killing of, by the *Ahl al-Kitāb*/Jews (q.v.), 2:61 [29]; 2:87 [41]; 2:91 [43-44]; 3:21 [163]; 3:112 [199-200]; 3:181,183 [227,228]; 4:155 [314]; 5:5:70 [365]; will be witnesses against their respective peoples, 4:41 [258]; will be brought up on the Day of Judgement (q.v.), 39:69 [1505]; Allah's *wahy* (q.v.) to, 4:163 [317]; were Muslims, 5:44 [350]; the same message and guidance to all, 6:83-90 [425-427]; 21:92 [1038]; differences and sects were made by the followers of, 23:53 [1088]; enemies of Satans (q.v.) from among men and jinn (q.v.) set for every, 6:112-113 [438-439]; some above others in ranks, 17:55 [890]; Satan (q.v.) attempted to interfere with and divert the propagation of all, 22:52-53 [1063-1064]; Allah sent many, 43:6 [1583]; mocked were before, 43:7 [1583].
- Prophethood, is a special grace of Allah (q.v.), 3:73-74 [183-184].
- Prostration, *ʿayyās* of, 7:206 [545]; 13:15 [770]; 16:50 [843]; 19:58 [965]; 22:18 [1052]; 22:77 [1073]; 25:60 [1156]; 27:26 [1210]; 32:15 [1328]; 38:24 [1465]; 41:38 [1553]; 53:62 [1728]; 84:21 [1969]; 96:19 [2006].
- Provision, Allah gives, 15:20-21 [810]; 16:72 [850]; 30:40 [1303]; 50:11 [1687]; Allah stretches out, and measures out, for whom He will, 13:26 [775]; 3:37 [170]; 17:30 [882]; 28:82 [1261]; 29:62 [1287]; 30:37 [1302]; on Allah is every creature's, 11:6 [679]; 15:20-21 [810]; Allah sends down from the sky (q.v.), 40:13 [1514]; 51:22 [1699].
- Punishment/retribution, command to follow the Qur'ān before the sudden coming of Allah's, 39:55-58 [1501-1502]; there is no escape from/defence against Allah's, 42:31 [1573]; 42:35 [1574]; 52:8 [1708]; 67:20 [1855]; 67:28 [1857]; 70:2-3 [1877]; shall take place, 52:7 [1707-1708]; 70:1 [1877]; Allah can at any time send down, 67:16-17 [1854]; Allah Alone knows the time of, 72:25-26 [1896]; Allah gives warning of a, not far away, 78:40 [1939]; on the Day of Judgement Allah's punishment will be unlike anyone else's, 89:25-26 [1988]; wealth shall not avail the unbeliever against Allah's, 92:11 [1996]; Allah is the Owner of, 41:43 [1555]; Allah is severe in, 2:165 [78]; 2:196 [95]; 2:211 [101]; 3:11 [158]; 5:2 [326]; 5:98 [379]; 8:13 [550]; 8:25 [555]; 8:48 [565]; 8:52 [566]; 13:6 [766]; 40:3 [1509]; 40:22 [1517]; 59:4 [1796]; 59:7 [1797]; Allah is quick in, 6:165 [464]; 7:167 [530]; (See also under Disbelievers, *Kāfir*, *Munāfiqūn*, Unbelievers).
- Pursuit, of the enemy after battle, 4:104 [291].

Qābil, (see also 'Ādam, the two sons of), killing of Hābil (q.v.) by, 5:27-31 [341-343].

Qadr, *al-*, *sūrat*, 97 [2007].

Qadar (measure/specification), Allah has created everything according to, 54:49 [1739].

Qārūn, arrogance and destruction of, 28:76-82 [1258-1262]; 29:39-40 [1278-1279]; as collaborator of Fir'awn (q.v.), 40:24 [1517].

Qaryah, see Habitation.

Qawm (see also 'ummah), there was a guide (Messenger) for every, 13:7 [767]; Allah changes not what is with a, unless they change what is with themselves, 13:11 [768].

Qiblah, the, refixing of, towards the Ka'ba (q.v.), 2:142-145, 148-150 [67-71]; prayers made towards the previous, will not go in vain, 2:143 [68]; *ahl al-Kitab* will not follow you, even if given all miracles (q.v.), 2:145 [69].

Qisās, prescribed in respect of the murdered, 2:178-179 [84-85]; fighting back aggressors in the Sacred Month (q.v.) is a kind of, 2:194 [93]; the rules in the *Tawrah* (q.v.) about, 5:45 [351-352].

Qiyāmah, *al-* (see also the Resurrection), *sūrat*, [1913-1918].

Qubā' Mosque, was founded on piety, 9:108-109 [624-625].

Qur'ān, the, no doubt is there in, 2:2 [3]; 10:37 [651]; is guidance/mercy for the *muttaqūn* (q.v.)/believers (q.v.), 2:2 [3]; 3:138 [209]; 7:52 [485]; 10:57 [657]; 7:52 [485]; 7:203 [544]; 12:111 [762]; 16:64 [847]; 16:89 [857]; 16:102 [862]; 27:2 [1202]; 27:77 [1225]; 41:44 [1555]; 45:11 [1621]; 45:20 [1624]; is good news for the righteous (q.v.), 46:12 [1635]; is a healing and mercy to the believers (q.v.) 17:82 [900]; 41:44 [1555]; guides to that which is the rightest/to the right path, 17:9 [875]; 72:2 [1890]; is full of wisdom, 36:1 [1409]; 43:4 [1583]; 54:5 [1730]; is exalted, 43:4 [1583]; 80:13 [1948]; is glorious, 85:21 [1973]; is in the Mother of Book (q.v.), 43:4 [1583]; is in the hands of noble and dutiful scribes, 80:15-16 [1949]; is full of reminding, 38:2 [1459]; is a reminder for all beings/people, 38:87 [1479]; 43:44 [1593]; 68:52 [1867]; 73:19 [1901]; 74:31 [1908]; 74:54 [1911]; 76:29 [1025]; 80:11-12 [1948]; 81:27 [1956]; command to remind by, 50:45 [1695]; is a momentous/great intelligence, 38:67 [1475]; 78:2 [1933]; is most distinguished, 41:41 [1554]; is glorious, 50:1 [1685]; is most noble, 56:77 [1764]; is called *Rūh* (q.v.), 42:52 [1580]; is called *dhikr*, 3:58 [178]; 15:6 [807]; 15:9 [808]; 16:44 [842]; 21:50 [1926]; 23:71 [1092]; 25:29 [1146]; 26:5 [1163]; 38:49 [1472]; 38:87 [1479]; 41:41 [1554]; 43:5 [1583]; 43:36 [1591]; 53:29 [1722]; 54:25 [1374]; 57:16 [1774]; 58:19 [1791]; 65:10 [1842]; 68:51-52

[1867]; 72:17 [1894]; 77:5 [1926]; 81:27; is called *hadiith*, 77:50 [1932]; is the word most decisive, 96:13 [1975]; is called *Light*, 4:174 [323]; 5:15 [336]; 42:52 [1580]; 64:8 [1833]; is called Allah's Signs ('*āyahs*'), 2:99 [47]; 2:151 [72]; 2:252 [128]; 3:58 [178]; 6:33 [403]; 8:31 [557]; 10:15 [641]; 13:1 [763]; 15:1 [806]; 16:104,105 [863]; 19:58 [965]; 19:73 [969]; 20:126 [1008]; 22:16 [1050]; 22:72 [1071]; 24:34 [1119]; 24:46 [1125]; 26:2 [1162]; 27:1 [1202]; 28:2 [1231]; 28:87 [1264]; 31:7 [1312]; 33:34 [1348]; 34:43 [1384]; 45:6 [1619]; 45:8 [1620]; 45:31 [1628]; 45:35 [1629]; 46:7 [1633]; 57:9 [1770]; 62:5 [1821-1822]; 65:11 [1842]; 68:15 [1861]; 74:16 [1905]; 78:28 [1937]; 83:13 [1961-1962]; is preserved in *al-Lawh al-Mahfūz* (q.v.), 56:78, 56:78 [1764]; 85:22 [1973]; none but the one who be clean should touch, 56:79 [1764]; Allah's oath by, 50:1 [1685]; 52:2 [1707]; conveys good tidings and gives warning, 41:4 [1541]; sending down of, by Allah, 2:23 [12]; 2:90-91 [43]; 2:97 [46]; 2:99 [47]; 2:213 [102]; 2:231 [115]; 3:3-4 [154-155]; 3:7 [156]; 4:82 [277]; 4:105 [291]; 4:113 [294]; 4:136 [305]; 4:166 [319]; 4:174 [323]; 5:15-16 [336-337]; 6:19 [398]; 6:91 [427-428]; 6:114 [439]; 6:155-157 [459-460]; 7:1 [465]; 10:37 [651]; 10:94 [671]; 11:14 [682]; 12:2 [722]; 15:9 [808]; 15:87 [824]; 16:44 [842]; 16:64 [847]; 16:89 [857]; 16:102 [862]; 20:2-4 [976]; 20:99 [1000]; 21:10 [1015]; 21:50 [1026]; 25:1 [1137]; 25:6 [1139]; 26:192 [194 [1195]; 28:51 [1250]; 28:85 [1263]; 28:87 [1264]; 29:47 [1282]; 29:51 [1283]; 32:2 [1324]; 36:6 [1409]; 41:42 [1554]; 47:2 [1647]; 57:9 [1770]; 69:43 [1875]; 75:16-19 [1915]; 76:23 [1923]; sending down of, during the month of *Ramadhān* (q.v.), 2:185 [87]; sending down of, in a Blessed night (q.v.), 44:3 [1606]; 97:1 [2007]; Allah's communication of, 42:7 [1561-1562]; 53:3-4 [1717]; Jibrīl (q.v.) taught the Messenger (q.v.), 53:5-6 [1718]; 69:40 [1874]; Jibrīl brought down, 81:19-21 [1955]; command to read/recite, 73:20 [1902]; 96:1-3 [2004]; was sent down/communicated in Arabic, 12:2 [722]; 19:97 [975]; 20:113 [1004]; 26:195 [1196]; 41:2 [1540]; 42:7 [1561-1562]; 42:52 [1580]; was sent down as a law in Arabic, 13:37 [780-781]; is in Arabic, 39:28 [1491]; 41:3 [1540]; 46:12 [1635]; Allah has made it/made it easy in Arabic, 43:3 [1582]; 44:58 [1616]; Allah has made it easy for remembrance, 54:17 [1732]; 54:22 [1733]; 54:32 [1735]; 54:40 [1737]; 87:8 [1978]; Allah taught, 55:2 [1741]; 97:6-7 [1978]; the reason for its having been sent down in Arabic, 41:44 [1555]; was sent down with the truth (q.v.), 17:105 [907]; 35:31 [1400]; is called "the truth", 34:43 [1384]; 46:7 [1633]; is the truth (q.v.), 35:31 [1400]; 41:53 [1559]; 47:2 [1747]; 69:51 [1876]; was sent down as clear

signs, 22:16 [1050]; 24:34 [1119]; 24:46 [1125]; 27:1 [1202]; there is no crookedness in, 39:28 [1491]; open and clear is the, 15:1 [806]; 28:2 [1231]; 36:69 [1425]; 18:54 [931]; 44:2 [1606]; 46:8 [1633]; everything set out in detail in, 17:41 [885]; 17:89 [902]; 41:3 [1540]; was sent down at intervals, 17:106 [908]; 25:32 [1147]; falsehood cannot approach, 41:42 [1554]; was communicated by *wahy* (q.v.), 35:31 [1400]; is not the saying of a poet or of a sooth-sayer, 69:41-42 [1874-1875]; the Messenger (q.v.) was enabled by Allah to receive, 27:6 [1203]; the previous scriptures foretell the coming down of, 26:196-197 [1196]; the Messenger (q.v.) asked not to hasten with, before the conclusion of its communication, 20:114 [1004]; 75:16-19 [1915]; reciting of, by the Messenger (q.v.), 98:2-3 [2008]; the allegation of the Messenger's having fabricated, 11:35 [690]; 16:101 [862]; 16:103 [862-863]; 21:5 [1013]; 25:4-5 [1138-1139]; 32:3 [1324]; 34:43 [1384]; 38:7 [1460]; 42:24 [1570]; 46:8 [1633]; 46:11 [1635]; 52:33 [1713]; 68:15 [1861]; 69:41-43 [1874-1875]; 74:24-25 [1907]; rebuttal of the allegation of the fabrication of, 16:103-105 [862-863]; 25:6 [1139]; 46:9 [1633]; 69:44-48 [1875]; the unbelievers/disbelievers express divergent opinions about, 51:8-9 [1697]; challenge to produce a *sūrah* like that of, 2:23 [12]; 10:37 [651]; challenge to produce ten *sūrahs* like those of, 11:13 [682]; challenge to the unbelievers to come up with a discourse like, 52:34 [1713]; men and *jinn* combinedly cannot produce the like of, 17:88 [901-902]; Banū Isrā'īl (q.v.)/*Ahl al-Kitāb* (q.v.) called upon to believe in, 2:41 [21]; 4:47 [262]; disbelief of Banū Isrā'īl in, in spite of knowledge of its truth and out of envy 2:89-90 [42-43]; confirms what is before it, 2:89 [42]; 2:91 [43]; 2:97 [46]; 3:3 [154]; 5:48 [353]; 6:92 [428]; 10:37 [651]; 12:111 [762]; 35:31 [1401]; 46:12 [1635]; overrides what is before it of the Book (q.v.), 5:48 [353]; some of *Ahl al-Kitāb* (q.v.) believed in, 2:121 [57]; 17:107-108 [908-909]; command to adjudicate according to, 4:59 [266-267]; 4:65 [269-70]; 4:105 [291]; 5:48, 49 [353, 554]; command to shun the company of those who scoff at, 4:140 [306]; 6:68 [417-418]; command to follow, 7:2 [466]; 39:55 [1501]; command to listen with attention when recited is, 7:204 [544]; the unbelievers' (q.v.) allegations against, 8:31 [557]; 16:24 [834]; 21:3 [1013]; 43:30 [1589]; 46:11 [1635]; 68:15 [1861]; 74:24-25 [1907]; 81:25 [1956]; 83:13 [1962]; the unbelievers ask why it was not sent down on a great man of the two habitations, 43:31 [1590]; attitude of the *munāfiqūn* (q.v.) to, 9:125-127 [633-634]; attitude of the Jews and Christians to, 15:91 [824]; demand of the unbelievers (q.v.) for a different, 10:15 [641]; demand of the unbelievers to

cause miracles by, 13:31 [777]; demand of the unbelievers to bring down in one instalment the whole, 25:32 [1147]; *kāfir's*/unbelievers' attitude to/ to the recitation of, 22:72 [1071]; 23:66-68 [1091]; 23:105 [1100]; 25:30 [1146-1147]; 26:5-6 [1163]; 41:4-5 [1541]; 41:26 [1549]; 45:7-9 [1619-1620]; 53:59-61 [1727-1728]; 68:15 [1861]; 68:51 [1867]; 74:49-52 [1911]; 75:31-33 [1917]; 83:13 [1961-1962]; 84:20-21 [1968-1969]; the unbelievers' disbelief in, and other scriptures, 34:31 [1379]; 78:28 [1937]; the unbelievers' plot against, 86:15 [1976]; is a great grace of Allah to the Muslims (q.v.), 35:32 [1401]; is a communiqué to mankind (q.v.), 14:52 [804-805]; 28:47-48 [1248-1249]; Allah has given every kind of example for mankind (q.v.) in, 30:58 [1309]; 39:27 [1491]; some of the threats spelt out in, 20:113 [1004]; command to seek refuge with Allah against Satan (q.v.) while reciting, 16:98 [861]; inability of the unbelievers (q.v.) to understand, 17:45-46 [887]; there shall bear a burden on the Day of Resurrection (q.v.) those who turn away from, 20:100-101 [1001]; the unbelievers turn away from, 21:42 [1024]; 21:45 [1025]; 23:71 [1092]; 41:4 [1541]; command to avoid those who turn away from, 53:29 [1722]; Satan (q.v.) becomes the comrade of the one who becomes blind to, 43:36-37 [1591-1592]; on the Day of Resurrection raised as blind will be those who turn away from, 20:124-127 [1007-1008]; most painful punishment for those who arrogantly turn away from the recitation of/disbelieve in, 31:7 [1312-1313]; 45:8-10 [1620]; 45:11 [1621]; worst astray is the one who disbelieves in, 41:52 [1559]; relates most of what Banū Isrā'īl (q.v.) differ in, 27:756 [1225]; intelligent are those who follow, 39:18 [1487]; they are in error whose hearts are hard to, 39:22 [1489]; those who fear their Lord shiver at, 39:23 [1490]; a group of *jinn's* (q.v.) listening to, 46:29-30 [1643]; those whose hearts are locked do not reflect about, 47:24 [1656]; a mountain would have been cleft asunder if sent down on it was, 59:21 [1803]; very severe punishment for the one who turns away from, 72:17 [1894]; those who fear Allah take heed of, 87:10 [1978]; the most wretched avoid, 87:11 [1978]; Allah makes easy the doing of goods deeds (q.v.) for those who believe in, 92:6-7 [1995-1996]; difficulty for those who are niggardly and disbelieve in, 92:8-10 [1996].

Quraysh, the winter and summer trade journeys of, 106:1-2 [2023].

Qurayzah, Banū, reference to the defeat and expulsion of, 33:26-27 [1345].

Rabbis and monks, taken as lords by Christian (q.v.) and Jews (q.v.), 9:31 [589]; devouring of men's properties falsely by, 9:34 [591].

- Rains, the (see also Water). Allah sends down, 6:99 [432]; 7:57 [487-488]; 15:22 [811]; 16:10 [830]; 16:65 [847]; 22:63 [1068]; 24:43 [1124]; 25:48-49 [1152-1153]; 30:48 [1306]; 31:34 [1323]; 42:28 [1572]; 78:14 [1935].
- Ramaḍān, the month of, fasting (q.v.) made incumbent for, 2:183-185 [86-88]; the Qur'ān (q.v.) sent down during, 2:185 [87];
- Reconciliation, believers are enjoined to make between their two fighting groups peace and, 49:9-10 [1679-1680].
- Relatives, near, duty to do good to, 2:83 [38]; 2:177 [83]; 4:36 [256]; charity to be bestowed on, 2:215 [104]; command not to swear for personal reason against giving sadaqah (q.v.) to, 24:22 [1113]; command to give their due to, 30:38 [1302]; distribution of the booty from Banū al-Nadīr (q.v.) to, 59:7 [1797].
- Religion (*Dīn*), no compulsion in the matter of, 2:256 [132]; 10:99 [672]; nothing will be acceptable to Allah other than Islām (q.v.) as, 3:85 [189]; command not to be of those who split their, 30:32 [1300]; command to set your face for the straight, 30:43 [1304].
- Rely on Allah, command to, 4:81, [277]; 58:10 [1787]; believers (q.v.) do, 42:36 [1574].
- Relying ones (*mutawakkilān*), the, Allah loves, 3:159 [218]; on Allah should rely, 12:67 [747]; 14:12 [790]; reward for, 16:42 [841]; 29:58-59 [1285-1286]; Satan (q.v.) has no authority over, 16:99 [861]; Allah suffices for, 65:3 [1839].
- Repentance, see *tawbah*.
- Repentant, the, Allah loves the, 2:222 [109]; Allah is Most Forgiving to, 17:25 [881]; 20:82 [995]; Gardens of Eternity for those who are fearful of Allah and, 19:60-63 [966-967].
- Reprisal, see *Qisās*.
- Requit, every individual will have his, 45:22 [1625]; 45:28 [1627]; 46:19 [1638]; 53:39-41 [1724-1725];
- Resurrection, the, the unbelievers' denial of/disbelief in, 6:29 [402]; 11:7 [679-680]; 16:38 [840]; 17:49-51 [888-889]; 17:98 [905]; 23:82-83 [1095]; 25:40 [1150]; 27:67-68 [1223]; 32:10 [1326-1327]; 34:3 [1368]; 34:7 [1369-1370]; 34:29 [1378]; 36:77-78 [1427-1428]; 37:16-17 [1433]; 37:52-53 [1438-1439]; 41:50 [1558]; 42:18 [1567]; 44:34-36 [1612]; 45:24-25 [1625-1626]; 45:32 [1628]; 50:2-3 [1685]; 56:47-48; 64:7 [1832]; 67:25 [1856-1858]; 79:10-12 [1941]; 84:14 [1968]; the unbelievers' demand to have their forefathers brought back to life if true is, 44:36 [1612]; 45:25 [1626]; the unbelievers/disbelievers think remote is, 70:6 [1878]; the unbelievers' (q.v.) demand to hasten, 42:17 [1567]; the unbelievers' (q.v.) demand to know the time of, 10:48 [654-655]; 17:51 [888-889]; 21:38 [1022]; 27:71 [1224]; 34:29 [1378]; 36:48 [1420]; 67:25 [1856-1857]; 75:6 [1914]; 79:42 [1946]; the Messenger of Allah is not aware of the time of, 79:43 [1946]; the disbelievers are in confusion about, 50:15 [1688]; amazing is the unbelievers' disbelief in, 13:3 [765]; many of *jinn's* (q.v.) disbelief in, 72:7 [1891]; inevitability/ certainty of, 6:36 [405]; 7:24 [472]; 6:134 [447-447]; 16:1 [827]; 17:50-51 [888-889]; 18:21 [918]; 19:68 [968]; 20:15-16 [979]; 30:25 [1297]; 30:40 [1303]; 30:50 [1307]; 32:11 [1327]; 34:3 [1368]; 42:18 [1567]; 43:61 [1598]; 45:26 [1626]; 51:5 [1696]; 51:23 [1699]; 56:1-6 [1753-1754]; 56:49-50 [1760]; 58:6 [1785]; 58:7 [1786]; 58:18 [1791]; 64:7 [1832]; 67:15 [1854]; 69:1-3 [1868]; 69:1-3 [1868]; 69:15 [1871]; 75:3-4 [1913]; 75:40 [1918]; 78:4-5 [1933]; 79:1-9 [1940-1941]; 83:4 [1960]; 84:19 [1968]; 100:9-10 [2014]; is called the Inevitable Event, 56:1 [1753]; 69:1 [1868]; 69:15 [1871]; 77:7 [1927]; is called "the Most Monstrous Disaster", 79:34 [1945]; is called "the Overwhelming Event", 88:1 [1980]; the believers (q.v.) are apprehensive of, 42:18 [1567]; the first and second blowing of the trumpet (q.v.) for, 39:68 [1505]; 79:6-7 [1941]; 79:13 [1941-1942]; as Allah grows plants out of the earth, so will He cause, 35:9 [1392]; 41:39 [1553]; 43:11 [1584]; 50:11 [1687]; 71:18 [1887]; is a promise on Allah's part in truth, 16:38-39 [840]; Allah is All-Capable of causing, 46:33 [1644]; 53:47 [1726]; 86:8 [1975]; Allah will cause, 80:22 [1949]; suddenness of, 16:77 [852]; 12:107 [761]; 43:66 [1599]; 46:17 [1638]; 47:18 [1653]; there have already come some of the portents of, 47:18 [1654]; as Allah initiated the creation, so He will cause, 10:4 [636]; 15:85 [823]; 17:51-52 [889]; 17:99 [905]; 36:79,81 [1428-1429]; everyone shall have to invoke Allah on, 6:49-41 [406-407]; there shall not avail anyone his believing on, 6:158 [461]; 47:18 [1654]; adornment and good things will be exclusively for the believers (q.v.) on, 7:32 [476]; Allah Alone has the knowledge of the Hour of, 7:186 [538]; 16:21 [833]; 41:47 [1556]; 67:26 [1857]; 79:44 [1946]; distressed will be the unbelievers when they see the approach of, 67:27 [1857]; Allah will decide about the differences among Banū Isrā'īl (q.v.) on, 10:93 [670]; Fir'awn (q.v.) will conduct his followers to hell on, 11:98-99 [713]; the unbelievers will bear their loads and of those whom they mislead on, 16:25 [834]; the unbelievers will be mustered on their faces, dumb and blind on, 17:97 [904-905]; creation and, is as one individual (q.v.), 31:28 [1320]; punishment and loss for those who hurt their parents (q.v.) and disbelieve in, 46:17-18 [1637-1638].

- Retaliation, should be commensurate with the wrong suffered, 16:126 [871]; 22:60 [1066-1067]; 42:40 [1575]; in case of murder (q.v.) the next-of-kin has the right of, 17:33 [883].
- Retribution, see Punishment.
- Reward, fully paid will be everyone his, 39:70 [1505]; how excellent will be the practising ones', 39:74 [1507]; those who believe and spend in the way of Allah shall have a magnificent, 57:7 [1769]; (See also believers, *muttaqûn*, righteous, good deeds).
- Riches, Allah gives, 53:48 [1726].
- Ridicules, the, Allah suffices the Messenger (q.v.) against, 15:95 [825].
- Righteous (see also *muttaqûn*), the, Allah loves, 3:148 [212]; 5:93 [376]; Allah is with, 16:128 [871]; 29:69 [1289]; Allah rewards, 28:14 [1235]; rewards for, 5:84 [372]; 39:34-35 [1493]; 76:5-6 [1920]; 76:11-18 [1921-1922]; 78:31-36 [1937-1938]; 82:13 [1959]; 83:18-28 [1962-1964]; 89:27-30 [1988]; Allah is the Guardian-Friend of, 7:196 [542]; Allah does not frustrate the reward of, 9:120-121 [631]; 11:115 [718-719]; 12:56 [743]; 12:90 [755]; the terror of the Resurrection (q.v.) shall not grieve, 21:101-103 [1040-1041]; the earth (q.v.) shall be inherited by, 21:105 [1041]; Allah will admit those who believe and do good deeds (q.v.) among, 29:9 [1267]; the *Kitâb*/Qur'ân (q.v.) is guidance and mercy for, 31:3 [1311]; the *Kitâb*/Qur'ân is good news for, 46:12 [1635] characteristics of, 31:4-5 [1312]; successful will be, 31:5 [1312]; the most honourable in the sight of Allah is the most, 49:13 [1682]; fear the Day of Judgement (q.v.), 76:7 [1920]; 76:10 [1922]; feed the poor (q.v.), the orphan (q.v.) and the captive (q.v.), 76:8-9 [1921-1922].
- Risâlah* (Messengership/Prophecy), Allah bestows on whomsoever He likes, 3:73-74 [183-184]; 14:11 [789]; 16:2 [827-828]; 40:15 [1514]; 43:32 [1590]; 57:21 [1777]; 57:29 [1781]; 62:4 [1821].
- Rivers, the, Allah has set in the earth, 132:3 [764]; 16:15 [832]; 27:61 [1220]; 71:12 [1886]; Allah has made serviceable, 14:32 [798].
- Rizq*, See provision.
- Romans, the, defeat of, 30:2 [1290]; victory of, foretold, 30:3-4 [1290-1291].
- Routes, Allah has set in the earth (q.v.), 43:10 [1584].
- Rûh* (breath/spirit of life), 66:12 [1849]; Allah blows into man (q.v.), 32:9 [1326].
- Rûh* (*wahy*/Qur'ân), is by the command of Allah, 17:85 [900-901]; 42:52 [1580]; Allah casts, on whomsoever He wills, 40:15 [1514].
- Rûh* (help and guidance), Allah strengthens the believers with His, 58:22 [1792].
- Rûh/Rûh al-'Amin*, al- (see also *Jibrîl*), bringing down of the Qur'ân (q.v.) by, 119:5; on the day of Judgement there will stand up in rows the angels (q.v.) and, 78:38 [1938]; descent of, by Allah's command in the Night of Decree (q.v.), 97:4 [2007].
- Rûh al-Quds* (see also *Jibrîl*), aiding of 'Îsâ (q.v.) with, 2:87 [41]; 2:253 [129]; 5:110 [385]; bringing down of the Qur'ân (q.v.) by, 16:102 [862].
- Rumour, believers are enjoined to ascertain the fact before acting upon a, 49:6 [1678].
- Sabbath, the, violation of, by some of Banû Isrâ'îl (q.v.), 2:65 [31]; 4:47 [262]; 7:163-166 [528-530]; *'Ahl al-Kitâb* (q.v.) forbidden to transgress, 4:154 [313]; disagreement of the Jews (q.v.) about, 15:124 [870].
- Saba', *sûrat*, [1367-1388]; encounter of the Queen of, with Sulaymân (q.v.) and her acceptance of Islam, 27:20-44 [12008-1216]; sun-worship by the people of, 27:24 [1209]; prosperity given by Allah to the people of, 34:15 [1373]; 34:18 [1374]; bursting of the dam of, 34:16-17 [1373-1374]; destruction of the people of, 34:19-21 [1375].
- Sâbiens, the, 2:62 [30]; no fear for those who believe of, 5:69 [364]; on the Day of Judgement (q.v.) Allah will judge between the believers (q.v.), the Jews (q.v.), the Majûs (q.v.), the polytheists (q.v.) and, 22:17 [1050-1051].
- Sacred House/ Mosque, the, see *al-Masjid al-Harâm* and Ka'ba.
- Sacred months, the, permission to fight back aggressors in, 2:194 [93]; about fighting (q.v.) in, 2:217 [105]; prohibition to violate, 5:2 [326]; 5:97 [378]; 9:36 [592]; prohibition to fight during, 9:5 [578]; four months are, 9:36 [592]; it is an excess in unbelief to postpone, 9:37 [592-593].
- Sacrifice, rules of, in connection with *Hajj* (q.v.), 2:196 [94-95]; 22:33-34 [1057]; 22:36 [1058]; 22:36-37 [1058-1059]; different rule of, for the dwellers near the Ka'ba (q.v.), 2:196 [95]; as expiation for hunting (q.v.) in the state of *'Ihrâm* (q.v.), 5:95 [377]; command to offer, to Allah Alone, 108:2 [2025].
- Sacrificial animal, the, prohibition to violate, 5:2 [326]; 5:97 [378].
- Sacrifice, of his son by Ibrâhîm (q.v.), 37:100-110 [1446-1447].
- Şadqah*, (see also Charity), not to be followed by insult or flaunt of favour, 2:263-264 [137-138]; to give good things in, 2:267 [140]; Satan (q.v.) threatens poverty to prevent giving in, 2:268 [140-141]; better to give secretly in, 2:271 [142]; Allah gives more to the one who gives in, 2:276 [145]; command not to swear for personal reason against giving, 24:22 [1113]; rewards for giving in, 28:54 [1251].
- Şafâ, *şawâf* (q.v.) between Marwah (q.v.) and, 2:158 [74].
- Sâ'ibah* (a pagan practice); 5:103 [380].

Su'ir (blazing fire), on the day of Judgement (q.v.) a group will be in *jannah* (q.v.) and a group will be in, 42:7 [1562].

Ṣalāh (Islamic prayer), performance of, a characteristic of *muttaqūn* (q.v.), 2:3 [5]; 2:177 [83]; a characteristic of believers (q.v.)/righteous (q.v.) is to perform, 5:55 [358]; 13:22 [773]; 22:41 [1060]; 24:37 [1121]; 27:3 [1203]; 31:4 [1311]; 42:38 [1575]; believers (q.v.) are submissive in, 23:2 [1075]; believers are constant in their, 23:9 [1076-1077]; command to perform, 2:43 [22]; 2:83 [39]; 2:110 [52]; 2:238 [120]; 4:77 [274]; 4:103 [290]; 6:72 [420]; 10:87 [668]; 11:114 [718]; 14:31 [797]; 17:78 [898]; 19:31 [958]; 19:55 [964]; 20:14 [979]; 20:132 [1010]; 21:73 [1031]; 22:78 [1074]; 24:56 [1129]; 29:45 [1281]; 30:31 [1300]; 31:17 [1316]; 33:33 [1348]; 58:13 [1789]; 73:20 [1902-1903]; 76:25 [1924]; 98:5 [2009]; 108:2 [2025]; to seek Allah's help with, 2:45 [22]; 2:153 [73]; command to keep up, 2:238 [120]; 2:277 [277]; command to perform, in time, 4:102 [290]; command not to make too loud the voice in, 17:110 [909]; the times of, 7:205 [544]; 11:114 [718]; 17:78 [898]; 20:130 [1009]; 30:17-18 [1295]; 40:55 [1529]; 50:39-40 [1694]; 52:48-49 [1716]; 76:25-26 [1924]; rules for, in times of fear, 2:239 [120-121]; 4:102 [289-290]; shortening of, during travel (q.v.), 4:101 [288]; nature of the *munāfiqūn*'s (q.v.), 9:54 [600]; the *munāfiqūn*'s performance of, for showing off (q.v.), 4:142 [308]; command to make *wadū* (q.v.) or *Tayammum* (q.v.) for, 5:6 [330-331]; covenant taken from Banū Isrā'īl (q.v.) to perform, 5:12 [333-334]; the hereafter (q.v.) will be better for those who properly perform, 7:170 [532]; reward for those who perform, 35:29-30 [1400]; successful shall be he who performs, 87:15 [1979]; punishment for those who do not perform, 74:43 [1910]; prayer of Ibrāhīm (q.v.) to Allah for making him and his progeny performers of, 14:37 [800]; 14:40 [801]; 'Isā (q.v.) was enjoined to perform, 19:31 [958]; Ismā'īl (q.v.) enjoined the performance of, 19:55 [964]; good tidings for the performers of, 22:35 [1058]; *jannah* (q.v.) for those who are constant in their, 70:22-23, 34 [1880, 1881, 1882]; woe to those who are unmindful of and make a show of their, 107:4-7 [2024].

Sale, agreement regarding, to be written down and witnessed, 2:282 [149].

Ṣālih (see also al-Hijr), messengership of and preaching of *tawhīd* (q.v.) to the Thamūd (q.v.) by, 7:73-79 [494-497]; 11: 61, 63-64 [699-701]; **26:142-152 [1187-1188]; 27:45-47 [1216-1217];** rejection of the message by the people of, 11:62 [700]; **26:153-157 [1188-1189]; 27:48-50 [1217];** rescuing of, 11:66 [701-702]; 27:53 [1218]; punishment and destruction of the unbelieving people of, 7:78 [496]; 9:70 [607];

11:66-68 [701-702]; 26:158 [1189]; 27:51-52 [1217-1218]; the Madyan (q.v.) people reminded of the fate of the people of, 11:89 [710].

Salsabil, a spring in *jannah* (q.v.) named, 76:18 [1922].

Salwā, the, see *Mann*, the, and —.

Sāmīrīy, al-, misleading of Banū Isrā'īl (q.v.) by, 20:85-88 [996-997]; Mūsā's (q.v.) anger with, 20:95-97 [999-1000].

Saqar (hell), the sinful (q.v.) will be in, 54:48-49 [1738-1739].

Satan/Satans (see also Iblīs, *Shayṭān*), deceiving of Adam (q.v.) by, 2:36 [19]; 7:20-22 [470-471]; is patent enemy of man, 2:168-169 [79-80]; 2:208 [100]; 6:142 [452]; 7:22 [472]; 17:53 [889]; 35:6 [1391]; 36:60 [1423]; 43:62 [1598]; is an arch betrayer, 25:29 [1146]; discourages charity by threatening poverty, 2:268 [140-141]; discouraged pursuit of the Makkans after the battle of 'Uhud (q.v.), 3:175 [224]; is an evil companion (q.v.), 4:38 [258]; the *munāfiqūn* (q.v.) deluded by, 4:60 [267]; 57:14 [1773]; 58:19 [1791]; Allah's curse is on, 4:118 [296]; promise of, to mislead man, 4:118-120 [296-297]; 7:14-17 [469]; hell for those who follow, 4:121 [297]; 22:3-4 [1045]; hellfire for, and the followers of, 59:17 [1802]; 67:5 [1851]; evil intentions of, 5:91 [374-375]; bids to the vile deeds, 24:21 [1112]; evil deeds are made charming by, 6:43 [407]; Allah warns man (q.v.) against, 7:27 [473-474]; 35:5 [1391]; command to seek refuge with Allah from, 7:200-202 [543]; command to seek refuge with Allah against the prompting of, 41:36 [1552]; deception of, to the Makkans unbelievers on the eve of the Battle of Badr (q.v.), 8:48 [564-565]; will disavow any responsibility for the unbelievers (q.v.) on the Day of Judgement (q.v.), 14:22 [793-794]; Allah has secured the heavens (q.v.) against, 15:17 [809]; 37:7-10 [1431-1432]; embellished to the unbelievers were made their deeds by, 16:63 [847]; 29:38 [1278]; command to seek refuge with Allah while reciting the Qur'ān (q.v.) against, 16:98 [861]; has authority over those who set partners with Allah, 16:100 [861]; promises naught but deceit, 17:64 [894]; is defiantly disobedient to Allah, 19:44 [961]; attempted to interfere with and divert the propagation of all Prophets (q.v.) and Messengers (q.v.), 22:52-53 [1063-1064]; man (q.v.) forbidden to worship, 36:1423; misleads many, 36:62 [1423]; becomes the comrade of the one who is blind to the Qur'ān (q.v.), 43:38 [1591-1592]; Allah has set the stars (q.v.) as missiles against, 67:5 [1851]; those who relapse into unbelief (q.v.) are enticed and dictated by, 47:25 [1656]; secret conferring (q.v.) for sinning and disobedience is from, 58:10 [1787]; losers will be the party of, 58:19 [1791]; false promises of

- the *munâfiqûn* (q.v.) compared with the promises of, 59:16 [1802].
- Scales, the, successful will be those of whom heavy become, 23:102 [1100]; in hell will abide those of whom light become, 23:103-104 [1100]; 101:8-11 [2016] pleasant life for those of whom heavy become, on the Day of Judgement (q.v.), 101:6-7 [2015-2016].
- Scandal, the, most painful punishment for the one who spreads, 24:19 [1111].
- Scriptures, see Books.
- Sea, the, cleaving of, by Allah to rescue Banû Isrâ'îi (q.v.), 2:50 [24]; 26:63 [1174]; Allah has made serviceable, 16:14 [831]; 45:12 [1621]; Allah drives the ships in, 17:66 [894]; 35:12 [1394]; there are signs in Allah's driving of ships (q.v.) in, 42:32-33 [1573]; Allah shows the way in the darkness of the land and, 27:63 [1221]; Allah provides flesh for food and ornaments out of, 35:12 [1394]; Allah's oath by the fired up, 52:6 [1707]; will be fired up on the Day of Resurrection (q.v.), 52:6 [1707]; on the Day of Resurrection (q.v.) overflowed will be, 81:6 [1954]; on the Day of Resurrection exploded will be, 82:3 [1957].
- Seas, the two, Allah has set a barrier between, 25:53 [1154]; 27:61 [1221]; 55:19-20 [1743-44]; pearls and corals come out of, 55:22 [1744].
- Secret conversation/conferring, Allah knows all, 58:7 [1785-1786]; prohibition against, for sinning and disobedience, 58:9 [1787]; is from Satan (q.v.), 58:10 [1787].
- Seets, disapproval of falling into, 6:159 [461]; the followers of the Prophets (q.v.) made, 23:53 [1088]; command not to be of those who formed, 30:32 [1300].
- Selling/trading, believers (q.v.) are not distracted from *salâh* (q.v.) by, 24:37 [1121].
- Servants of Allah, characteristics of the true, 25:63-74 [1157-1160]; peace be on the chosen, 27:59 [1219].
- Shades, Allah provides, 16:81 [854]; Allah stretches the, 25:45 [1151-1152]; there equalize not the sun-heat and, 35:21 [1397].
- Shahid*, see Martyrs.
- Sharî'ah*, Allah makes light the rules of, 4:28 [252]; given to the Messenger (q.v.) 45:18 [1623].
- Shayâ'în*, of the *munâfiqûn* (q.v.), 2:14 [8]; ill-conception of, against Sulaymân (q.v.), 2:102 [48]; of jinn and men, 6:112 [438]; prompt their friends, 6:121 [442]; are friend-patrons of the unbelievers (q.v.), 7:27 [474]; instigate the unbelievers, 19:83 [972]; are brethren of the extravagant, 17:26 [881]; will be mustered on the Day of Resurrection (q.v.), 19:68 [968]; command to seek refuge with Allah against, 23:97-98 [1098-1099]; the Qur'ân could not have been brought down by, 26:210-212 [1198];
- Ships, the, Allah makes serviceable, 14:32 [798]; 40:80 [1537]; 43:12 [1584]; traverse the sea by Allah's grace/command, 16:14 [831]; 23:22 [1080]; 30:46 [1305]; 31:31 [1321-1322]; 36:43-44 [1419]; 45:12 [1621]; 55:24 [1744]; Allah drives in the sea, 17:66 [894]; 22:65 [1068]; 35:12 [1394]; there are signs (q.v.) in Allah's driving of, in the sea (q.v.), 42:32-33 [1573]; Allah's oath by, 51:2-3 [1696].
- Shirk* (setting partners with Allah), prohibition against committing, 4:36 [256]; 5:72 [366]; 60:12 [1813]; Allah forgives not the sin of, 4:48 [262]; 4:116 [296]; 26:213 [1198]; 28:87-88 [1264]; gravity of the sin of, 22:31 [1056]; is a grave transgression, 31:13 [1315]; a believer (q.v.)/Muslim (q.v.)/servant of Allah (q.v.) does not commit, 25:68 [1158]; good news for those who abstain from, 39:17 [1487]; futile will be the deeds of those who commit, 65:65 [1504]; the skies (q.v.) are about to be rent asunder for the sin of, 42:5 [1561]; worst astray is the one who commits, 46:5 [1632].
- Showing off, the likeness of the one who gives in charity (q.v.) for, 2:264 [138]; 2:266 [139-140]; punishment for those who spend wealth for, 4:38 [257]; the *munâfiqûn* (q.v.) perform *salâh* (q.v.) for, 4:142 [308]; woe to those who perform *salâh* for, 107:406 [2024].
- Shu'arâ'*, *al-* (see also Poets, the), *sûrat*, [1162-1201].
- Shu'ayb*, messengership and preaching of, to the people of Madyan (q.v.), 7:85-87 [498-500]; 11:84-90 [707-710]; 29:36 [1277]; the Madyan leaders' rejection of the message delivered by, 7:88-90 [500-501]; 11: 91-93 [710-711]; punishment and destruction of the unbelieving people of, 7:91-93 [501-502]; 11:94-95 [712]; 29:37 [1278]; messengership and preaching of, to 'Ashâb al-'Aykah (q.v.), 26:177-184 [1192-1194].
- Sick, waiver of the restriction of *hijâb* (q.v.) in respect of the, 24:61 [1132]; there is no sin for, in not joining *jihâd* (q.v.), 48:17 [1668].
- Sidrat al-muntahâ*, see Lot Tree, the.
- Sights, Allah gives, 16:78 [853]; 67:23 [1856]; 76:2 [1919]; questioned shall be about, 17:36 [884].
- Sign/signs, Allah makes firm His, 22:52 [1064]; there is in Allah's growing of the vegetation (q.v.) a, 26:7-8 [1163]; there is in Allah's giving life to the earth and producing corn a, 36:33 [1416]; 41:39 [1553]; there is in the drowning of Fir'awn (q.v.) and his people a, 26:67 [1175]; there is in the drowning of Nûh's (q.v.) disbelieving people a, 26:121 [1183]; 29:15 [1270]; 54:15 [1732]; there is in Allah's carrying the progeny of men in the Ark (q.v.) a, 36:41 [1418]; the 'Âd's (q.v.) rejection of Allah's, 41:15 [1545]; punishment of the 'Âd (q.v.) for rejecting Allah's, 46:26 [1642]; there is in the destruction of the 'Âd (q.v.) people a,

26:139 [1186]; there is in the destruction of the Thamūd (q.v.) people a, 26:158 [1189]; there is in the destruction of the people of Lūt (q.v.) a, 174 [1192]; 29:35 [1277]; 51:37 [1702]; there is in the destruction of 'Ashāb al-'Aykah (q.v.) a, 26:190 [1195]; there are, in Allah's saving of Ibrāhīm (q.v.) from fire, 29:24 [1273]; Allah will show His, 27:93 [1230]; 41:53 [1559]; Allah shows His, 40:81 [1538]; Allah has elucidated His, 57:17 [1774]; there is in the creation of the heavens and the earth (q.v.) a, 29:44 [1280]; 34:9 [1370]; 42:29 [1572]; 45:3 [1618]; in the earth (q.v.) there are Allah's, 51:20 [1699]; in yourselves there are Allah's, 51:21 [1699]; in the creation of man, of spouses, of the heavens and the earth, of the diversity of tongues and colours, of sleep by night and day, and in lightning and the sending down of water from the sky, etc., there are, 30:20-25 [1295-1297]; 40:13 [1514]; 45:3-5 [1618-1619]; there are, in Allah's stretching out/measuring out provision (q.v.) 30:37 [1302]; 39:52 [1500]; there are, in Allah's sending of winds (q.v.) and driving the ships (q.v.), 30:46 [1305]; 31:31 [1321-1322]; 42:32-33 [1573]; 45:12-13 [1621]; there are, in Allah's reducing to serve all that is in the heavens and the earth (q.v.), 45:13 [1621]; there is in Allah's stripping the day (q.v.) off the the night (q.v.) a, 36:37 [1417]; the day, the night, the sun and the moon are Allah's, 41:37 [1552]; the deceitful and the infidel deny Allah's, 31:32 [1322]; the unbelievers (q.v.) turn away from/ridicule Allah's, 36:46 [1419-1420]; 37:12-15 [1432]; the disbelievers dispute about Allah's, 40:4 [1510]; those who have arrogance (q.v.) in their hearts (q.v.) dispute about Allah's, 40:56 [1529]; punishment for those who strive to frustrate Allah's, 34:5 [1369]; 34:38 [1382]; punishment of hellfire for those who distort Allah's, 41:40 [1553]; losers will be those who disbelieve in Allah's, 39:63 [1503]; gravity of the sin of disputing about Allah's, 40:35 [1522]; deluded are those who reject Allah's, 40:63 [1531]; deluded are those who dispute about Allah's, 40:69 [1534]; hellfire for those who deny Allah's, 41:28 [1549]; the Messenger (q.v.) saw during the *mi'rāj* (q.v.) Allah's greatest, 53:18 [1719]; bad is the instance of the people who cry lies to Allah's, 62:5 [1821-1822]; the Messenger (q.v.) recited Allah's, 65:11 [1842].

Sijjil (stones of baked clay), Allah's raining of, upon the people of Lūt (q.v.), 11:82 [707]; Allah's destruction of the 'As-hāb al-Fil (q.v.) by, 105:3-5 [2022].

Sijjīn, 83:7-9 [1961].

Sin, command not to cooperate in, 5:2 [326]; command to shun the overt and covert of, 6:120 [441]; best reward for those who refrain from the enormities of, 53:32 [1723].

Sinful/Sinneres, the, on the Day of Judgement (q.v.) yoked together will be, 14:49 [804]; fire will wrap up the faces of, 14:50 [804]; on the Day of Resurrection driven as a thirsty herd will be, 19:86 [973]; on the Day of Resurrection (q.v.) mustered will be, 20:102 [1001]; on the Day of Resurrection worldly life will seem to be of a day/an hour or so to, 20:103-104 [1001-1002]; 30:55-56 [1308-1309]; 46:35 [1645]; 79:46 [1946]; on the Day of Resurrection dumbstruck will be, 30:12 [1293]; Satans come down on, 26:221-223 [1200]; on the Day of Judgement neither excuse nor any amends will be accepted of, 30:57 [1309]; on the Day of Judgement there will pray, to be sent back to the worldly life, 32:12 [1327]; Allah will inflict retribution on, 32:22 [1331]; punishment of hell for, 43:74-6 [1601]; 44:43-50 [1614-1615]; 54:47-48 [1738-1739]; 55:43-44 [1747]; 74:42 [1910]; 82:14-16 [1959]; will ask the angel in charge of hell for death, 43:77 [1602]; state of, on the Day of Judgement (q.v.), 36:59-64 [1423-1425]; 83:29-36 [1964-1965]; on the Day of Judgement (q.v.) Allah will put a seal on the mouths of, and their hands and feet will testify against, 36:65 [1425]; destroyed will be the defiantly, 46:35 [1646]; on the Day of Judgement recognized will be by their marks, 55:41 [1747]; on the Day of Judgement overtaken with dust and gloom will be the faces of, 80:40-42 [1952]; many of the 'Ahl al-Kitāb (q.v.) were defiantly, 57:16 [1774]; 57:26 [1779]; 57:27 [1780]; Allah guides not the defiantly, 61:5 [1815]; 63:6 [1827]; Muslims (q.v.) do not equate with, 68:35-36 [1864]; will confess their sins, 74:43-47 [1910]; Allah's threat of destruction of, 77:18 [1928]; in *sijjīn* (q.v.) will be the record of, 83:7-9 [1961]; disbelief in the Day of Judgement (q.v.) by, 83:11-12 [1961].

Sirius (star), the, Allah is the Lord of, 1726].

Sister, share of, in the inheritance (q.v.), 4:12 [243].

Skins, will testify against the disbelievers/polytheists (q.v.) their, 41:20-22 [1546-1547].

Sky/skies, the, Allah has made, as a roof protected, 21:32 [1020-1021]; was initially smoke, 41:11 [1543]; Allah has made, as a setup, 40:64 [1532]; Allah has set up, 50:6 [1686]; Allah has set up, with power, 51:47 [1704]; Allah has raised, 55:7 [1742]; 79:27-28 [1944]; 88:18 [1982]; Allah is expanding, 51:47 [1704]; Allah decreed in two days the seven, 41:12 [1543]; Allah has made seven strong, 78:12 [1934]; Allah decreed its affair in every, 41:12 [1543]; stands by Allah's command, 30:25 [1297]; is full of routes, 51:7 [1697]; is full of "recurrence", 86:11 [1975]; is called the "the roof elevated", 52:5 [1707]; on the Day of Resurrection (q.v.) rolled up shall be, 21:104 [1041]; on the Day of Resurrection (q.v.) will flow in a motion, 52:9 [1708]; on the Day of

- Resurrection (q.v.) rent asunder will be, 69:16 [1871]; 77:9 [1927]; 82:1 [1957]; 84:1-2 [1966]; on the Day of Resurrection (q.v.) taken off will be, 81:11 [1954]; on the Day of Resurrection (q.v.) gateways will be, 78:19 [1935]; Allah sends down water (q.v.)/rains (q.v.) from, 22:63 [1068]; 25:48 [1152]; 29:63 [1287]; 30:24 [1297]; 31:10 [1313]; 35:27 [1399]; 39:21 [1488]; 43:11 [1584]; 50:9 [1687]; 71:11 [1886]; Allah sends down provision (q.v.) from, 40:13 [1514]; 45:5 [1619]; 51:22 [1699]; there are signs in Allah's sending down provision/water (q.v.) from, 45:5 [1619]; Allah holds, 22:65 [1068]; 35:41 [1405]; Allah has set constellations (q.v.) in, 25:1156; Allah has adorned the nearset, with the stars (q.v.), 37:6 [1431]; 41:12 [1543]; 50:5 [1686]; Allah has protected against Satan (q.v.), 37:7-10 [1431-1432]; 67:5 [1851]; Allah knows what comes down from and ascends into, 34:2 [1367-1368]; 57:4 [1768]; are about to be rent asunder for enormity of the sin of *shirk* (q.v.), 42:5 [1561]; Allah's swearing by, 51:7 [1697]; 52:5 [1707]; 85:1 [1970]; 86:1 [1974]; 86:11 [1975]; 91:5 [1992]; Allah has made dark the night of and has produced the day-time of, 79:29-30 [1944].
- Slander (see also calumny); Allah's curse on and grave punishment for those who do, against chaste women (q.v.), 24:23 [1113]; prohibition against, 60:12 [1813].
- Slanderer, woe to every, 104:1 [2020]; his wealth will not avail him and he will be hurled into hellfire (q.v.), 104:2-9 [2020-2021].
- Slave-maids, lawful to marry, 24:32 [1118]; prohibition to compel into prostitution the, 24:33 [1119].
- Slave/slaves, piety (q.v.) consists in manumission of, 2:177 [83]; manumission of, enjoined, 90:11-13 [1990]; duty to be good to, 4:36 [257]; injunction to manumit a, as atonement for killing (q.v.) a believer by mistake, 4:92 [283]; manumission of a, as expiation for breach of an oath (q.v.), 5:89 [373-374]; manumission of a, as expiation for the sin of *zihār* (q.v.), 58:3 [1783]; *zakāh* (q.v.) to be given for manumitting, 9:60 [602]; a deed for emancipation to be given, if sought by the, 24:33 [1118-1119].
- Sleep; Allah has made, as a pause/rest, 25:47 [1142]; 78:9 [1934]; Allah takes lives at, 39:42 [1496]; there are signs in man's, 30:23 [1296-1297]; 39:42 [1496].
- Sons and descendants, Allah gives, 16:72 [850].
- Speech, exhortation to lower the voice in, 31:19 [1317]; Allah will give, to ears, eyes and skins on the Day of Judgement (q.v.), 41:21 [1547]; he who calls to Allah and says he is a Muslim (q.v.) is the best in, 41:33 [1551]; Allah has taught man (q.v.), 55:4 [1741].
- Speaking ill, of others, Allah likes not, 4:148 [310].
- Spending, a Muslim (q.v.)/believer (q.v.)/servant of Allah (q.v.) is balanced in, 25:67 [1158].
- Spider, the, the polytheists' (q.v.) taking of imaginary diets as protectors is like the taking of its house for protection by, 29:41 [1279-1280].
- Spoils of war, the, see Booty.
- Spying, prohibition to do, by some of you on the others, 49:12 [1681].
- Star/stars, the, Ibrāhīm's (q.v.) denunciation of the worship of, 6:78 [422-423]; are made helpful to find the way, 6:97 [431-432]; 16:16 [832]; are made subservient by Allah, 7:54 [486-487]; 16:12 [831]; are floating in the celestial sphere (q.v.), 21:33 [1021]; prostrate themselves to Allah, 22:18 [1051]; 55:6 [1741]; Allah has adorned the sky (q.v.) with, 37:6 [1431]; 67:5 [1851]; Allah's oath by, 53:1 [1717]; 81:16 [1955]; 86:1-3 [1974]; Allah's oath by the positions of, 56:75-76 [1764]; on the Day of Resurrection effaced/dispersed will be, 77:8 [1927]; 81:2 [1953]; 82:2 [1957].
- Stealing, see Theft.
- Stinginess, punishment for, 3:180 [226]; 4:37 [257]; prohibition against, 17:29 [881].
- Straight and right way, the, see Way, straight and right.
- Striving, whoever strives, he strives for himself, 29:6 [1266]; Allah shows His ways to him who strives in His cause, 29:69 [1289].
- Studs, Allah's swearing by the galloping and raiding, 100:1-5 [2013].
- Submissive ones, the (see also Muslim), good tidings for, 22:34 [1057]; characteristics of, 22:35 [1058]; are not equal with the infidel, 39:9 [1484-1485].
- Submissiveness, enjoined upon the believers (q.v.), 57:16 [1773-1774].
- Success, to be saved and forgiven by Allah is the most magnificent, 40:9 [1512].
- Suckling, of babies in case of divorce (q.v.); 2:233 [116-117].
- Suhayb ibn Sinān (r.a.), allusion to, 2:207 [100].
- Suit, there lies not any, for acts of self defence against a wrong, 42:41 [1575-1576]; there lies a, against a wrong done without right, 42:42 [1576].
- Sulaymān (Solomon), misconception of *Ahl al-Kitāb* (q.v.) about, 2:102 [48]; Allah's *wahy* (q.v.) to, 4:163 [318]; was a Prophet, 6:84 [425]; adjudication about the tillage by, and authorities given to, 21:78-79 [1033-1034]; 21:81-82 [1034-1035]; inherited from Dāūd (q.v.), 27:16 [1206]; was taught the speech of birds and was given troops of jinn, men and birds, 27:16-17 [1206-1207]; 34:12-13 [1371-1372]; experience of, at the valley of ants (q.v.); 27:18-19 [1207-1208]; and the story of the Queen of Saba' (q.v.), 27:20-44 [1208-1216]; incident of the death of, 34:14 [1372-1373]; was ever penitent, 38:30 [1467]; and the display of his horses, 38:31-33 [1467-1468]; a

- test for, 38:34 [1468]; subjection of the wind and the devils and other graces to, 38:35-40 [1468-1469].
- Sun, the, Allah has created the moon and, 21:33 [1021]; is set for reckoning, 6:96 [431]; 10:5 [637]; is made subservient by Allah, 7:54 [486-487]; 13:2 [764]; 14:33 [798]; 16:12 [830]; 29:61 [1286]; 31:29 [1320-1321]; 35:13 [1395]; 39:5 [1482] prostrates itself to Allah, 22:18 [1051]; is a sign (q.v.) of Allah, 41:37 [1552]; prohibition to make prostration to, 41:37 [1552]; is made as an incandescent light/lamp, 10:5 [637]; 25:61 [1156]; 71:16 [1887]; 78:13 [1934]; runs for a term specified, 13:2 [764]; 31:29 [1320-1321]; 35:1395; 39:5 [1482]; is floating in the celestial sphere (q.v.), 21:33 [1021]; runs on to a resting place., 36:38 [1418]; is floating in an orbit, 36:40 [1418]; is on computation, 55:5 [1741]; on the Day of Resurrection (q.v.) merged shall be the moon (q.v.) and, 75:9 [1914]; on the Day of Resurrection rolled up will be, 81:1 [1953]; Allah's swearing by the glow of the setting, 84:16 [1968]; Allah's swearing by, 91:1 [1992].
- Sunnah* (of the Prophet), the, rules of, communicated by Allah to His Messenger (q.v.), 2:269 [144]; 3:164 [220]; 4:113 [294]; command to adjudicate according to, 4:59 [266-267]; 4:65 [269-270]; intelligent are those who follow the Qur'ān (q.v.) and, 39:18 [1487]; there is no alteration in Allah's, 48:23 [1670-1671].
- Surmising, command to refrain from, 49:12 [1681];
- Sustenance, see *Rizq*.
- Table from heaven, a, grant of, to the Disciples (q.v.), 5:112-115 [386-388].
- Tabuk, allusion to the expedition to, 9:38 [593]; 9:41 [595]; role of the *munāfiqūn* (q.v.) regarding the expedition to, 9:42-54 [595-600]; 9:81-87 [612-615]; 9:93-96 [617-619]; the case of those Muslims who held back from going on the expedition to, 9:106 [623]; 9:118 [629-630]; Allah forgave those who participated in the expedition to, 9:117 [628-629].
- Tābūt*, al-, as a sign to King Tālūt (q.v.), 2:248 [125-126].
- Tā-Hā*, *sūrat*, [976-1011].
- Tahajjud* prayer, is supererogatory, 17:79 [899]; merits of, 73:6 [1899].
- Talāq*, al- (Divorce), *sūrat*, 1837-1843; See Divorce.
- Tālūt, King, and Banū Isrā'īl (q.v.), 2:246-249 [123-127]; fight of, with Goliath (q.v.), 2:249-250 [127-128].
- Tauqūwā*, manumission of slaves (q.v.) is an element of, 2:177 [83-84]; the ultimate outcome is for, 20:132 [1010]; veneration of the rites of Allah is of, 22:32 [1057]; there reaches not Allah the blood and flesh of the animals of sacrifice (q.v.) but, 22:37 [1059].
- Tasnīm*, 83:27 [1964].
- Tawāf*, between Safā (q.v.) and Marwah (q.v.), 2:158 [74].
- Tawbah* (see also Forgiveness), *sūrat* al-, [576-634]; conditions for the acceptance of, 4:16-17 [245-246]; Allah accepts His servant's, 9:104 [622]; 40:3 [1509]; 42:25 [1571]; Allah is Forgiving and Merciful to those who make, 16:119 [868-869]; 20:82 [995]; Allah will exchange their sins for good things for those who make, 25:70-71 [1159]; *jannah* (q.v.) for the one who is a Muslim (q.v.) and makes, 46:15-16 [1637]; transgressors (q.v.) are those who do not perform, after committing prohibited acts, 49:11 [1681]; believers are enjoined to make, 66:88 [1847].
- Tawhīd*, emphasis on, 2:21-22 [11-12]; 2:107 [51]; 2:163-164 [76-77]; 3:2 [154]; 3:6 [155]; 3:18 [161]; 3:62 [179-180]; 4:36 [256]; 4:87 [279]; 4:171 [321]; 5:73 [366]; 5:76 [367]; 6:14 [396]; 6:19 [398]; 6:40-41 [406-407]; 6:46 [408-409]; 6:51 [410-411]; 6:63-64 [416]; 6:71 [419-420]; 6:102 [434]; 6:106 [435]; 6:162-164 [462-463]; 7:54 [486-487]; 7:158 [526]; 9:31 [589-590]; 9:129 [634]; 10:3 [636]; 10:10-18 [643]; 10:104-105 [674]; 11:14 [682]; 13:30 [777]; 13:36 [780]; 14:52 [805]; 16:2 [828]; 16:22 [833]; 16:36 [839]; 16:51-53 [844]; 17:42 [886]; 18:14-15 [914]; 18:26 [920]; 18:38 [925]; 18:44 [927]; 18:110 [949]; 20:8 [977]; 20:14 [978]; 20:98 [1000]; 21:22 [1017-1018]; 21:87 [1036]; 21:108 [1042]; 22:34 [1057]; 23:91-92 [1097]; 23:116-117 [1103]; 27:26 [1210]; 27:60-65 [1220-1222]; 27:91 [1229]; 28:70-73 [1256-1258]; 28:88 [1264]; 29:46 [1281-1282]; 30:27 [1298]; 34:22 [1376]; 35:3 [1390]; 35:1395; 36:22-25 [1414-1415]; 36:22-25 [1414-1415]; 37:4-5 [1430-1431]; 37:35 [1436]; 38:65-66 [1475]; 39:3-4 [1481]; 39:6 [1483]; 39:11 [1485]; 39:17 [1487]; 39:45-46 [1497]; 39:64-66 [1503-1504]; 40:3 [1509]; 40:42-43 [1524-1525]; 40:40-62 [1531]; 40:65 [1532]; 41:6 [1541]; 41:37 [1552]; 42:4-5 [1560-1561]; 42:9 [1562-1563]; 42:11 [1563]; 42:15 [1566]; 43:84 [1603]; 44:8 [1607]; 47:19 [1654]; 51:51 [1705]; 51:56-57 [1705-1706]; 52:43 [1714-1715]; 59:22-23 [1804]; 64:13 [1834]; 72:18 [1894]; 72:20 [1895]; 73:9 [1899]; 98:5 [2009]; 106:3-4 [2023]; 112:1-4 [2029]; covenant of, taken from Banū Isrā'īl (q.v.), 2:83 [38]; death-bed enjoining by Ya'qūb (q.v.) to his sons about, 2:133 [63]; invitation to *Ahl al-Kitāb* (q.v.) to agree on a common formula of, 3:64 [180]; there are clear signs in the creation of the heavens and the earth (q.v.) about, 3:190-191 [230-231]; 'Isa's (q.v.) preaching of, 5:72 [366]; 43:64 [1599]; Nūh's (q.v.) preaching of, 7:59-63 [489-490]; 11:25-31 [686-689]; 23:23 [1080]; 26:106-110 [1181]; 71:2-20 [1884-1887]; Ibrāhīm's (q.v.) preaching of, 19:45 [960-962];

- 26:69-82 [1175-1177]; 29:16-17 [1270-1271]; 43:26-28 [1588-1589]; 60:4 [1808]; Hūd's (q.v.) preaching of, 7:65-70 [491-493]; 11:50-52 [695-696]; 26:124-135 [1184-1185]; 37:85-87 [1443-1444]; 41:14 [1544]; 46:21 [1639-1640]; Šālih's (q.v.) preaching of, 7:73 [494]; 26:142-150 [1187-1188]; 27:45 [1216]; Shu'ayb's (q.v.) preaching of, 7:85 [498]; 26:177-179 [1192-1193]; 29:36 [1277]; Lūt's (q.v.) preaching of, 26:160-164 [1190]; Yūsuf's (q.v.) preaching of, 12:37-40 [735-737]; Mūsā's (q.v.) preaching of, 17:2 [873]; 26:23-24 [1166-1167]; Ilyās's (q.v.) preaching of, 37:124-126 [1449-1450]; all the Messengers preached, 16:36 [839]; 21:25 [1018]; 23:32 [1083]; 43:45 [1594]; covenant taken from the Children of 'Ādam (q.v.) on, 7:172-173 [532-533]; is heavy on the polytheists, 42:13 [1565].
- Tawrāh**, sending down of, by Allah, 3:2 [154]; 3:93 [192]; 5:44 [350]; knowledge given to 'Isā (q.v.) of, 3:48 [174]; confirmation of, by 'Isā (q.v.), 61:6 [1815]; rules of *qisās* (q.v.) in, 5:45 [351-352]; confirmed by the *Injīl* (q.v.), 5:46 [352]; *Ahl al-Kitāb* (q.v.) called upon to act according to, 5:66 [362-363]; Prophethood of Muhammad (q.v.) mentioned in, 7:157; reward for *jihād* (q.v.) in, 9:111 [625-626]; given to Mūsā (q.v.), 17:2 [873]; given to Banū Isrā'il (q.v.), 45:16 [1622]; model of the believers in, 48:29 [1675]; the instance of those who were given, but did not act according to, 62:5 [1821-1822].
- Taymmum**, conditions of and procedure for, 4:43 [260]; 5:6 [330-331].
- Term** (See also Appointed term), Allah has created the heavens and the earth and all that is between them for a specified, 30:8 [1292]; 45:3 [1631].
- Testimony** (see also Evidence), injustice and sin of concealing a, 2:140 [66]; forbidden to conceal, 2:159 [75]; 2:283 [150]; command to bear, with justice (q.v.), 5:8 [332]; 5:108 [383-384]; taking of, at the time of making a will (q.v.), 5:106-7 [382-383]; believers (q.v./Muslims (q.v.)/servants of Allah (q.v.)) do not give false, 25:72 [1159]; *jannah* (q.v.) for those who are upright in their, 70:33, 35 [1881, 1882].
- Thamūd**, the people of, Šālih's (q.v.) Messengership and preaching of *tawhīd* (q.v.) and the giving of the she camel as a sign to, 7:73 [494]; 11:61, 63-64 [699-701]; 17:59 [891-892]; 26:142-156 [1187-1189]; 27:45-47 [1216-1217]; 54:26-28 [1734]; rejection/disbelieving of the message by, 11:62 [700]; 26:153-154 [1188]; 27:48-49 [1217]; 51:43-44 [1703]; 54:23-25 [1733-1734]; 91:11 [1993]; were successors to the 'Ād (q.v.); 7:74 [495]; the believers among, 7:75 [495]; slaughtering of the she camel (q.v.) by, 7:77 [496]; 11:65 [701]; 17:59 [892]; 26:157 [1189]; 54:29 [1735]; 91:12-14 [1993-1994]; disbelieved before, 22:42 [1061]; 38:13 [1462]; 50:12 [1687]; 69:4 [1868]; punishment and destruction of, 7:78 [496]; 9:70 [607]; 11:66-68 [701-702]; 14:9-15 [787-791]; 25:38-39 [1149]; 26:158 [1189]; 27:50-53 [1217-1218]; 29:38 [1278]; 40:31 [1520]; 41:17 [1545-1546]; 51:44-45 [1703]; 53:50 [1726]; 54:30-31 [1735]; 69:5 [1868-1869]; 85:18 [1973]; 89:9 [1985]; 91:14-15 [1994]; destruction of the Madyan (q.v.) people was like the destruction of, 11:95 [712].
- Thawr** mountain, allusion to the Messenger's (q.v.) stay during *hijrah* (q.v.) in the cave of, 9:40 [594-595].
- Throne**, the, see 'Arsh, *al*.
- Theft**, prohibition of, 60:12 [1813]; punishment for, 5:38 [347].
- Thunder**, the praise of Allah is sung by, 13:13 [768].
- Thunderbolts**, Allah sends the, 13:13 [769]; Allah sent against the 'Ād (q.v.) and the Thamūd (q.v.) the, 41:13 [1544]; 41:17 [1546]; 51:44 [1703].
- Time**, Allah's swearing by, 103:1 [2019].
- Tongue** (organ), Allah has created, 90:9 [1990].
- Tongues** (languages), there are signs in the diversity of man's colours (q.v.) and, 30:22 [1296].
- Torah**, the, see *Tawrāh*.
- Trade/business**, allusion to the Makkans', 40:4 [1510]; 73:20 [1902]; what is with Allah is better than, 62:11 [1824]; the winter and summer journeys of Quraysh (q.v.) for, 106:1-2 [2023].
- Traitor**, prohibition to advocate for a, 4:105-109 [291-293].
- Transgressors/ wrong-doers** (*zālimūn/ mu'tadūn*), the, Allah loves not, 3:57 [178]; 3:140 [210]; 7:55 [487]; 42:40 [1575]; Allah guides not, 3:85 [190]; 5:51 [356]; 6:144 [453]; 46:10 [1634]; 61:7 [1816]; 62:5 [1822]; fabricators/speakers of a lie against Allah are, 3:94 [192-193]; 6:21 [399]; 6:93 [429-430]; 7:37 [477-478]; 11:18 [684]; 18:18 [914]; 29:68 [1289]; 39:32 [1492]; 61:7 [1816]; those who turn away from the signs of Allah are, 32:22 [1330]; hellfire will be the habitation of, 3:151 [213]; 7:41 [480]; 18:29 [922]; 19:72 [969]; 21:29 [1020]; 38:55-59 [1473]; 39:24 [1490]; 40:43 [1525]; 42:45 [1577]; 78:21-26 [1936]; shall have punishment/ a very painful punishment, 42:21-22 [1569]; 43:65 [1599]; 51:59-60 [1706]; 52:47 [1715]; 76:31 [1925]; shall have no helper, 35:37 [1403]; 42:46 [1577]; 52:46 [1715]; those who judge not by what Allah has sent down are, 5:45 [352]; Allah likes not, 5:87 [373]; the curse of Allah is on, 7:44 [482]; 11:18 [684]; are unbelievers in the hereafter (q.v.), 7:45 [482]; will be ready to redeem themselves with all that is in the earth, 10:54 [656]; on the Day of Resurrection/Judgement (q.v.) neither excuse nor amends will avail, 30:57 [1309]; 40:52 [1528]; Allah lets go astray, 14:27 [796]; Allah is not unmindful of the deeds of, 14:42 [801]; are in a

- discord far away from the truth, 22:53 [1064]; state of, on the Day of Judgement (q.v.), 25:27-29 [1146]; on the Day of Judgement (q.v.) neither any friend nor any intercessor will there be for, 40:18 [1515]; will soon know their destiny, 26:227 [1201]; successful shall not be, 28:37 [1245]; are in obvious error, 31:11 [1314]; promise one another only deception, 35:40 [1405]; on the Day of Judgement will wish for a return to the worldly life, 42:44 [1576-1577]; are friends one to another, 45:19 [1624]; those who do not perform *tawbah* (q.v.) after doing prohibited deeds are, 49:11 [1681]; Allah is All-Knowing of, 62:7 [1822]; do not look forward to accounting (q.v.), 78:27 [1936-1937]; cry lies to the Qur'ân (q.v.) 78:28 [1937]; disbelief in the Day of Judgement (q.v.) by, 83:11-12 [1961];
- Travel, shortening of *salâh* (q.v.) during, 4:101 [288];
- Traveller, see wayfarer.
- Treaty, prohibition to fight against a people with whom there is a, 4:90 [281]; 9:4 [577]; prohibition to give help against a people with whom there is a, 8:72 [574]; discharge for those who violate a, 9:1-3 [576-577]; command to fulfil a, 9:4 [578]; 9:7 [579]; 16:91-92 [858]; 17:34 [883-884]; men of undertsanding do not violate a, 13:20 [773]; evil of abode will be for those who violate a, 13:25 [774-775]; command to fight those of the polytheists (q.v.) who violate a, 9:5 [578]; 9:12-15 [581-582]
- Trees, the, prostrate themselves to Allah, 22:18 [1051]; 55:6 [1741].
- Trench, the, account of the owners of, 85:4-9 [1970-1971];
- Tribes, mankind are made into peoples (q.v.) and, for identification, 49:13 [1682].
- Tribes, the twelve, of Banû Isrâ'il (q.v.) were Muslims (q.v.), 2:136 [64]; 3:84 [189]; were neither Jews nor Christians, 2:140 [66]; Allah's *wahy* (q.v.) to, 4:163 [318].
- Trinity, the, command to the *Ahlal-Kitâb* (q.v.) not to believe in, 4:171 [321]; they are *kâfirs* (q.v.) who believe in, 5:73 [366].
- Trumpet, the, blowing of, 6:73 [421]; 38:15 [1462]; blowing of, on the Day of Resurrection (q.v.), 20:102 [1001]; 23:101 [1099]; 27:87 [1228]; 50:20 [1689]; 50:41-42 [1694]; 78:18 [1935]; 79:13 [1941-1942]; the first and second blowing of, on the Day of Resurrection (q.v.); 39:68 [1505]; 79:6-7 [1941].
- Trusts, command to discharge fully the, 2:283 [150]; 4:58 [266]; the believers keep their, 23:8 [1076]; *jannah* (q.v.) for those who keep their, 70:32,35 [1881,1882].
- Truth, the, a simlie of falsehood and, 13:17 [771-772]; command to speak, 17:53 [889]; command not to conceal, 2:42 [21]; shall prevail, 17:81 [899]; is from Allah, 18:29 [921]; 28:48 [1249]; 28:53 [1250]; 34:6 [1369]; 34:48-49 [1386]; 47:3 [1648]; 50:5 [1686]; 57:16 [1774]; the disbelievers are confused about, 50:5 [1686]; the Qur'ân (q.v.) is, 35:31 [1400]; 41:53 [1559]; 43:78 [1602]; 47:2 [1647]; 69:51 [1876]; the Qur'ân is sent down with, 39:2 [1480]; to Allah belongs, 28:75 [1258]; the disbelievers seek to refute with falsehood, 18:56 [932]; 40:5 [1510]; Allah nullifies the untruth by, 21:18 [1016-1017]; Allah effaces falsehood and establishes, 42:24 [1570]; a transgressor (q.v.) is he who disbelieves in, 39:32 [1492]; the sinful are disdainful of, 43:78 [1602]; the believers follow, 47:3 [1648]; conjecture avails not against, 53:28 [1722]; Islâm (q.v.) is the *dîn* (q.v.) of, 61:9 [1817]; mutual counselling for, enjoined, 103:3 [2019].
- Truthful, the, command to be, 9:119 [630]; reward for, 3:17 [160-161]; 5:119 [390]; 33:24 [1344]; 33:35 [1349-1350].
- Tubba', the people of, Allah's destruction of, 44:37 [1612-1613]; there disbelieved before, 50:14 [1688].
- Twelve Springs, the, given to Banû Isrâ'il (q.v.), 2:60 [27-28]; 7:160 [527].
- Two gods, prohibition to take, 16:51 [844].
- Tûr, the, see Mount Sinai.
- Tuwa valley, Mûsâ (q.v.) at, 20:12-13 [978]; 79:16 [1942].
- Uḥūd, the battle of, reference to, 3:121-122 [204]; 8:36-38 [559-560]; allusion to the discomfiture of the Muslims at, 3:140-143 [209-210]; 3:152-152 [214-215]; 3:165-166 [220-221]; moderation of the Prophet towards the archers at, 3:159 [218]; pursuit of the Makkans after, 3:172-175 [223-224]; 4:104 [291].
- Umm al-Qurâ, the Messenger of Allah (q.v.) was to warn, and those around it, 6:92 [428]; the Qur'ân (q.v.) was sent down to warn, and those around it, 42:7 [1561-1562].
- Ummah, Muslims are made an equitable, 2:143 [67]; Muslims are the best, 3:110 [198-199]; mankind (q.v.) was originally one, 10:10 [643]; there was a Messenger (q.v.) for every, 10:47 [654]; 13:7 [767]; 16:36 [839]; 35:24 [1398]; there is an appointed time for every, 10:49 [655]; there cannot forestal/delay its appointed term (q.v.) any, 15:5 [807]; 23:43 [1086]; if Allah willed Allah would have made mankind (q.v.) one, 11:118 [719]; 16:93 [859]; 42:8 [1562]; on the Day of Judgement (q.v.) a witness will be raised from every, 16:84 [855]; 16:89 [857]; 28:75 [1258]; on the Day of Judgement (q.v.) Allah will muster a band of disbelievers from every, 27:83-85 [1227]; on the Day of Judgement there will be down on their knees every, 45:28 [1627]; all Prophets (q.v.) and Messengers (q.v.) belong to the same, 21:92 [1038]; Allah has set a ceremony for every, 22:34 [1057].

Ummahât al-Mu'minîn, the, the wives of the Messenger of Allah are, 33:6 [1336]; reference to the temporary suspension of the Messenger's (q.v.) relationship with, 66:1-5 [1844-1846].

'Ummiyû/Ummiyyûn, among Banû Isrâ'îl (q.v.), 2:78 [36]; call to Islam (q.v.) made to, 3: 20 [162]; considered to be without legal right by *'Ahl al-Kitâb* (q.v.), 3:75 [184-186]; the Messenger (q.v.) was an, 7:157 [525]; 7:158 [526]; the Messenger (q.v.) was among the, 62:2 [1820].

'Umrâh, 2:158 [74]; till *Hajj* (q.v.), 2:196 [94-95].

Unbelief, Satan (q.v.) entices and dictates to those who relapse into, 47:25 [1656].

Unbelievers, the, (see also Disbelievers, *Kâfir*), demand for a miracle (q.v.) or Allah's speaking to them made by, 2:118 [56]; 6:35, 37 [404, 405]; 6:109 [437]; 6:124 [443]; 6:158 [561]; 7:203 [543]; 10:20 [643]; 13:7 [766]; 13:27 [775-776]; 13:31 [777]; 17:90-93 [902-903]; 20:133 [1010]; 21:5 [1013]; 25:21 [1144]; 26:4 [1162-1163]; 40:82-85 [1538-1539]; wonder how a human being could be Allah's Messenger, 17:94 [903]; 21:3 [1013]; 25:7 [1139]; demand for angels being sent to them or the dead speaking to them made by, 6:8-9 [394]; 6:111 [437-438]; 6:158 [461]; 11:12 [681]; 15:7-8 [807-808]; 17:92 [903]; 17:94-95 [903-904]; 25:21-22 [1144-1145]; no miracle will convince, 15:14-15 [809]; 30:58 [1309-1310]; Allah's curse is on those who die as, 2:161 [75-76]; Allah's way of dealing with, 3:137 [208-209]; 17:76-77 [898]; 35:43 [1406]; Allah guides not, 5:67 [363]; attitude of, to the Qur'ân (q.v.) and the truth/the Messenger, 6:4-5 [392-393]; 6:25 [400-401]; 21:2-5 [1012-1013]; 25:30 [1146-1147]; 26:5-6 [1163]; 28:47-48 [1248-1249]; 32:3 [1324]; 34:8 [1370]; 34:43 [1384]; 38:4-8 [1560-1561]; 41:4-5 [1541]; 41:26 [1549]; 45:7-9 [1619-1620]; 46:8 [1633]; 46:9 [1634]; 46:11 [1634-1635]; 74:49-51 [1911]; demand of, for a book in parchment to be sent down, 6:7 [393-394]; 17:93 [902]; demand of, for each to be given pages (a scripture) spread out, 74:52 [1911]; demand for a different Qur'ân (q.v.) made by, 10:15 [641]; position of, on the Day of Judgement (q.v.), 6:27-28 [401]; 6:30-31 [402-403]; 7:53 [485-486]; 14:42-43 [801-802]; 19:68-71 [968-969]; 23:105-108 [1100-1101]; 25:34 [1148]; 34:31-33 [1379-1380]; 34:51-54 [1387-1388]; 40:10-11 [1512-1513]; 83:29-36 [1964-1965]; on the Day of Judgement questioned about their replies to the Messengers (q.v.) will be, 28:65-66 [1255]; denial of/disbelief in the Resurrection (q.v.) by, [see Resurrection]; think Resurrection (q.v.) to be remote, 70:6 [1878]; demand of, for hastening the Resurrection (q.v.), 42:18 [1567]; demand to know the time of the Resurrection (q.v.) made by, [see Resurrection]; the Day of Resurrection

(q.v.) will be hard on, 74:9-10 [1905]; allegations of, against the Messenger of Allah (q.v.), 6:105 [435]; 7:184 [537]; 10:2 [636]; 15:6 [807]; 17:47 [887-888]; 23:70 [1092]; 34:8 [1370]; 34:43 [1384]; 61:6 [1816]; conduct of, towards the Messenger (q.v.), 10:42-43 [653]; 23:69-70 [1092]; allegations of, against the Qur'ân (q.v.), 8:31 [557]; 16:24 [834]; 32:3 [1324]; 34:43 [1384]; 46:7-8 [1633]; 46:11 [1634-1635]; attempts to tempt away the Messenger (q.v.) of Allah made by, 17:73 [897]; the simile of, 6:122 [442]; the leaders of, trick not but themselves, 6:123 [443]; the leaders of, will disavow responsibility on the Day of Judgement, 34:31-33 [1379-1380]; forefathers' practice as plea for committing vile deeds (q.v.) advanced by, 7:28 [474]; Satans (q.v.) are friend-patrons of, 7:29-30 [474-475]; conspiracy of, to kill or expel the Messenger (q.v.), 8:30 [557]; demand for immediate/hastening punishment made by, 8:32-34 [557-558]; 11:8 [680]; 11:32 [689]; 13:6 [766]; 18:55 [931-932]; 21:37-38 [1022]; 22:47 [1062]; 26:31 [1168]; 26:187 [1194]; 26:204 [1197]; 27:71-72 [1224]; 29:29 [1275]; 37:176 [1457]; 38:16 [1463]; 46:22 [1640]; 51:14 [1698]; 51:59 [1706]; reply to the demand for immediate punishment made by, 6:57-58 [413-414]; 10:50-52 [655-656]; 37:177 [1457]; nature of the prayers of, near the Ka'ba (q.v.), 8:35 [558-559]; spending of wealth by, for preventing others from the way of Allah, 8:36 [559]; 90:6 [1989-1990]; intention of, to put out the Light of Allah with their mouths, 9:32 [590]; 61:8 [1816]; tabooing of certain livestock (q.v.) by, 6:138-139 [449-450]; 6:143-144 [452-453]; 6:148 [455]; 10:59 [658]; simile of the believers (q.v.) and, 11:24 [686]; on the Day of Judgement (q.v.) no ransom will be accepted of, 3:91 [191-192]; 5:36 [346]; 13:18 [772]; on the Day of Judgement no help or defence from punishment will be available to, 21:39-40 [1022-1023]; 34:51 [1387]; 41:16 [1545]; 44:41 [1613]; 45:34 [1529]; punishment of hell (q.v.) for, 77:29-33 [1930]; denial of the Messengership of Muahammad (q.v.) by, 13:43 [783]; preference to worldly life (q.v.) given by, 14:3 [785]; 16:107 [864]; 35:37 [1403]; 75:20 [1916]; 76:27 [1924]; on the Day of Judgement (q.v.) their leaders will be of no avail to, 14:21 [793]; Satan will disavow any responsibility for, 14:22 [793-794]; believers are asked not to admire what was given to some of, 15:88 [824]; 20:131 [1009-1010]; on the Day of Resurrection (q.v.) disgraced will be, 16:27 [835]; their believing in the face of death will not avail, 16:28 [835-836]; their believing on the Day of Judgement (q.v.) will not avail, 34:52-54 [1387-1388]; Allah may punish, at any time, 16:45-47 [842-843]; 34:9 [1370]; wealth and manpower/friend shall not avail, against Allah's

- punishment, 26:205-207 [1197]; 69:28-29 [1873]; 69:35 [1874]; 92:11 [1996]; will be partners with their leaders in punishment, 43:38-39 [1592]; most of those who knowingly disavow Allah's graces are, 16:83 [855]; inability to understand the Qur'ân (q.v.) on the part of, 17:45-46 [887]; there is an appointed time for the punishment of, 18:58-59 [933-934]; the Day of Judgment is the appointed time for all, 44:40 [1613]; 78:17 [1935]; respite given by Allah to, 16:47 [842-843]; 19:75 [970]; 20:129 [1009]; 20:135 [1011]; 22:44 [1061]; 22:48 [1063]; 31:24 [1319]; 41:45 [1556]; 43:29 [1589]; 43:83 [1603]; Satans (q.v.) instigate, 19:83 [972]; the machination of Satan (q.v.) is a test for, 22:53 [1064]; recognition of Allah's *rubûbiyyah* by, 23:84-89 [1095-1096]; successful shall not be, 23:117 [1103]; 28:72 [1262]; command not to obey, 25:52 [1153]; 33:1 [1334]; challenged to bring a book better than the Qur'ân and the *Tawrah*, 28:49 [1249]; inconsistent conduct of the Makkân, 35:42 [1405-1406]; 37:167-170 [1455-1456]; state of the Makkân, 36:7-9 [1410-1411]; turning away from/ridiculing of Allah's signs (q.v.) by, 36:46 [1419-1420]; 37:12-15 [1432]; 45:31 [1628]; prophecy about the defeat of the Makkân, 38:11 [1461]; 54:43-45 [1738]; will confess their sins on the Day of Judgement, 40:11 [1513]; allusion to the punishment of draught and smoke on the Makkân, 44:10-13 [1607-1608]; threat of punishment for the Makkân, 44:16 [1609]; will not avail the believers (q.v.) against Allah, 45:19 [1623]; the Day of Resurrection (q.v.) will be more calamitous for, 54:46 [1738]; comparison of the Makkân, with the unbelieving owners of a garden, 68:17-32 [1861-1864]; will think on the Day of Judgement (q.v.) that they had not lived but for an evening or a forenoon of a day, 79:46 [1946]; Satan (q.v.) embellished their deeds to, 16:63 [847].
- Unbelieving nations** (see also 'Âd, Thamûd, Fir'awn, Madyan) the, punishment and destruction of the previous, 3:137 [208-209]; 6:6 [393]; 6:11 [395]; 6:43-45 [407-408]; 7:4-5 [466]; 9:70 [607]; 10:13 [640-641]; 10:39 [652]; 11:100-102 [713-714]; 16:26 [834-835]; 16:33-34 [837-838]; 16:36 [839]; 17:17 [878]; 18:59 [934]; 19:74 [970]; 19:98 [975]; 20:128 [1008]; 21:6 [1013-1014]; 21:11-15 [1015-1016]; 21:95 [1038]; 22:44-46 [1061-1062]; 22:48 [1043]; 22:48 [1063]; 23:39-41 [1085]; 23:44 [1086]; 25:35-40 [1148-1150]; 28:58 [1252-1253]; 28:78 [1260]; 29:49 [1279]; 30:9 [1292-1293]; 30:42 [1304]; 30:47 [1306]; 32:26 [1332]; 34:45 [1385]; 35:26 [1399]; 35:44 [1407]; 36:28-31 [1415-1416]; 39:25-26 [1490-1491]; 39:50-51 [1499]; 40:5 [1510-1511]; 40:21-22 [1516-1517]; 41:13-18 [1544-1546]; 41:25 [1548]; 43:8 [1583]; 43:25 [1588]; 46:18 [1638]; 46:27 [1642]; 47:10 [1650]; 47:13 [1651]; 50:36-37 [1693]; 54:51 [1739]; 65:8-9 [1841-1842]; 67:18 [1855]; 77:16 [1928]; Allah's way of dealing with the past, 7:94-99 [502-504]; 35:43 [1406]; 37:73 [1442]; 40:85 [1539]; 48:23 [1670]; Allah's warning to, 7:100-102 [504-505]; there are sure signs in the destruction of, 20:128 [1008]; 32:26 [1332].
- Unseen, the, see *ghayb*.
- Untruth, the, shall vanish, 17:81 [899].
- Upturned lands, the, see *Lût*.
- Usury, prohibition of, 2:275-276, 278 [144-146]; 3:130 [206-207]; 4:161 [316]; what is given in, does not augment in Allah's sight, 30:39 [1302].
- 'Uzayr, the Jews' (q.v.) calling him son of Allah, 9:30 [589].
- 'Uzzâ, al-, 53:19 [1720].
- Vain deeds/vanity, the believers (q.v.) turn away from, 23:3 [1075].
- Vain talks, believers (q.v.) turn away from, 28:55 [1251]; debasing punishment for those who buy, 31:6 [1312]; in the *jannah* (q.v.) there will be no, 56:25 [1756]; 78:35 [1938]; 88:11 [1981]; punishment for those who rush into, 74:45 [1910].
- Vegetation, Allah causes to grow, 6:99 [431]; 7:57-58 [487-488]; 16:10 [830]; 22:63 [1068]; 22:5 [1046-1047]; 23:18-20 [1079]; 25:48-49 [1152]; 26:7 [1163]; 27:60 [1220]; 31:10 [1313]; 32:27 [1332]; 39:21 [1488]; 78:15 [1935].
- Victory, Allah's promise of, for the believers (q.v.) 61:13-14 [1818-1819].
- Vile deeds (see also Adultery, *fâhishah*. Fornication), forefathers' practice as plea for committing, 7:28 [474]; Allah forbids, 7:33 [476]; 16:90 [857]; *salâh* (q.v.) holds back from, 29:45 [1281].
- Voice, exhortation to speak in low, 31:19 [1317].
- Vows, the righteous fulfil their, 76:1 [1920].
- Vying for more, man (q.v.) is beguiled by the, 102:1-2 [2017].
- Wadû*, obligation of and procedure for, 5:6 [330].
- Wahy*, to the Prophets (q.v.), 4:163 [317]; 42:3 [1560]; to the Messenger of Allah, 4:163 [317]; 6:50 [410]; 28:45-46 [1247-1248]; 34:50 [1387]; 42:3 [1560]; 53:5-10 [1717-1718]; the *Kitâb* (q.v.) /Qur'ân (q.v.) was communicated by, 35:31 [1400]; angels (q.v.) are sent down with, 16:2 [827-828]; the Messenger (q.v.) warned in accordance with, 21:1025; some methods of, 42:51 [1579-1580].
- Waiting period, for divorced/widowed women, see *'iddah*/Divorced women.
- Walid ibn Mughfirah, al-, allusion to his opposition to the Messenger (q.v.), 68:9-15 [1860-1861]; 74:11-25 [1905-1907]; indication about his punishment, 68:16 [1861]; 74:17 [1906]; 74:26-27 [1907].

- War, rules of, 8:57 [568]; 8:60 [569]; instructions regarding the captives of, 8:67 [572]; 8:70-71 [573].
- Warner/Warners, Allah sent, 67:9-10 [1852].
- Wasilah (a pagan practice), 5:103 [380].
- Wasfiyyah, see Bequest and Will.
- Wasteful (see also Extravagant), a believer (q.v.)/ Muslim (q.v.)/ servant of Allah (q.v.) is not, 25:67 [1158].
- Water, every living being was created out of, 21:30 [1020]; 24:45 [1125]; Allah created the human being from, 25:54 [1154]; Allah sends down from the sky (q.v.), 22:63 [1068]; 23:18 [1079]; 25:48 [1152]; 27:60 [1220]; 30:24 [1297]; 31:10 [1313]; 39:21 [1488]; 43:11 [1584]; 56:68-70 [1762-1763]; 80:25 [1950]; there are signs (q.v.) in Allah's sending down from the sky, 45:5 [1619]; Allah brings the flowing spring of, 67:30 [1858]; Allah gives drinking, 77:27 [1929]; Allah sends down from the clouds, 78:14 [1935]; Allah produces out of the earth (q.v.), 79:31 [1944].
- Way, the straight and right (*al-sirât al-mustaqîm*), prayer to be guided to, 1:6 [2]; to believe in the Resurrection and to follow the Messenger (q.v.) is, 43:61 [1598]; to worship Allah Alone and to follow His Messenger is, 3:51 [176]; 19:36 [959]; 36:61 [1423]; 43:64 [1599]; Islam is, 6:126 [444]; 6:153 [458]; the Messenger called to, 23:73 [1093]; 42:52 [1580]; 43:61 [1598]; Allah guided the Messenger to, 6:161 [462]; 48:2 [1661]; the Messenger (q.v.) was, 22:67 [1069]; 36:4 [1409]; 43:43 [1593]; Allah guided the Messengers to, 6:87 [426]; 16:121 [869]; 37:118 [1449]; Allah guides to, 2:142 [67]; 2:213 [103]; 4:68 [271]; 4:175 [323]; 5:16 [336-337]; 6:39 [406]; 10:25 [646]; 22:54 [1065]; 24:46 [1125]; 48:20 [1670]; the Qur'ân shows, 46:30 [1643].
- Ways, he who strives in Allah's cause is shown Allah's, 29:69 [1289].
- Way of Allah, the, (see also *Jihâd*), 42:53 [1581]; spending enjoined in, 2:254 [130]; 2:195 [93]; 2:265 [138-139]; 4:39 [258]; 47:38 [1660]; 57:7 [1769]; 57:10 [1770]; 64:16 [1836]; 73:20 [1903]; the likeness of those who spend in, 2:261 [136]; 2:265 [138-139]; reward for spending in, 2:262 [137]; 2:272 [142-143]; 2:274 [143-144]; redoubled will be reward for spending in, 57:11 [1771]; 57:18 [1774-1775]; 64:17 [1836]; Allah compensates for whatever is spent in, 34:39 [1382-1383]; painful punishment for those who do not spend in, 9:34 [591]; to spend good things in, 2:267 [140]; piety (q.v.) cannot be attained unless one spends what one loves in, 3:92 [192]; deterring by *Ahl al-Kitâb*/Jews (q.v.) from, 3:99 [194]; 4:160 [316]; command to fight (q.v.) in, 2:190-191 [91-92]; 2:216 [104]; 4:71-76 [271-274]; 4:84 [278]; 5:35 [346]; 9:41 [595]; reference to the Muslims' fighting in, 73:20 [1903]; the saving trade is *jihâd*/to fight in, 61:10-11 [1817]; encouragement to fight in, 5:54 [357]; 9:38-39 [593-594]; 47:7 [1649]; reward for *jihâd*/fighting in, 61:12-13 [1718]; attitude of the *munâfiqûn* (q.v.) and some Muslims to the command to fighting in, 4:77 [274-275]; command to follow, 6:153 [458]; the unbelievers' (q.v.) spending of wealth to prevent others from, 8:36 [559]; 90:6 [1989-1990]; the unbelievers prevent others from, 14:3 [785]; in vain are the deeds of those who disbelieve and prevent from, 47:1 [1647]; they are patron-friends of one another who believe, migrate and fight in, 8:72 [573-574]; they are the true believers (q.v.) who believe, migrate and fight in, 8:74 [575]; greater status of and reward for those who fight and migrate in, 9:20-22 [584-585]; 9:111 [625-626]; greater status of those who fought and spent, before the conquest of Makka (q.v.), 57:10 [1770-1771]; Allah loves those who fight in, 61:4 [1814-1815]; rewards for those who migrate and die in, 22:58-59 [1066]; *zakâh* (q.v.) may be spent in, 9:60 [603]; the *munâfiqûn*'s (q.v.) turning away from spending in, 9:75-76 [610]; 9:79-80 [611-612]; worst in loss in the hereafter will be those who prevent from, 11:19-22 [684-685]; a similitude for the one who spends in, 16:75 [851]; punishment for preventing from, 16:94 [859]; 22:25 [1053-1054]; Allah makes go in vain the deeds of those who disbelieve, oppose the Messenger (q.v.) and prevent from, 47:32 [1658]; Allah will not forgive those who disbelieve and prevent from, 47:34 [1659]; debasing punishment for those who lead astray from, 31:6 [1312]; command to call with wisdom, good exhortation and argument to, 16:125 [870]; punishment for those who go astray from, 38:26 [1466]; a characteristic of the believers is that they fight with their wealth and persons in, 49:15 [1683]; Allah knows best those who strays away from, 53:30 [1722]; the *munâfiqûn* (q.v.) prevent from, 58:16 [1790]; 63:2 [1825].
- Wayfarers, alms to, enjoined, 2:177 [83]; 2:215 [104]; 17:26 [881]; 30:38 [1302]; duty to be good to, 4:36 [257]; distribution of the booty from Banû al-Nadîr (q.v.) to the stranded, 59:7 [1797].
- Wealth, prohibition to devour unlawfully, 2:188 [90]; 4:29 [253]; the part of, which is to be spent in charity (q.v.), 2:219 [107]; man is absorbed in the love of, 89:20 [1987]; 100:8 [2014]; reward for those who gives his, exclusively for the sake of Allah, 92:18-21 [1997].
- Wealth and children, Allah bestows, 71:12 [1886].
- Weariness, the creation of the heavens and the earth (q.v.) and all that is between them did not cause to Allah any, 50:38 [1693-1694].

- Weighing, the, on the Day of Judgement (q.v.), 7:8-9 [467]; 21:47 [1025]; 23:102-103 [1100]; 101:6-11 [2015-2016].
- Weight and measure, the, command to make full, 6:152 [458]; 7:85 [498-499]; 17:35 [884]; 55:9 [1742]; the Madyan (q.v.) people advised to give full, 11:84-85 [707-708]; 'Ashâb al-'Aykah (q.v.) advised to give full, 26:181-183 [1193]; woe to the defrauders in, 83:1-3 [1960].
- Whims, worst astray are those who follow their, 28:50 [1249-1250]; disbelievers follow their, 54:3 [1729];
- Widow, waiting period for, 2:234 [117-118].
- Wife, rule regarding oath (q.v.) to abstain from, 2:226 [111]; reconciliation between husband (q.v.) and, 4:35 [256]; 4:128 [300-301]; prohibition to keep suspended a, 4:129 [301].
- Will (see also Bequest), the making of, 2:180 [85]; changing the provision of, by a successor, 2:181-182 [85-85]; for wives, 2:240 [121]; to have witnesses at the time of making, 5:105-108 [382-384].
- Wind/winds, Allah despatches the, 7:57 [487-488]; 15:22 [811]; 25:48 [1152]; 27:63 [1221-1222]; 30:40 [1305]; 30:48 [1306]; 35:9 [1392]; there are signs (q.v.) in Allah's despatching of, 45:5 [1619]; Allah may make still the, 42:33 [1573]; subjection of, to Sulaymân (q.v.), 38:36 [1469]; Allah had sent against the 'Ad (q.v.) a very cold and furious/barren, 41:16 [1545]; 46:24-25 [1640-1641]; 51:41-42 [1702-1703]; 54:19-20 [1732-1733]; Allah's oath by the scattering/destroying, 51:1 [1696]; 77:1-2 [1926].
- Wine, grave sin in the drinking of, 2:219 [107]; prohibition of the drinking of, 5:90-91 [374-375]; in the *jannah* (q.v.) there will be rivers/springs of, 47:15 [1652]; neither headache nor intoxication will be caused by drinking from the springs of, in *jannah* (q.v.), 56:19 [1756].
- Witches, command to seek refuge with Allah from the evil of, 113:1,4 [2030].
- Wives, the, restriction on the number of, 4:3 [237]; to marry only one, if unable to treat equally, 4:3 [237]; command to give *mahr* (q.v.) to, 4:4 [238]; shares of, in the inheritance (q.v.), 4:12 [242-243]; prohibition to make false accusation against, 4:20-21 [247-248]; legal proceedings regarding false accusation (q.v.) by husbands against, 24:6-9 [1107-1108]; the Messenger of Allah's, are mothers of the believers (q.v.) 33:6 [1336]; believers forbidden to marry the the Messenger's (q.v.), after him, 33:53 [1359]; exhortations to the Messenger's (q.v.), 33:28-34 [1345-1348].
- Womb, Allah knows what carries and shrinks the, 13:8 [767]; 31:34 [1323]; 35:11 [1393]; Allah brings out man (q.v.) from mother's, 16:78 [853]; Allah is Best Aware of you when you were in your mothers', 53:32 [1723].
- Women, abolition of the pre-Islamic practice of inheriting, as chattels, 4:19 [246-247]; lawful, for marriage (q.v.), 4:25 [250-252]; 5:5 [329-330]; 24:32 [1118]; 33:50 [1355-1356]; shall have reward for their deeds, 4:32 [254]; men are custodians over, 4:34 [255]; given the right of inheritance (q.v.), 4:127 [300]; legal punishment for making false accusation (q.v.) against chaste, 24:4 [1106-1107]; Allah's curse on and grave punishment for those who slander (q.v.) chaste, 24:23 [1113]; bad men are for bad, and good men are for good, 24:26 [1114]; lawful are not for unbelieving men believing, 60:10 [1811]; commanded to guard their private parts and to lower their glances from men, 24:31 [1116-1118]; rules of *hijâb* (q.v.) for, 33:53,55 [1358-1360]; injunction about *hijâb* (q.v.) for, 33:59 [1361-1362]; no sin in putting down their apparels by those who are past child-bearing age of, 24:60 [1131]; prohibition to display their beauties by, 33:33 [1347-1348]; prohibition of mocking (q.v.) at one another by, 49:11 [1680-1681]; believers enjoined not to return to their unbelieving husbands believing, 60:10 [1811]; believers enjoined not to hold on to the marital bonds with unbelieving, 60:10 [1811-1812]; conditions of the *bay'ah* (q.v.) made by the believing, 60:12 [1812-1813].
- Words of Allah, oceans as ink would be exhausted before that exhausted would be the, 18:109 [948-949]; oceans as ink and trees as pens would be exhausted before that exhausted would be, 31:27 [1320].
- Worldly life, the, is but a delight of delusion, 3:185 [229]; enjoyment of, is insignificant, 4:77 [275]; is a game and a fun, 6:32 [403]; 47:36 [1659]; is an enjoyment, 13:26 [775]; 40:39 [1523]; is a diversion and play/delusion, 29:64 [1287-1288]; 57:20 [1775-1776]; let there not deceive you, 35:5 [1391]; the simile of, 10:24 [645-646]; 18:45 [927]; 57:20 [1776]; wealth and offspring are the adornment of, 18:46 [928]; Allah bestows the enjoyment and ornament of, 43:35 [1590-1591]; those who do not look forward to meeting Allah are happy with, 10:7 [638]; the disbelievers take away their good things in their, 46:20 [1639]; they shall have nothing for them in the hereafter (q.v.) who desire only, 11:15-16 [682-683]; 42:20 [1568]; command to avoid those who desire only, 53:29 [1722]; the unbelievers prefer, 14:3 [785]; 16:107 [864]; 75:20 [1916]; *Kâfir*/unbelievers deceived by, 45:35 [1629]; hell will be for those who desire only, 17:18 [878]; is of very short duration, 23:112-114 [1102-1103]; what is with Allah is better than the chattel/enjoyment of, 28:60-61 [1253-1254]; 42:36 [1574]; 43:35 [1591]; seek the abode of the hereafter but do not forget your

- share of, 28:77 [1259]; man (q.v.) knows the ostensible of, 30:7 [1291]; let there not deceive you, 31:33 [1323]; on the Day of Judgement (q.v.) the sinful (q.v.) will pray to be sent back to, 32:12 [1327]; angels (q.v.) are friends of the believers (q.v.) in, 41:31 [1550-1551]; hell (q.v.) shall be the abode of those that transgress and prefer, 79:36-39 [1945]; man prefers, 87:16 [1979].
- Wrong, great merit for forgiveness of, 42:43 [1576].
- Yaghûth* (name of an imaginary goddess of Nûh's people), 71:23 [1888].
- Yahyâ, birth and Prophethood of, 3:39-41 [170-172]; 6:84 [425]; Zakariyyâ (q.v.) given the good tidings of the birth of, 19:7-9 [951-952]; gift to Zakariyyâ (q.v.) of, 21:90 [1037]; discernment, purity and piety given to, 19:12-15 [953-954].
- Ya'qûb (see also Yûsuf), enjoining of Islâm (q.v.) upon his sons by, 2:132 [62-63]; death-time enjoining of *tawhîd* (q.v.) to his sons by, 2:133 [63]; was a Muslim, 2:136 [64]; was neither a Jew nor a Christian, 2:140 [66]; Muslims must believe in what was sent down to, 3:84 [188-189]; Allah's *wahy* (q.v.) to, 4:163 [318]; was a Prophet, 6:84 [425]; 19:49 [963]; 21:73 [1031]; 38:45-47 [1471]; good tidings given to Ibrâhîm (q.v.) of, 11:69-73 [702-704]; Allah's gift to Ibrâhîm (q.v.) of, 21:72 [1031]; 29:27 [1274]; was father of Yûsuf (q.v.), 12:6 [724]; Yûsuf (q.v.) followed the *millah* of, 12:38 [736]; reunion with Yûsuf of, 12:68-101 [748-759]; Yahyâ (q.v.) was meant to inherit from the family of, 19:6 [951].
- Yasa', al-, 38:48 [1471].
- Ya'ûq* (name of an imaginary goddess of Nûh's people), 71:23 [1888].
- Yûnus, *sûrat*, [635-676]; Allah's *wahy* (q.v.) to, 4:163 [318]; was a Prophet/Messenger, 6:86 [426]; 37:139 [1031]; the story of, 37:140-148 [1452-1453]; 68:48-50 [1867]; believing by and removal of punishment from the people of, 10:98 [672]; saving of, from the trials, 21:87-88 [1036].
- Yûsuf, *sûrat*, [722-762]; was a Prophet, 6:84 [425]; 40:34 [1521]; the story of, 12:4-101 [723-759]; the dream seen by, 12:4-6 [723-724]; conspiracy of his brothers against, 12:8-10 [724-725]; taken by his brothers to play and thrown into the depth of a well, 12:11-15 [725-726]; false report of his having been eaten by a wolf given to the father of, 12:18 [727]; found and taken by a trade caravan to Egypt and sold there, 12:19-21 [728-729]; and there sought to lure him she (Azîz's wife) in whose house he was, 12:23-29 [729-732]; reaction of the women of the city to the deed of Azîz's wife, 12:30-32 [732-733]; thrown into prison, 12:33-35 [734]; dream seen by the two prison-mates of, 12:36 [734-735]; preaching of *tawhîd* to the two prison-mates by, 12:37-40 [735-737]; interpretation of the dreams of the two prison-mates by, 12:41-42 [737-738]; interpretation of the King's dream by, 12:43-49 [738-740]; confession of her guilt by 'Azîz's wife and vindication of the innocence of, 12:50-53 [740-742]; released from prison and appointed the King's trusted minister, 12:54-56 [742-743]; renioun of, with his father and brothers, 12:101 [743-759].
- Yawm al-Dîn, see Day of Judgement.
- Zabûr*, the, given to Dâûd (q.v.), 4:163 [318]; 17:55 [890]; inheritance of the earth (q.v.) according to, 21:105 [1041].
- Zakâh, command to pay**, 2:43 [22]; 2:83 [39]; 2:110 [52]; 2:277 [145]; 4:77 [274]; 14:31 [797]; 19:31 [958]; 19:55 [964]; 21:73 [1031]; 22:78 [1074]; 24:56 [1129]; 30:31 [1300]; 57:7 [1769]; 58:13 [1789]; 73:20 [1903]; 98:5 [2009]; a characteristic of *al-Muttaqîn* (q.v.)/believers (q.v.)/righteous (q.v.) is the payment of, 2:177 [83-84]; 5:55 [358]; 13:22 [773]; 22:35 [1058]; 22:41 [1060]; 23:4 [1075-1076]; 24:37 [1121]; 27:3 [1203]; 31:4 [1311]; 42:38 [1575]; 51:19 [1698-1699]; reward for the givers of, 4:162 [317]; 28:54 [1251]; 35:29-30 [1400]; 92:18-21 [1997]; covenant taken from Banû Isrâ'îl (q.v.) to pay, 5:12 [333-334]; Allah's mercy for those who pay, 7:156 [525]; *jannah* (q.v.) for those who pay, 70:24-25,35 [1880,1882]; very painful punishment/hellfire for those who do not pay, 9:34-35 [591-592]; 70:15-18 [1879]; the *munâfiqûn*'s attitude regarding the distribution of, 9:58-59 [601-602]; objects of, 9:60 [601-602]; enjoined on 'Isâ (q.v.), 19:31 [958]; Ismâ'îl (q.v.) enjoined the payment of, 19:55 [964]; what is given in, augments in Allah's sight, 30:39 [1302-1303]; polytheists (q.v.)/unbelievers (q.v.) do not pay, 41:7 [1542].
- Zakariyyâ, rearing up of Maryam (q.v.) by, 3:37 [169-170]; prayer for offspring made by, 3:38 [170]; 19:2-6 [950-951]; 21:89 [1037]; good tidings of Yahyâ (q.v.) given to, 19:7-9 [951-952]; a sign given to, 19:10 [952]; birth/gift of Yahyâ (q.v.) to, 3:39-41 [170-172]; 21:90 [1037]; was a Prophet, 6:85 [425].
- Zaqqûm, Tree of, description of the, 37:62-65 [1440]; the polytheists/sinful shall eat of, 37:66 [1440-1441]; 44:43-46 [1614]; 56:52-53 [1760].
- Zayd, reference to the marriage of the Messenger (q.v.) with the ex-wife of, 33:38 [1350-1352].
- Zihâr*, nullification of the pre-Islamic custom of divorcing by, 33:4 [1335]; 58:2 [1782-1783]; atonement for the sin of, 58:3-4 [1783-1784].
- Zinān (*al-zinā*), see Adultery.
- Zubur* (previous scriptures), the, coming of the Messenger and the Qur'ân foretold in, 26:196-197 [1196]; given to the previous Messengers (q.v.), 35:25 [1398].

Zulm, setting partners with Allah is a grave, 31:13 [1315]; command not to commit, 2:279 [146]; Allah does not intend any, to the creatures/His servants, 3:108 [198]; 40:3 [1520]; Allah does not do any, 4:40 [258]; 10:44 [653]; 18:49 [929]; there will be no, on the Day of Judgement (q.v.), 2:281 [147]; 3:161 [219]; 4:49 [263]; 4:77 [275]; 4:124 [299]; 6:160 [462]; 8:60 [569]; 10:47 [654]; 10:54 [657]; 16:111 [856]; 17:71 [896]; 19:60 [966]; 23:62 [1090]; 39:69 [1505]; 40:17 [1515]; 45:22 [1625]; 46:19 [1638]; Allah is All-Aware of those who commit, 2:95 [45]; 2:246 [124]; 6:58 [414]; 9:47 [598]; 62:7 [1822]; Allah does not like those who commit, 3:57 [178]; 3:140 [210]; 42:40 [1575]; Allah does not guide a people committing, 2:258 [134]; 3:86 [190]; 5:51 [356]; 6:144 [453]; 9:19 [584]; 9:109 [625]; 28:50 [1250]; 46:10 [1634]; 61:7 [1816]; 62:5 [1822]; punishment for those who commit, 3:151 [213]; 5:29 [343]; 7:41 [480]; 14:22 [794]; 18:29 [922]; 21:29 [1020]; 25:19 [1143]; 25:37 [1149]; 39:24 [1490]; 40:52 [1528]; 42:21 [1569]; 42:45 [1577]; 59:17 [1802]; 76:31 [1925]; Allah's curse is on the people committing, 7:44 [482]; 11:18 [684]; 40:52 [1528].

A Word for Word Meaning of the Qur'ân places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

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